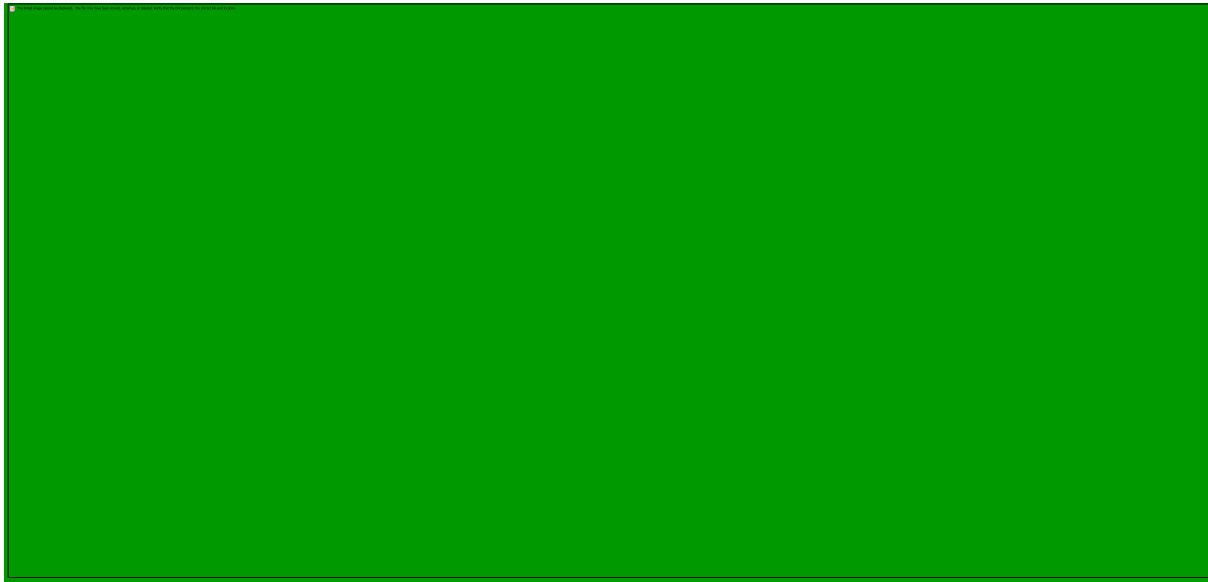


26001|2008-05-27 10:19:00|Tafari khumbaka|Fwd: Ausar Auset Society Milwaukee Summer Class Offerings|
Ausar Auset Society

From: Ausar Auset Society shekhem1@aasmilwaukee.org

Subject: Ausar Auset Society Milwaukee Summer Class Offerings



Kamitic Way of Life Level 2 2:00 pm

This class builds upon the concepts and principles taught in the level one course. In this class we shed light on and expound upon one of Egypt's most profound and important gifts to the world - The Tree of Life. You will learn the inner structure of the Kamitic Tree of Life and how to reason about life issues utilizing the 11 divine laws (Maat) as the master premises to achieve goals that are otherwise beyond the reach of your material resources.

Become Your Own Spiritual Advisor (Metu Neter Oracle) 3:00 pm

You will learn the spiritual context of the oracle; how to consult; interpretation skills; introduction to meditations to achieve the counsel of the reading. The course will focus on the key readings of your life: Your destiny, career, relationships, finances, children, major challenges, spiritual development.

Fundamentals of Qi Gong 4:00 pm

Learn the over 4000 year?old ?exercise? science used by Qi Gong masters to heal, and optimize the health of the mind, body and psyche. The course introduces the Taoist Five Organ Qi Gong system. You will learn the movements, healing sound, herbs, and their application to specific health disorders. This course is based on the best selling Tree of Life Qi Gong book and DVD by Ra Un Nefer Amen.

For More Information Visit Us Online at www.aasmilwaukee.org or call 414-248-5529

[Forward email](#)



This email was sent to tafari_sudra@yahoo.com, by shekhem1@aasmilwaukee.org
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Email Marketing by



Ausar Auset Society Milwaukee | 4712 W. Fond du Lac | Milwaukee | WI | 53216



Tafari-sudra,Khumbaka

| 26002|2008-05-27 10:20:56|Tafari khumbaka|Fwd: Kami Prep Senior Project Presentation -- This Thursday!!|

Alandas Dobbins wrote:

Date: Tue, 27 May 2008 09:07:04 -0700 (PDT)
From: Alandas Dobbins
Subject: Fwd: Kami Prep Senior Project Presentation -- This Thursday!!
To: Tafari

Note: forwarded message attached.

Date: Mon, 26 May 2008 16:25:08 -0400 (EDT)
From: Kamit Preparatory Institute
To: ladymenefer@yahoo.com
Subject: Kami Prep Senior Project Presentation -- This Thursday!!

You're receiving this email because of your relationship with KPI. Please [confirm](#) your continued interest in receiving email from us.
You may [unsubscribe](#) if you no longer wish to receive our emails.

This Thursday Show the KPI Seniors Your Support!



LET'S SHOW OUR STUDENTS THAT THEY HAVE FULL COMMUNITY SUPPORT.
MAKE SURE WE FILL THE HOUSE THIS THURSDAY!

 Forward to a Friend

Kamit Preparatory Institute
626 Flatbush Ave Brooklyn, New York 11225

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This email was sent to ladymenefer@yahoo.com, by mr_amen@msn.com
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TAUI INT'L ENT. | 1100 Albemarle Road | Brooklyn | NY | 11218



Tafari-sudra,Khumbaka

| 26003|2008-05-27 11:01:36|alaman5375@aol.com|Re: Ta_Seti Self hatred, light skin &straight hair - Developing Cons|

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by Dr. Na'im Akbar

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a secret cup of gladness - a native land in neither time nor
place - a native land in every Black face! Be loyal to yourselves;
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While many of us may disagree on the value or importance of physical "Beauty" we can all appreciate the feeling of attraction we hold when coming in contact with our individual perceptions of "Beauty; Beautiful Art; Beautiful Music; Beautiful Homes, Beautiful Cars; even beautiful Sisters Dancing, in the Spirit, or a brother Slamm-Dunkin a basketball, and then pivoting in the air before coming down and resuming his skillful, graceful, play. There is one area of "Beauty" that has been of particular sensitivity to "Afrikan People" for the past few centuries or so. This is the concept of "Beautiful Black Hair." This is the "Beauty" that I wish to focus on as a "Afrikan-American young adult female.

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"Afrikans" have worn locks for thousands of years. Various "Afrikan" Tribes (Families), and nations such as the "Akan" of Ghana, the "Aborigines" of Australia, the "Arendewa" of India and Ethiopia, and even the "Ancient Egyptians; are known to have worn locks.

In many "Afrikan societies, locking was a part of initiation and age-grading rites, Warriors, priests and Ascetics most frequently locked. In modern times, Jamaica and other Caribbean brothers and sisters became known for their "Dread Locks". "Dreadlocks" are distinguished from locks ["Nubian Twists"] because all who lock are "not Dreads". The term "Dread" has it's origins in the "dreadful appearance of the "Rasta", as seen in the eyes of the upper and middle classes of society in Jamaica.

More recently the Jamaicans who wear their locks but don't practice the "Rastafarian Religion" are associated with homicide, robbing and drug dealing. However, the majority of "Rastas" are a sincere, peace loving people and devoted to their religious philosophy, their locks are an expression of submission to the will of "JAH" God.

The recent reemergence of locks can be attributed to the parallel reemergence of "Afrikan-Centeredness". The recent reemergence of locks can be attributed to the parallel reemergence of "Afrikan-Centeredness" from the 60's. During the 60's the "Natural Hair Style" pointed a positive direction in the revolution of our self-image. For a moment we were proud of our hair and stopped frying and dying it, or even concealing it beneath fancy wigs. Today locks are as "Dreadful" to those who were terrified of "Afros" in the 60's. While the length that locks grow to, can't comply with the white standard of beauty, its naturalness projects the "Afrikan Style" as supreme.

Many people believe that locks and "Dreadlocks" are the same, but there is some distinction. The distinction is simple and on the physical level. "Dreadlocks" are organic. The hair is left alone with the only management process being to wash and dry it. The hair is allowed to find its own character and tell its' own story. "Locks" or "Nubian Twists"[Sometimes called] are cultivated, they are manicured either by twisting and separating or using a circular rhythm method. They coil into their own family growth pattern. Both of these stem from the "Afrikan " tradition of ornamenting and culture. One reason for this is that it was a way to be intimate with each other. Companion grooming shared positive energy together, by "Beautifying each other and communicating with each other.

For many locks represented a "spiritual act." It has even been called a "Spiritual Circle" that symbolizes the growth of the mind and spirit. For myself, when I began my locking process, I dubbed each lock to be an "Ancestor" long forgotten or unknown. With this type of symbology, I can understand the "Rastafarian" assertion that one is never to cut their locks. However, I also have the reality that for me my position is more for a natural hair style without additives or preservatives.

The practice of hair locking represents an important "cultural and "spiritual" tradition that requires at the very least respect in its cultivation. It must be practiced in the context of health and "Holism". My locks are my friends and they demand attention. In order to have a good relationship with them, I have to take the time, in grooming my crown, I am also massaging my scalp. When complete I feel rejuvenated. This only strengthens my resolve to keep them long after the fad has past.

A Historical Tribute Dedicated to our "Afrikan Beauty"

Given & Written by Sister Chesarae' Hall-Balla Of Wose' Community: House of Amen Ra of "The Sacred African Way" Of "The Sacred Afrikan Way" in Oakland California.

Get trade secrets for amazing burgers. Watch "Cooking with Tyler Florence" on AOL Food.
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Tafari-sudra,Tafari-s

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(<http://food.aol.com/tyler-florence?video=4&?NCID=aolfod000300000000002>)

| 26004|2008-05-27 11:03:22|alaman5375@aol.com|Re: Ta_Seti self hatred, light skin &straight hair|

In a message dated 5/25/08 7:18:16 AM, tafari_sudra@yahoo.com writes:

admit what?

i like all hair,,,ALL, im not talking about a fashion statement, im talking about self-worth!.

the psychic(spiritual) affect in the black family of people's and the effect on young minds who do not see beauty when they look in a mirror.

if a sista is Hapi with her process hair as well as her kinky hair me and her are groovy!(lol.lol) the problem is self-hatred.....

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Tafari-sudra,Tafari-s

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(<http://food.aol.com/tyler-florence?video=4&?NCID=aolfod00030000000002>)
| 26005|2008-05-27 11:31:16|cristofori whitakara|Re: peace Re: self hatred, light skin &straight hair|
definitely. brother rehal did you read this?

--- On **Fri, 5/23/08**, **Tafari khumbaka** wrote:

From: Tafari khumbaka
Subject: Re: [Ta_Seti] peace Re: self hatred, light skin &straight hair
To: Ta_Seti@yahoogroups.com
Date: Friday, May 23, 2008, 2:23 PM

Frances Cress-Welsing the isis papers a great book!

cristofori whitakara wrote:

why would someone want to form themselves to look like someone who is unfriendly to them?

--- On **Fri, 5/23/08, Tafari khumbaka** wrote:

From: Tafari khumbaka
Subject: Re: [Ta_Seti] peace Re: self hatred, light skin &straight hair
To: Ta_Seti@yahoogroups .com
Date: Friday, May 23, 2008, 10:26 AM

maybe black people will start liking themselves since white's value some of the features of black
it will be blacks imitating whites that imitate blacks that imitate whites
pray whites keep wanting big lips..... .

rehal orville wrote:

Hello every one

who will talk about white people who wants to
have sexy lips and use surgery to get bigger
ones like black people !

In paris many blond women and even white guys
find very trendy to have curled hair like black
people have it naturally... .

Who will blame it?

Beauty, fashion, make up have change a
lot...everyone is free to use it. we must let and
respect free choice to every one to behave and
wear as they want !

what is in mind is important : hair color, hair
fashion is just fashion....nothing more, nothing
less!

Best & warm wishes from PARIS to every one
from french black people

REHAL

crisfori whitakara wrote:

also it speaks to our self-value. if we don't have value for ourselves, are we useless to the ancestors who can guide us to their wisdom(power) ?

--- On **Thu, 5/22/08, Mahari Mengistu** wrote:

From: Mahari Mengistu

Subject: [Ta_Seti] Re: self hatred, light skin &straight hair

To: Ta_Seti@yahoogroups .com

Date: Thursday, May 22, 2008, 3:08 PM

One of the more discouraging things I see happening in continental Afrakan culture - as well as the American -is the straightening of black women's hair. It seems that it is becoming nearly as common as in the US. I watch newscasts and programs about Afraka whenever I can and I see these people in these programs with their frequently ineptly straightened hair. From my perspective this is a very, very, very bad thing.

Let's be blunt and free of denial about this. It says that black hair is inappropriate, bad, not attractive and unacceptable. When you look at this "straight" on and allow this to sink in it is just racially devastating. This obviously creates a mindset of what black people are or are not - your worth, your acceptability, your self-confidence, your sense of beauty. And what will this mean for the children to be born or growing up now? For me, I tell you it is disgusting and so depressing.

HTP,

Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Tafari khumbaka wrote:

>

> one the 1st companies to succeed in south Africa after the fall of apartheid was hair straightening and stay soft curl company , johnson and johnson

> tafari

>

> crisfori whitakara wrote:

> this is terribly sad that this is still

happening. i guess the legacy/affects of white supremacy has taken a

toll on us mentally. isn't straight hair the result of lack of protein in the hair?

>

> --- On Wed, 5/21/08, Tafari khumbaka wrote:

> From: Tafari khumbaka

> Subject: [Ta_Seti] self hatred, light skin &straight hair

> To: [maatcollective@ yahoogroups. com](mailto:maatcollective@yahoogroups.com)

> Date: Wednesday, May 21, 2008, 7:49 PM

>

>

> [http://allafrica. com/stories/ 200805210074. html](http://allafrica.com/stories/200805210074.html)

> click above

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> Tafari-sudra, Khumbaka

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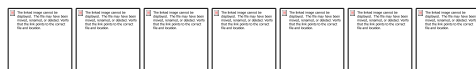
>

> Tafari-sudra, Khumbaka

>



Tafari-sudra, Khumbaka



Tafari-sudra, Khumbaka

| 26006|2008-05-27 11:41:28|alaman5375@aol.com|Self hatred, light skin &straight hair|

In a message dated 5/27/08 11:31:55 AM, boogie_down_black@yahoo.com writes:

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Developing Consciousness

by Dr. Na'im Akbar

Developing consciousness" What is consciousness? Consciousness is awareness. What is awareness? Awareness is the ability to see accurately what is. Being able to see accurately means that one must be properly oriented in space, time and person, which means that the prerequisite for consciousness is to have some accurate image of one's self and the world in which one finds himself: "

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"Brainwashing: conversion of an individual from an established orientation (usually political) to another. The word derives from two Chinese words meaning 'to wash the brain' and implies the use of physical or psychological force. "

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Na'im Akbar in his enlightening book "Visions For Black Men" touches on the importance of transformation, the change and evolution from the immature to the mature, from the boy to the man, from the Negro slave to the free African. He astutely noted to be a fully functioning mature man one must be able to see accurately, be properly oriented in space, time and person having an accurate image of one's self and his or her place in the world.

The key to our health, sanity, regeneration and transformation as a people is to become aware (conscious) of who we are, properly reoriented to space, time and person and conceive an accurate image of ourselves, our situation and our world. How do we do that?

By accessing the powers, gifts and talents we already possess, developing and strengthening ourselves to resist the brainwashing this society pumps at us continually and by actualizing our full potential to make a positive difference in the world! We must realize and grasp the great truth, life is lived from the inside out.

We have been methodically brainwashed and converted from Yoruba, Ibo, Bambara, Fan, Hausa etc. into coons, mammies and jiggaboos. Our degradation was devastating in its totality. Our brainwashing has been political, cultural and psycho-spiritual. Our orientation was changed from an intuitive affinity, inclusiveness and harmony with the Creator, nature and ourselves to one of alienation, marginalization and self-hatred in a geo-political environment that still remains antagonistic towards us.

We have been misdirected through ruthless physical abuse, miseducation and external stimuli that present images antithetical to us about the standards of beauty, power and success. We are so thrown off by this brainwashing and menticidal process, that we debase and kill ourselves in greater numbers than our enemies ever did!

Is there a solution? Yes. It is to recreate an accurate knowledge of self, a healthy and wholesome self-esteem, self-image and self-concept. From these an accurate orientation and sense of purpose will evolve. Then our goals, aspirations and ambitions will be a positive reflection of who we define ourselves to be. Our actions will be congruent with our self-image and our vision of what is possible and ideal for ourselves. We will not demean or compromise ourselves, we will honor the Creator and our ancestors by honoring ourselves, respecting life, loving and respecting one another. We will cease engaging in the insanity of attempting to be something or someone we are not, nor can we comfortably ever be, other than our truest noblest selves. No one can do this for us. We must do it for ourselves. We must begin the ongoing process of developing an Afrocentric consciousness and empowering ourselves. Empowerment means accessing and properly (righteously) using our innate powers and gifts to formulate and accomplish our goals despite resistance and opposition. We must learn to use our powers of mind, thought, imagination, reasoning, intuition and right brain synthesis to discern our situation and devise ways to positively transform ourselves and regain our rightful places in the universal order.

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"Beauty"

"I find, in being Black, a thing of "Beauty"; like a joy; a strength;
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place - a native land in every Black face! Be loyal to yourselves;
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| 26007|2008-05-27 12:18:30|cristofori whitakara|Re: Self hatred, light skin & straight hair|
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Date: Tuesday, May 27, 2008, 2:41 PM

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| 26008|2008-05-27 13:15:39|Asar Imhotep|Re: AMEN DECODED.on another note|

I also thought of this last night, but was too tired to type, that AMEN could be related to MAA.T or (ma).Amen could be the negation of MAA.T. Not in the sense that the absence of MAA.T would mean that AMEN means disorder. I will explain below.

As I mentioned before, one of the many meanings of the word MA or MAA means "perception" or in other words TO SEE. In the Dogon, Egyptian and in modern Quantum Mechanics it is the act of PERCEPTION that brings matter into being. For more information on this concept, you can view the film [What The Bleep Do We Know](#) and read about the [Double Slit Experiment](#).

We know MAA.T to mean justice, truth, reciprocity, balance, and harmony. But when we look at her graphic and the root words associated with her, we know the major aspect of MAAT is her ability to SEE. Sometimes you will see a veil over MAAT's eyes. Modern Egyptologists translate this to mean "blind justice." But that is not the case. The glyph is to remind persons of power that you can't make judgments to things you CAN'T see. You can only JUDGE that which you are ABLE TO SEE or PERCEIVE. So evidence is a strong factor in judgments.

Let's look at some root words for MAAT and see how all of this comes together.

Budge's Hieroglyphic Dictionary page 231a you have the word

AMAM = to perceive

On pages 267a and 279b he shows us a deity named MAA who is the DIVINE SEER (could represent divine perception).

A related word IDEOGRAPHICALLY has the same meaning pg cxxvi. It consist of the ARM and SICKLE glyph and he translates it as AMA.The ideographic meaning of the glyphs, means THE ACT OF PERCEPTION. For a complete treatise on ideographic meanings of glyphs, see Scranton's *Sacred Symbols of the Dogon*.

Also on page cxxvi Budge defines another word AM as a "weaving instrument." He also defines an Egyptian god AMAA as a "serpent god." He also lists even more words pronounced AM that means "to know, to understand" on page 349a.

Budge on page 120a defines AM again as KNOWLEDGE. To perceive is to understand, to have knowledge or to be aware of something. I wish I could find an image of how it is spelled so it makes it easier for the list. But here are the components of the word.

Letter - what the glyph is - **it's ideographic meaning**

/a/ - forearm & hand - **(force or act)**

/m3/(ma) - sickle **(to perceive)**

/i/ - flowering reed **(that which is)**

/w/ - coiled thread or rope **(coiled thread)**

man determinative - **(word)**

n - water as a determinative - **(to write)**
crossed rope meaning "bind" - **(bind)**



D36

Log; arm Phon; a



U1

Phon; mA Det & Log; to cut with a sickle, bend



M17

Phon; i Log; sedge, reed, I



V1

Phon Det; Sn Det; rope, to tie, Abbr; 100 "S(n)t"



A2

Det; eat, drink, speak, tell, feel, think, love



N35

Phon; n



V12

Phon; arq Det; untie, tie, papyrus roll, papyrus scroll

Ideographically these hieroglyphs together mean:

AM - Knowledge

"The act of perceiving that which is the coiled thread through word written, followed by the looped tie glyph". See Budge pg 120a.

Remember the Dogon and the Egyptians were dealing with Quantum Mechanics and string theory. So they believed the universe was created by this "weaving" of strings. This is why the "weavers loom" is in association with AMEN's name.



When we look at the word AMEN ideographically, we see that AMEN means, "That which is woven or complete from waves (or primordial matter)."



MAAT would then mean ideographically, "to perceive the force (or act) of matter."

sickle glyph means to perceive

the *arm* means "force" or "act"

The *loaf of bread* means "land" but is used symbolically as "matter" or "mass"

The general meaning of AMEN means THE HIDDEN or to HIDE. If AMEN in general means to HIDE and MAA means to PERCEIVE, then we are talking about two opposing concepts. I think the /a/ or reed glyph is a negation letter mean to NOT do or see what the rest of the word is.

So in essence AMEN means NOT TO PERCEIVE the cause or force of creation (since the weaving loom "weaves" the cosmic "strings" to form matter). And MAA.T (or MAA) means to TO PERCEIVE the force or act of creation. To me this makes sense. To have MAA.T is to have DIVINE PERCEPTION to see creation (Mdw Ntr). Remember on pages 267a and 279b Budge shows us a deity named MAA who is the DIVINE SEER. What you can't witness in creation is the AMEN, then hidden aspects of creation. So MAAT and AMEN deals with our ability to perceive the force behind creation.

The force behind creation

AMMA-NU

AMEN-NA (Akan)

NUMMO (dogon)

NUMAA - (egyptian)

I hope my ramblings make sense. I can clean it up for a paper with further concept breakdowns and references. As always, Egyptian deities refer to scientific concepts.

Asar Imhotep

Asar Imhotep wrote:

Has anyone thought of /Imn/ being possibly a combination of two words? I ask this because when we see the word AMEN in other African languages, it is always attached to other pre or suffixes. What I hypothesize is that the Amen corresponds with AMMA in the Dogon.

I also hypothesize that AMEN really is a combination of AMMA and NU. Nu (or the NUN) would be the primordial waters of creation. We can see this combination of terms and deities in such combinations as:

AMEN-RA

AMEN-MIN (New Kingdom)

c

M17-Y5:N35-A4

hide (verb)

imn

Remember that AMEN is a deity among the Akan of Ghana. The Kra (soul) name is given to an individual as part of their larger name if they are born on that day of the week. It is also broken down into female and male aspects of the name. So the God AMEN is associated with Saturday among the Akan and the two variations of the name are:

Female - AMMA

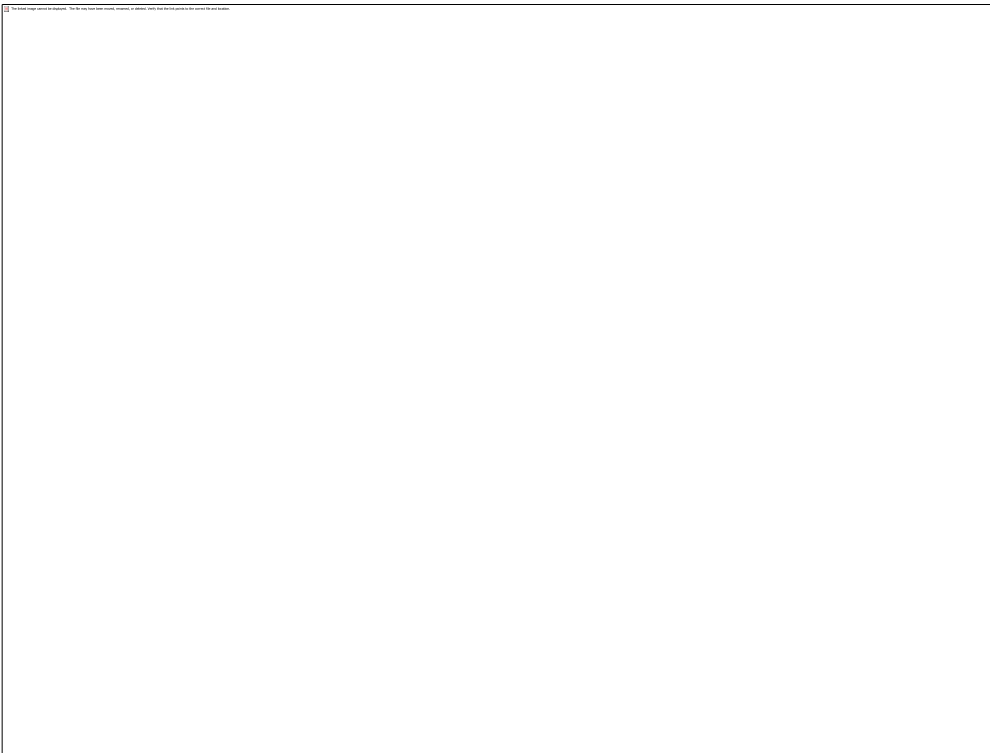
Male - KwAME

For the most part, the KW prefix is put in front of all the male names (with the exception of KOFI and YAW). I was born on a Monday, so the God (or BOSOM) associated with me is AWO. Since I am male, the name is KWADWO and the female would be ADWOA. So as we can see above AME is simply another rendition of AMMA which is really AMEN.

The first city founded by the Akan is named AME-WI or AMEN-WI (AMEN-RA). It was founded by a princess named AME-YAA (a combination of the God of Saturday and the God of Thursday among the Akan). The capital among the Fante is called AMEN-NA. This would correspond, if true, to my combination of AMMA-NU. . The name AMEN-NA is a female name only and means "THE MOTHER OF AMEN."

Another thing we have to keep in mind is that in the philosophy of ancient Ta-Merri, as well as other African world-views, is that they reverse the names to represent its opposite or something that is intricately integrated with the original term. So in that same frame of thought, if AMMA NU is how you really pronounce it, then NUMMO would be it's variant. You find a corresponding term in the Egyptian called NU-MAA. The word NU in both the DOGON and EGYPTIAN language refer to the primordial waves of WATER. The word MAA means to "perceive" in the ancient Egyptian language.

The Dogon has a similar term called BUMMO and the Egyptians have a term called BU MAA which means to "examine or perceive." Again we are faced with this perception which in the Egyptian, Dogon and modern Quantum Mechanic languages and sciences, deals with the "coming into being" of matter. BUMMO is the first stage of creation of matter for the Dogon on their wheel of life or AMMA's egg.



There is also an Egyptian deity mentioned in the Papyrus of Ani called "Per-f-er-**maa-Nu**" It should be mentioned that the DOGON NUMMO is represented as a fish which comes out of the BUMMO (waters). According to Dr. Winters, the Prot-Saharans claimed descent from the MAA who is the founder of the "Fish Confederation" in [The Unofficial History of Tamil Writing](#). According to Dr. Winters (page 12) this MAA confederation consists of the Egyptians, Dravidians, Manding, Elamites and Sumerians. Winters also states that this Fish Confederation also worshiped AMUN, AMEN or AMMA. The proto saharans used the term MA(a) to denote greatness or highness.

This leads us to speculate that NU-MAA (NOMMO) is talking about a FISH (or the great one) to come out of the WATERS of the NU (nun) or primordial waters.

Remember among the Akan the word AMEN-NA (the name of the Fante capital) means the MOTHER OF AMEN. This seems to have a loose connection to the above as all living things come from WATER and the word NA means MOTHER in the Akan language. Mothers give birth through water (a mother's water breaking). Water is the mothering principle. The NA in the Akan is the NU or the Dogon and the Egyptians.

In Revelations 3:14 of the Bible it says "These things said THE Amen." I think this is of significance.

So with this and other things we know the many variations of the word AMEN is:

AMMA
AMO
AME
MAA
Ma
Amen
Amun
Amon

In combination with other words you find it as

Amen-Na
Amen-Wi (ra)
Amen-Ra
Amen-Min
Ame-Yaa

You can find the word Amen with suffixes now prefixes

NUMMO (Dogon)
NU-MAA (Egyptian)
NyAME (name of God in Akan)
KwAME (male name for god of Saturday)

For these reasons and more, I think the Egyptian word AMEN is really AMMA-NU or AMEN-NA (which would satisfy the biliteral of MN)



What do you all think?

| 26009|2008-05-27 16:08:06|Manu Ampim|Re: Sorry, mummy, it's a cover-up|

Greetings,

The article points out that even at the Manchester Museum (which has pioneered Egyptian mummy studies) the public has had enough of this madness of displaying naked mummies.

Your idea does represent a western sickness as you claim that "science has the right to examine these bodies, or to display them." This sickness of desecration, stealing bodies, and claiming some "right" to do whatever one wants to the remains has been successfully challenged in the past 15-20 years all over the world by indigenous groups and relatives. This one-sided western arrogance disrespects the ancestral remains of people of color around the world, and yet honors, guards, and protects its own ancestors and their remains, as is the case at Arlington National Cemetery and St. Denis Basilica, etc.

If you want to help "science" then you can willingly donate your family remains, but to attempt to justify the savage European treatment of the remains of Truganini, el Negro in Barcelona, Sarah Baartman, Tutankhamen and other ancient Egyptian mummies is ridiculous. It doesn't matter if the relatives of the deceased are known or not, the indecent treatment is the same. Lastly, it is just a matter of time before the British Museum also has to make changes and cover up the preserved body of "Ginger." Many children and families are shocked when they come across the display with her completely exposed naked body.

Advancing the work,

Manu Ampim

Der professor,

I've already been to a few morgues, and to a couple of university anatomy labs.

The notion of "respecting" cadavers is not some Western sickness -- it's a fanciful, imaginary concept to think it means something to be quiet on the grounds of Arlington National Cemetery. That's why I'm sorry.

Peter

To: ta_Seti@yahoo.com

From: Profmanu@...

Date: Fri, 23 May 2008 19:35:23 -0700

Subject: [Ta_Seti] Re: Sorry, mummy, it's a cover-up

Why be "sorry" for your typical western psychosis and sickness. Your so-called "science" is nothing more than racist western grave robbing. The dead bodies at Arlington National Cemetery in VA, on the other hand, are not disturbed and are so respected that signs throughout the grounds warn all visitors to be quiet and show respect. It's a good thing that the international Repatriation Movement is rendering neurotic positions like yours irrelevant. You should take your own advice and go to the morgue to get your fix on naked dead bodies.

Advancing the work,

Manu Ampim

Peter Gray wrote:

I'm sorry. All this nonsense about being spiritually insensitive about exposed dead bodies is just that!! Go visit a morgue or gross anatomy lab sometime to cure yourself of the neurosis. As far as I'm concerned, science has the right to examine these bodies, or to display them. You may disagree vehemently if you like.

Peter

----- Original Message -----

From: Manu Ampim

To: ta_Seti@yahogroups.com

Sent: Friday, May 23, 2008 9:14 AM

Subject: [Ta_Seti] Re: Sorry, mummy, it's a cover-up

Greetings,

I have carefully studied this issue of openly exposing ancient African mummies at collections throughout the U.S., Canada, and Europe, and this is one of the most outrageous aspects of mainstream Egyptology. The displays include completely shocking and naked mummies and those which are partially wrapped with menacing facial expressions.

In 1992, I challenged this criminal exposure nonsense at the Rosicrucian Egyptian Museum here in northern California by writing a short article about its shameful and misleading exhibits, and the museum has since made some changes. For example, one of the most unjustified exhibits was a completely severed mummified hand lying in a case by itself with a placard which pointed out to the visitors to notice the ring still remaining on the hand! Shortly after writing my short piece, a group in the local community began using my article to criticize the museum officials, and I told the group to also deal with the severed hand exhibit. Sometime later the Rosicrucian officials decided to quietly take down this hand exhibit and make a couple other changes.

<http://manuampim.com/Rosicrucian.htm>

I have also given a complete review of the full range of these anti-African sacrilegious museum displays and exhibits throughout the western world.

http://manuampim.com/Part_III.htm

Lastly, the mummy room in the Cairo Museum makes spiritually-oriented people almost sick, and thus I always warn my tour groups to enter this mummy exhibit at their own risk. My group this year will be visiting the Cairo museum on June 2 and I will see how the group reacts, and I'm sure that many of them will choose not to enter.

Advancing the work,

Manu Ampim

Sorry, mummy, it's a cover-up

Exclusive: Brian Lashley

21/ 5/2008

MUMMIES at Manchester Museum are being covered up after visitors complained about them being displayed 'naked'.

One of the exhibits, the mummified remains of Asru , has been seen unwrapped for 120 years.

But now, along with the partially-wrapped male mummy of Khary, and a child mummy, it is being covered after calls for more respect and dignity be shown to the remains.

They will stay covered from head-to-toe during an unspecified consultation period, during which the museum, in Oxford Road, is asking for the views of the public.

Critics have branded the decision 'politically correct rubbish' that will make the museum a 'laughing stock'.

Bob Partridge (pictured), chairman of Manchester Ancient Egypt Society, said the move was 'absolutely incomprehensible' .

He said: "We are somewhat shocked and amazed this has been done in advance of any 'results' from the public consultation.

"The mummies have always been sensitively displayed and have been educational and informative to generations of visitors to the museum.

"We can but hope that the decision will be reversed, and the museum will take heed of our comments. If not it will be a sad time for Egyptology in Manchester and indeed the UK.

"I find it astounding the museum covers the mummies, when in the very same building it holds the much publicised exhibition of the uncovered body of Lindow Man.

"Lindow man died a violent death and it could be argued that this could be more upsetting to some visitors than the mummies."

Feedback

Nick Merrimen, museum director, said: "We get a regular stream of feedback from people saying it is insensitive to display unwrapped mummies.

"We have started a consultation about how we should display the mummies. We are trying to follow government guidelines, which are very clear about how they should be displayed with respect and sensitivity.

"If the overwhelming opinion of the public during the consultation is they want to see the mummies unwrapped, we would have to take that very seriously.

"Lindow Man, the north west's most iconic archaeological find, is a bog body which was discovered in way in which it is being displayed. The mummies were not deposited unwrapped in the ground; it is how they were unearthed."

The museum has asked for feedback on its website, which has sparked a fierce debate.

One comment said: "Do those who dream up such policies even consider who pays their wages? Totally misguided.

Another person wrote: "Cover up mummies and human remains? What utter rubbish."

Of the supportive comments one said: "Personally I think the museum should be applauded in being experimental. "

Mummy

Another said: "I do have some sympathies with the uncover the mummy camp but feel that on balance Manchester is doing the right thing in covering."

A message from George L. Mutter, MD, associate Professor of Pathology from Harvard Medical School said: "For decades the Manchester museum has been a leader in the scientific study of human mummies by teams of archaeologists and scientists.

"This has promoted an understanding of the health of ancient populations in the context of their environment, and evolution of disease over the years. Two years ago I had the opportunity to visit the Manchester Museum, and was quite impressed by the high level of scholarship projected in the Egyptian, including mummy, displays.

"The decision to hide the mummies from view is a step backwards. It undermines the academic activities of those engaged in the scientific study of mummies, by removing their discipline from public view. In the interest of inclusiveness, the Manchester Museum has become a playground for those who do not understand the subject at hand, nor respect the interests of scientists and public alike.

"You have succeeded in transforming an inspiring mirror into the past

into a mere repackaged thing. This is an ominous development which the Museum trustees and public they serve cannot let stand. "

The Manchester Museum is home to one of the largest and most important collections of ancient Egyptian artefacts in the Britain and it has gained world-wide recognition.

===

HTP,

Mahari

| 26010|2008-05-27 16:57:35|Tafari khumbaka|Re: Self hatred, light skin &straight hair|
i read it a while back,,i think it is a big influence in my life still, ive seen her lecture and listen to her lectures
she is a gift to the black family
tafari 🍌

cristofori whitakara wrote:

did you read frances cress-welsing book?

--- On Tue, 5/27/08, alaman5375@aol. com wrote:

From: alaman5375@aol. com

Subject: [Ta_Seti] Self hatred, light skin &straight hair

To: boogie_down_black@yahoo. com, Ta_Seti@yahoogroups .com

Date: Tuesday, May 27, 2008, 2:41 PM

In a message dated 5/27/08 11:31:55 AM, boogie_down_black@yahoo. com writes:

definitely. brother rehal did you read this?

Developing Consciousness

by Dr. Na'im Akbar

Developing consciousness" What is consciousness? Consciousness is awareness. What is awareness? Awareness is the ability to see accurately what is. Being able to see accurately means that one must be properly oriented in space, time and person, which means that the prerequisite for consciousness is to have some accurate image of one 's self and the world in which one finds himself: "

-Na'im Akbar

"Brainwashing: conversion of an individual from an established orientation (usually political) to another. The word derives from two Chinese words meaning 'to wash the brain' and implies the use of physical or psychological force. "

- Dictionary of Psychology"

Na'im Akbar in his enlightening book "Visions For Black Men" touches on the importance of transformation, the change and evolution from the immature to the mature, from the boy to the man, from the Negro slave to the free African. He astutely noted to be a fully functioning mature man one must be able to see accurately, be properly oriented in space, time and person having an

accurate image of one's self and his or her place in the world.

The key to our health, sanity, regeneration and transformation as a people is to become aware (conscious) of who we are, properly reoriented to space, time and person and conceive an accurate image of ourselves, our situation and our world. How do we do that?

By accessing the powers, gifts and talents we already possess, developing and strengthening ourselves to resist the brainwashing this society pumps at us continually and by actualizing our full potential to make a positive difference in the world! We must realize and grasp the great truth, life is lived from the inside out.

We have been methodically brainwashed and converted from Yoruba, Ibo, Bambara, Fan, Hausa etc. into coons, mammies and jiggaboos. Our degradation was devastating in its totality. Our brainwashing has been political, cultural and psycho-spiritual. Our orientation was changed from an intuitive affinity, inclusiveness and harmony with the Creator, nature and ourselves to one of alienation, marginalization and self-hatred in a geo-political environment that still remains antagonistic towards us.

We have been misdirected through ruthless physical abuse, miseducation and external stimuli that present images antithetical to us about the standards of beauty, power and success. We are so thrown off by this brainwashing and menticultural process, that we debase and kill ourselves in greater numbers than our enemies ever did!

Is there a solution? Yes. It is to recreate an accurate knowledge of self, a healthy and wholesome self-esteem, self-image and self-concept. From these an accurate orientation and sense of purpose will evolve. Then our goals, aspirations and ambitions will be a positive reflection of who we define ourselves to be. Our actions will be congruent with our self-image and our vision of what is possible and ideal for ourselves. We will not demean or compromise ourselves, we will honor the Creator and our ancestors by honoring ourselves, respecting life, loving and respecting one another. We will cease engaging in the insanity of attempting to be something or someone we are not, nor can we comfortably ever be, other than our truest noblest selves. No one can do this for us. We must do it for ourselves. We must begin the ongoing process of developing an Afrocentric consciousness and empowering ourselves. Empowerment means accessing and properly (righteously) using our innate powers and gifts to formulate and accomplish our goals despite resistance and opposition. We must learn to use our powers of mind, thought, imagination, reasoning, intuition and right brain synthesis to discern our situation and devise ways to positively transform ourselves and regain our rightful places in the universal order.

"The Beauty & History Of Locking Black Hair"

Special to ZAMANI!

by Sister Chesarae □ Hall-Balla

"Beauty"

***"I find, in being Black, a thing of "Beauty"; like a joy; a strength;
a secret cup of gladness - a native land in neither time nor
place - a native land in every Black face! Be loyal to yourselves;
your skin; your hair; your lips; your speech; your
laughing kinds - are Black kingdoms, vast
as any other."***

Ossie Davis-

While many of us may disagree on the value or importance of physical "Beauty" we can all appreciate the feeling of attraction we hold when coming in contact with our individual perceptions of "Beauty; Beautiful Art; Beautiful Music; Beautiful Homes, Beautiful Cars; even beautiful Sisters Dancing, in the Spirit, or a brother Slamm-Dunkin a basketball, and then pivoting in the air before coming down and resuming his skillful, graceful, play. There is one area of "Beauty" that has been of particular sensitivity to "Afrikan People" for the past few centuries or so. This is the concept of "Beautiful Black Hair." This is the "Beauty" that I wish to focus on as a

"Afrikan-American young adult female.

To even say the phrase "Beautiful Afrikan Black Hair" sounded unfamiliar to many Afrikan-American women. Words such as "Good Black Hair" and "Long Black Hair" came easier. For "African-Americans, hair can be viewed as an almost obsession with us. Although our sisters are held much more responsible for the attractiveness in appearance of our hair; the brothers have also felt the urge to change the condition of their crowns. Historically in this country (America), we viewed our crowns mainly as an uncultivated garden, that required taming and discipline. However, the recent emergence of locks takes on a different angle to the hairscaping discussion. "Afrikans" have worn locks for thousands of years. Various "Afrikan" Tribes (Families), and nations such as the "Akan" of Ghana, the "Aborigines" of Australia, the "Arendewa" of India and Ethiopia, and even the "Ancient Egyptians; are known to have worn locks.

In many "Afrikan societies, locking was a part of initiation and age-grading rites, Warriors, priests and Ascetics most frequently locked. In modern times, Jamaica and other Caribbean brothers and sisters became known for their "Dread Locks". "Dreadlocks" are distinguished from locks ["Nubian Twists"] because all who lock are "not Dreads". The term "Dread" has its origins in the "dreadful appearance of the "Rasta", as seen in the eyes of the upper and middle classes of society in Jamaica.

More recently the Jamaicans who wear their locks but don't practice the "Rastafarian Religion" are associated with homicide, robbing and drug dealing. However, the majority of "Rastas" are a sincere, peace loving people and devoted to their religious philosophy, their locks are an expression of submission to the will of "JAH" God.

The recent reemergence of locks can be attributed to the parallel reemergence of "Afrikan-Centeredness". The recent reemergence of locks can be attributed to the parallel reemergence of "Afrikan-Centeredness" from the 60's. During the 60's the "Natural Hair Style" pointed a positive direction in the revolution of our self-image. For a moment we were proud of our hair and stopped frying and dying it, or even concealing it beneath fancy wigs. Today locks are as "Dreadful" to those who were terrified of "Afros" in the 60's. While the length that locks grow to, can't comply with the white standard of beauty, its naturalness projects the "Afrikan Style" as supreme. Many people believe that locks and "Dreadlocks" are the same, but there is some distinction. The distinction is simple and on the physical level. "Dreadlocks" are organic. The hair is left alone with the only management process being to wash and dry it. The hair is allowed to find its own character and tell its own story. "Locks" or "Nubian Twists"[Sometimes called] are cultivated, they are manicured either by twisting and separating or using a circular rhythm method. They coil into their own family growth pattern. Both of these stem from the "Afrikan" tradition of ornamenting and culture. One reason for this is that it was a way to be intimate with each other. Companion grooming shared positive energy together, by "Beautifying each other and communicating with each other.

For many locks represented a "spiritual act." It has even been called a "Spiritual Circle" that symbolizes the growth of the mind and spirit. For myself, when I began my locking process, I dubbed each lock to be an "Ancestor" long forgotten or unknown. With this type of symbology, I can understand the "Rastafarian" assertion that one is never to cut their locks. However, I also have the reality that for me my position is more for a natural hair style without additives or preservatives.

The practice of hair locking represents an important "cultural and "spiritual" tradition that requires at the very least respect in its cultivation. It must be practiced in the context of health and "Holism". My locks are my friends and they demand attention. In order to have a good relationship with them, I have to take the time, in grooming my crown, I am also massaging my scalp. When complete I feel rejuvenated. This only strengthens my resolve to keep them long after the fad has past.

A Historical Tribute Dedicated to our "Afrikan Beauty"

Given & Written by Sister Chesarae Hall-Balla Of Wose Community: House of Amen Ra of "The Sacred African Way" Of "The Sacred Afrikan Way" in Oakland California.

***** **

Get trade secrets for amazing burgers. Watch "Cooking with Tyler Florence" on AOL Food.
(<http://food.aol.com/tyler-florence?video=4&NCID=aolfod0003000000002>)



Tafari-sudra, Khumbaka

| 26011|2008-05-27 16:57:41|Tafari khumbaka|Re: AMEN DECODED.on another note|
and to add the esoteric knowledge of the mantra AUM=OM knowing that n/ ng is the negation or
neutral pole from which the positive pole can give a charge (RA=RAU=auRA) it is easy too see
why the Khamau of Annu aligned Amen with RA.....
tafari 🙏

Asar Imhotep wrote:

I also thought of this last night, but was too tired to type, that AMEN
could be related to MAA.T or (ma).Amen could be the negation of
MAA.T. Not in the sense that the absence of MAA.T would mean that
AMEN means disorder. I will explain below.

As I mentioned before, one of the many meanings of the word MA or
MAA means "perception" or in other words TO SEE. In the Dogon,
Egyptian and in modern Quantum Mechanics it is the act of
PERCEPTION that brings matter into being. For more information on
this concept, you can view the film [What The Bleep Do We Know](#) and
read about the [Double Slit Experiment](#).

We know MAA.T to mean justice, truth, reciprocity, balance, and
harmony. But when we look at her graphic and the root words associated
with her, we know the major aspect of MAAT is her ability to SEE.
Sometimes you will see a veil over MAAT's eyes. Modern Egyptologists
translate this to mean "blind justice." But that is not the case. The glyph is
to remind persons of power that you can't make judgments to things you
CAN'T see. You can only JUDGE that which you are ABLE TO SEE or
PERCEIVE. So evidence is a strong factor in judgments.

Let's look at some root words for MAAT and see how all of this comes
together.

Budge's Hieroglyphic Dictionary page 231a you have the word

AMAM = to perceive

On pages 267a and 279b he shows us a deity named MAA who is the

DIVINE SEER (could represent divine perception).

A related word IDEOGRAPHICALLY has the same meaning pg cxxvi. It consist of the ARM and SICKLE glyph and he translates it as AMA. The ideographic meaning of the glyphs, means THE ACT OF PERCEPTION. For a complete treatise on ideographic meanings of glyphs, see Scranton's *Sacred Symbols of the Dogon*.

Also on page cxxvi Budge defines another word AM as a "weaving instrument." He also defines an Egyptian god AMAA as a "serpent god." He also lists even more words pronounced AM that means "to know, to understand" on page 349a.

Budge on page 120a defines AM again as KNOWLEDGE. To perceive is to understand, to have knowledge or to be aware of something. I wish I could find an image of how it is spelled so it makes it easier for the list. But here are the components of the word.

Letter - what the glyph is - **it's ideographic meaning**

/a/ - forearm & hand - **(force or act)**

/m3/(ma) - sickle **(to perceive)**

/i/ - flowering reed **(that which is)**

/w/ - coiled thread or rope **(coiled thread)**

man determinative - **(word)**

n - water as a determinative - **(to write)**

crossed rope meaning "bind" - **(bind)**



D36

Log; arm Phon; a



U1

Phon; mA Det & Log; to cut with a sickle, bend



M17

Phon; i Log; sedge, reed, I



V1

Phon Det; Sn Det; rope, to tie, Abbr; 100 "S(n)t"



A2

Det; eat, drink, speak, tell, feel, think, love



N35

Phon; n



V12

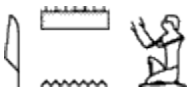
Phon; arq Det; untie, tie, papyrus roll, papyrus scroll

Ideographically these hieroglyphs together mean:

AM - Knowledge

"The act of perceiving that which is the coiled thread through word written, followed by the looped tie glyph". See Budge pg 120a.

Remember the Dogon and the Egyptians were dealing with Quantum Mechanics and string theory. So they believed the universe was created by this "weaving" of strings. This is why the "weavers loom" is in association with AMEN's name.



When we look at the word AMEN ideographically, we see that AMEN means, "That which is woven or complete from waves (or primordial matter)."



MAAT would then mean ideographically, "to perceive the force (or act) of matter."

sickle glyph means to perceive
the *arm* means "force" or "act"

The *loaf of bread* means "land" but is used symbolically as "matter" or "mass"

The general meaning of AMEN means THE HIDDEN or to HIDE. If AMEN in general means to HIDE and MAA means to PERCEIVE, then we are talking about two opposing concepts. I think the /a/ or reed glyph is a negation letter mean to NOT do or see what the rest of the word is.

So in essence AMEN means NOT TO PERCEIVE the cause or force of creation (since the weaving loom "weaves" the cosmic "strings" to form matter). And MAA.T (or MAA) means to TO PERCEIVE the force or act of creation. To me this makes sense. To have MAA.T is to have DIVINE PERCEPTION to see creation (Mdw Ntr). Remember on pages 267a and 279b Budge shows us a deity named MAA who is the DIVINE SEER. What you can't witness in creation is the AMEN, then hidden aspects of creation. So MAAT and AMEN deals with our ability to perceive the force behind creation.

The force behind creation

AMMA-NU

AMEN-NA (Akan)

NUMMO (dogon)

NUMAA - (egyptian)

I hope my ramblings make sense. I can clean it up for a paper with further concept breakdowns and references. As always, Egyptian deities refer to scientific concepts.

Asar Imhotep

<http://www.asarimhotep.com>

Asar Imhotep wrote:

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I ask this because when we see the word AMEN in other African languages, it is always attached to other pre or suffixes. What I

hypothesize is that the Amen corresponds with AMMA in the Dogon.

I also hypothesize that AMEN really is a combination of AMMA and NU. Nu (or the NUN) would be the primordial waters of creation. We can see this combination of terms and deities in such combinations as:

AMEN-RA

AMEN-MIN (New Kingdom)

c

M17-Y5:N35-A4

hide (verb)

imn

Remember that AMEN is a deity among the Akan of Ghana. The Kra (soul) name is given to an individual as part of their larger name if they are born on that day of the week. It is also broken down into female and male aspects of the name. So the God AMEN is associated with Saturday among the Akan and the two variations of the name are:

Female - AMMA

Male - KwAME

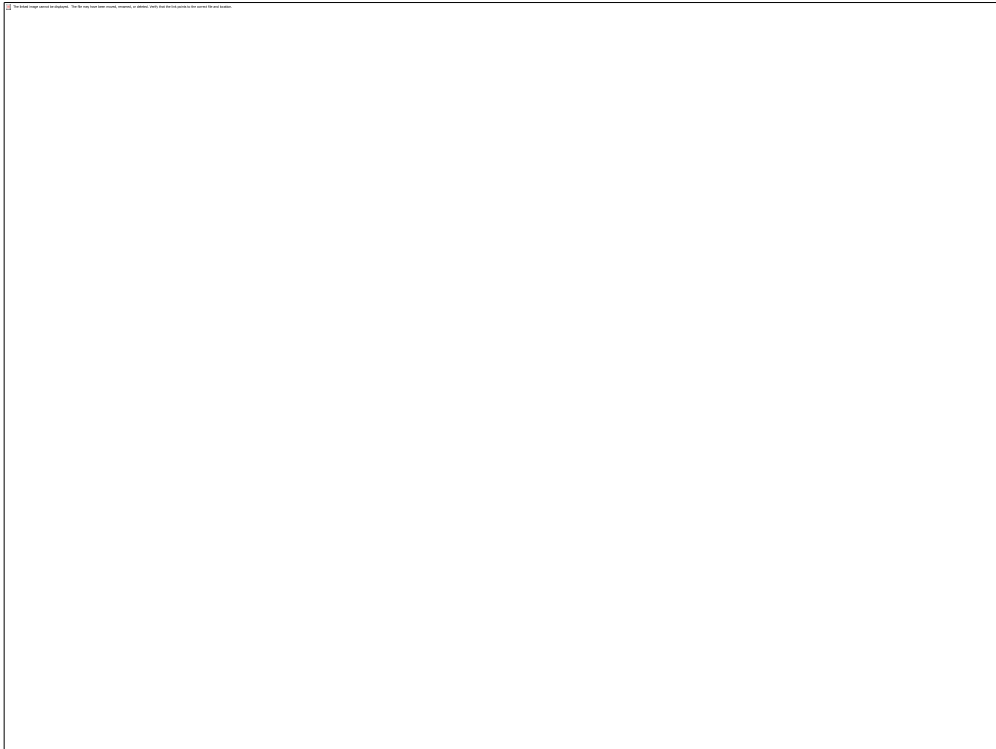
For the most part, the KW prefix is put in front of all the male names (with the exception of KOFI and YAW). I was born on a Monday, so the God (or BOSOM) associated with me is AWO. Since I am male, the name is KWADWO and the female would be ADWOA. So as we can see above AME is simply another rendition of AMMA which is really AMEN.

The first city founded by the Akan is named AME-WI or AMEN-WI (AMEN-RA). It was founded by a princess named AME-YAA (a combination of the God of Saturday and the God of Thursday among the Akan). The capital among the Fante is called AMEN-NA. This would correspond, if true, to my combination of AMMA-NU. . The name AMEN-NA is a female name only and means "THE MOTHER OF AMEN."

Another thing we have to keep in mind is that in the philosophy of ancient Ta-Merri, as well as other African world-views, is that they reverse the names to represent its opposite or something that is intricately integrated with the original term. So in that same frame of thought, if AMMA NU is how you really pronounce it, then NUMMO would be its variant. You find a corresponding term in the Egyptian called NU-MAA. The word NU in both the DOGON and EGYPTIAN language refer to the primordial waves of WATER. The word MAA means to "perceive" in the

ancient Egyptian language.

The Dogon has a similar term called BUMMO and the Egyptians have a term called BU MAA which means to "examine or perceive." Again we are faced with this perception which in the Egyptian, Dogon and modern Quantum Mechanic languages and sciences, deals with the "coming into being" of matter. BUMMO is the first stage of creation of matter for the Dogon on their wheel of life or AMMA's egg.



There is also an Egyptian deity mentioned in the Papyrus of Ani called "Per-f-er-**maa-Nu**" It should be mentioned that the DOGON NUMMO is represented as a fish which comes out of the BUMMO (waters).

According to Dr. Winters, the Prot-Saharans claimed descent from the MAA who is the founder of the "Fish Confederation" in [The Unofficial History of Tamil Writing](#). According to Dr. Winters (page 12) this MAA confederation consists of the Egyptians, Dravidians, Manding, Elamites and Sumerians. Winters also states that this Fish Confederation also worshiped AMUN, AMEN or AMMA. The proto saharans used the term MA(a) to denote greatness or highness.

This leads us to speculate that NU-MAA (NOMMO) is talking about a FISH (or the great one) to come out of the WATERS of the NU (nun) or primordial waters. Remember among the Akan the word AMEN-NA (the name of the Fante capital) means the MOTHER OF AMEN. This seems to have a loose connection to the above as all living things come from

WATER and the word NA means MOTHER in the Akan language. Mothers give birth through water (a mother's water breaking). Water is the mothering principle. The NA in the Akan is the NU or the Dogon and the Egyptians.

In Revelations 3:14 of the Bible it says "These things said THE Amen." I think this is of significance.

So with this and other things we know the many variations of the word AMEN is:

AMMA
AMO
AME
MAA
Ma
Amen
Amun
Amon

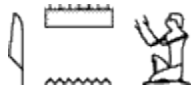
In combination with other words you find it as

Amen-Na
Amen-Wi (ra)
Amen-Ra
Amen-Min
Ame-Yaa

You can find the word Amen with suffixes now prefixes

NUMMO (Dogon)
NU-MAA (Egyptian)
NyAME (name of God in Akan)
KwAME (male name for god of Saturday)

For these reasons and more, I think the Egyptian word AMEN is really AMMA-NU or AMEN-NA (which would satisfy the biliteral of MN)



What do you all think?



Tafari-sudra,Khumbaka

| 26012|2008-05-27 16:57:47|Tafari khumbaka|lecture coming up!,|

<http://www.aasmilwaukee.org/Events/Events.html>

click above



Tafari-sudra,Khumbaka

| 26013|2008-05-27 21:41:14|Tafari khumbaka|Re: Sorry, mummy, it's a cover-up|

lets us not forget Ota benga.....

such a sad sad story

<http://www.iht.com/articles/2006/08/10/news/zoo.php>

click above

tafari,,

Manu Ampim wrote:

Greetings,

The article points out that even at the Manchester Museum (which has pioneered Egyptian mummy studies) the public has had enough of this madness of displaying naked mummies.

Your idea does represent a western sickness as you claim that "science has the right to examine these bodies, or to display them." This sickness of desecration, stealing bodies, and claiming some "right" to do whatever one wants to the remains has been successfully challenged in the past 15-20 years all over the world by indigenous groups and relatives. This one-sided western arrogance disrespects the ancestral remains of people of color around the world, and yet honors, guards, and protects its own ancestors and their remains, as is the case at Arlington National Cemetery and St. Denis Basilica, etc.

If you want to help "science" then you can willingly donate your family remains, but to attempt to justify the savage European treatment of the remains of Truganini, el Negro in Barcelona, Sarah Baartman, Tutankhamen and other ancient Egyptian mummies is ridiculous. It doesn't matter if the relatives of the deceased are known or not, the indecent treatment is the same.

Lastly, it is just a matter of time before the British Museum also has to make changes and cover up the preserved body of "Ginger." Many children and families are shocked when they come across the display with her completely exposed naked body.

Advancing the work,

Manu Ampim

Der professor,

I've already been to a few morgues, and to a couple of university anatomy labs.

The notion of "respecting" cadavers is not some Western sickness -- it's a fanciful, imaginary concept to think it means something to be quiet on the grounds of Arlington National Cemetery. That's why I'm sorry.

Peter

To: ta_Seti@yahoogroups .com
From: Profmanu@...
Date: Fri, 23 May 2008 19:35:23 -0700
Subject: [Ta_Seti] Re: Sorry, mummy, it's a cover-up

Why be "sorry" for your typical western psychosis and sickness. Your so-called "science" is nothing more than racist western grave robbing. The dead bodies at Arlington National Cemetery in VA, on the other hand, are not disturbed and are so respected that signs throughout the grounds warn all visitors to be quiet and show respect. It's a good thing that the international Repatriation Movement is rendering neurotic positions like yours irrelevant. You should take your own advice and go to the morgue to get your fix on naked dead bodies.

Advancing the work,
Manu Ampim

Peter Gray wrote:

I'm sorry. All this nonsense about being spiritually insensitive about exposed dead bodies is just that!! Go visit a morgue or gross anatomy lab sometime to cure yourself of the neurosis. As far as I'm concerned, science has the right to examine these bodies, or to display them. You may disagree vehemently if you like.

Peter

----- Original Message -----

From: Manu Ampim
To: ta_Seti@yahoogroups .com
Sent: Friday, May 23, 2008 9:14 AM
Subject: [Ta_Seti] Re: Sorry, mummy, it's a cover-up

Greetings,

I have carefully studied this issue of openly exposing ancient African mummies at collections throughout the U.S., Canada, and Europe, and this is one of the most

outrageous aspects of mainstream Egyptology. The displays include completely shocking and naked mummies and those which are partially wrapped with menacing facial expressions.

In 1992, I challenged this criminal exposure nonsense at the Rosicrucian Egyptian Museum here in northern California by writing a short article about its shameful and misleading exhibits, and the museum has since made some changes. For example, one of the most unjustified exhibits was a completely severed mummified hand lying in a case by itself with a placard which pointed out to the visitors to notice the ring still remaining on the hand! Shortly after writing my short piece, a group in the local community began using my article to criticize the museum officials, and I told the group to also deal with the severed hand exhibit. Sometime later the Rosicrucian officials decided to quietly take down this hand exhibit and make a couple other changes.

<http://manuampim.com/Rosicrucian.htm>

I have also given a complete review of the full range of these anti-African sacrilegious museum displays and exhibits throughout the western world.

http://manuampim.com/Part_III.htm

Lastly, the mummy room in the Cairo Museum makes spiritually-oriented people almost sick, and thus I always warn my tour groups to enter this mummy exhibit at their own risk. My group this year will be visiting the Cairo museum on June 2 and I will see how the group reacts, and I'm sure that many of them will choose not to enter.

Advancing the work,

Manu Ampim

Sorry, mummy, it's a cover-up

Exclusive: Brian Lashley

21/ 5/2008

MUMMIES at Manchester Museum are being covered up after visitors complained about them being displayed 'naked'.

One of the exhibits, the mummified remains of Asru, has been seen unwrapped for 120 years.

But now, along with the partially-wrapped male mummy of Khary, and a

child mummy, it is being covered after calls for more respect and dignity be shown to the remains.

They will stay covered from head-to-toe during an unspecified consultation period, during which the museum, in Oxford Road, is asking for the views of the public.

Critics have branded the decision 'politically correct rubbish' that will make the museum a 'laughing stock'.

Bob Partridge (pictured), chairman of Manchester Ancient Egypt Society, said the move was 'absolutely incomprehensible'.

He said: "We are somewhat shocked and amazed this has been done in advance of any 'results' from the public consultation.

"The mummies have always been sensitively displayed and have been educational and informative to generations of visitors to the museum.

"We can but hope that the decision will be reversed, and the museum will take heed of our comments. If not it will be a sad time for Egyptology in Manchester and indeed the UK.

"I find it astounding the museum covers the mummies, when in the very same building it holds the much publicised exhibition of the uncovered body of Lindow Man.

"Lindow man died a violent death and it could be argued that this could be more upsetting to some visitors than the mummies."

Feedback

Nick Merrimen, museum director, said: "We get a regular stream of feedback from people saying it is insensitive to display unwrapped mummies.

"We have started a consultation about how we should display the mummies. We are trying to follow government guidelines, which are very clear about how they should be displayed with respect and sensitivity.

"If the overwhelming opinion of the public during the consultation is they want to see the mummies unwrapped, we would have to take that very seriously.

"Lindow Man, the north west's most iconic archaeological find, is a bog body which was discovered in way in which it is being displayed. The mummies were not deposited unwrapped in the ground; it is how they were unearthed."

The museum has asked for feedback on its website, which has sparked a fierce debate.

One comment said: "Do those who dream up such policies even consider who pays their wages? Totally misguided.

Another person wrote: "Cover up mummies and human remains? What utter rubbish."

Of the supportive comments one said: "Personally I think the museum should be applauded in being experimental. "

Mummy

Another said: "I do have some sympathies with the uncover the mummy camp but feel that on balance Manchester is doing the right thing in covering."

A message from George L. Mutter, MD, associate Professor of Pathology from Harvard Medical School said: "For decades the Manchester museum has been a leader in the scientific study of human mummies by teams of archaeologists and scientists.

"This has promoted an understanding of the health of ancient populations in the context of their environment, and evolution of disease over the years. Two years ago I had the opportunity to visit the Manchester Museum, and was quite impressed by the high level of scholarship projected in the Egyptian, including mummy, displays.

"The decision to hide the mummies from view is a step backwards. It undermines the academic activities of those engaged in the scientific study of mummies, by removing their discipline from public view. In the interest of inclusiveness, the Manchester Museum has become a playground for those who do not understand the subject at hand, nor respect the interests of scientists and public alike.

"You have succeeded in transforming an inspiring mirror into the past into a mere repackaged thing. This is an ominous development which the Museum trustees and public they serve cannot let stand. "

The Manchester Museum is home to one of the largest and most

important collections of ancient Egyptian artefacts in the
Britain
and it has gained world-wide recognition.

====

HTP,

Mahari



Tafari-sudra, Khumbaka

| 26014|2008-05-27 21:46:39|Paul Kekai Manansala|Re: Sorry, mummy, it's a cover-up|
Manu, they have been raiding European royal tombs for DNA. I don't
know if there is anything left to display except bones.

Among those that have been exhumed are some of the Romanovs of Russia
and more recently the Medicis of Florence. Also, they obtained some
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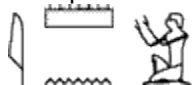
Regards,

Paul Kekai Manansala

| 26015|2008-05-28 03:28:28|Ferg|Re: AMEN DECODED.on another note|

You are on the right track. There is a vague connection between AMEN and MAAT. I have been exploring
the connections. I am also writing up lmn,
'That which is Hidden'.

Forgive me but I am not totally convinced about string theory applied to Egyptology as shown by the
example:



When we look at the word AMEN ideographically, we see that AMEN means, "That which is
woven or complete from waves (or primordial matter)."

Somo

----- Original Message -----

From: [Asar Imhotep](#)

To: Ta_Seti@yahoogroups.com

Sent: Tuesday, May 27, 2008 9:15 PM

Subject: Re: [Ta_Seti] AMEN DECODED.on another note

I also thought of this last night, but was too tired to type, that AMEN could be
related to MAA.T or (ma).Amen could be the negation of MAA.T. Not in the
sense that the absence of MAA.T would mean that AMEN means disorder. I will

explain below.

As I mentioned before, one of the many meanings of the word MA or MAA means "perception" or in other words TO SEE. In the Dogon, Egyptian and in modern Quantum Mechanics it is the act of PERCEPTION that brings matter into being. For more information on this concept, you can view the film [What The Bleep Do We Know](#) and read about the [Double Slit Experiment](#).

We know MAA.T to mean justice, truth, reciprocity, balance, and harmony. But when we look at her graphic and the root words associated with her, we know the major aspect of MAAT is her ability to SEE. Sometimes you will see a veil over MAAT's eyes. Modern Egyptologists translate this to mean "blind justice." But that is not the case. The glyph is to remind persons of power that you can't make judgments to things you CAN'T see. You can only JUDGE that which you are ABLE TO SEE or PERCEIVE. So evidence is a strong factor in judgments.

Let's look at some root words for MAAT and see how all of this comes together.

Budge's Hieroglyphic Dictionary page 231a you have the word

AMAM = to perceive

On pages 267a and 279b he shows us a deity named MAA who is the DIVINE SEER (could represent divine perception).

A related word IDEOGRAPHICALLY has the same meaning pg cxxvi. It consist of the ARM and SICKLE glyph and he translates it as AMA. The ideographic meaning of the glyphs, means THE ACT OF PERCEPTION. For a complete treatise on ideographic meanings of glyphs, see Scranton's *Sacred Symbols of the Dogon*.

Also on page cxxvi Budge defines another word AM as a "weaving instrument." He also defines an Egyptian god AMAA as a "serpent god." He also lists even more words pronounced AM that means "to know, to understand" on page 349a.

Budge on page 120a defines AM again as KNOWLEDGE. To perceive is to understand, to have knowledge or to be aware of something. I wish I could find an image of how it is spelled so it makes it easier for the list. But here are the components of the word.

Letter - what the glyph is - **it's ideographic meaning**

/a/ - forearm & hand - **(force or act)**

/m3/(ma) - sickle **(to perceive)**

/i/ - flowering reed **(that which is)**

/w/ - coiled thread or rope **(coiled thread)**

man determinative - (**word**)

n - water as a determinative - (**to write**)

crossed rope meaning "bind" - (**bind**)



D36

Log; arm Phon; a



U1

Phon; mA Det & Log; to cut with a sickle, bend



M17

Phon; i Log; sedge, reed, I



V1

Phon Det; Sn Det; rope, to tie, Abbr; 100 "S(n)t"



A2

Det; eat, drink, speak, tell, feel, think, love



N35

Phon; n



V12

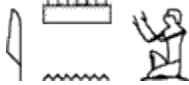
Phon; arq Det; untie, tie, papyrus roll, papyrus scroll

Ideographically these hieroglyphs together mean:

AM - Knowledge

"The act of perceiving that which is the coiled thread through word written, followed by the looped tie glyph". See Budge pg 120a.

Remember the Dogon and the Egyptians were dealing with Quantum Mechanics and string theory. So they believed the universe was created by this "weaving" of strings. This is why the "weavers loom" is in association with AMEN's name.



When we look at the word AMEN ideographically, we see that AMEN means, "That which is woven or complete from waves (or primordial matter)."



MAAT would then mean ideographically, "to perceive the force (or act) of matter."

sickle glyph means to perceive

the *arm* means "force" or "act"

The *loaf of bread* means "land" but is used symbolically as "matter" or "mass"

The general meaning of AMEN means THE HIDDEN or to HIDE. If AMEN in general means to HIDE and MAA means to PERCEIVE, then we are talking about two opposing concepts. I think the /a/ or reed glyph is a negation letter mean to NOT do or see what the rest of the word is.

So in essence AMEN means NOT TO PERCEIVE the cause or force of creation (since the weaving loom "weaves" the cosmic "strings" to form matter). And MAA.T (or MAA) means to TO PERCEIVE the force or act of creation. To me this makes sense. To have MAA.T is to have DIVINE PERCEPTION to see creation (Mdw Ntr). Remember on pages 267a and 279b Budge shows us a deity named MAA who is the DIVINE SEER. What you can't witness in creation is the AMEN, then hidden aspects of creation. So MAAT and AMEN deals with our ability to perceive the force behind creation.

The force behind creation

AMMA-NU

AMEN-NA (Akan)

NUMMO (dogon)

NUMAA - (egyptian)

I hope my ramblings make sense. I can clean it up for a paper with further concept breakdowns and references. As always, Egyptian deities refer to scientific concepts.

Asar Imhotep

<http://www.asarimhotep.com>

Asar Imhotep wrote:

Has anyone thought of /Imn/ being possibly a combination of two words? I ask this because when we see the word AMEN in other African languages, it is always attached to other pre or suffixes. What I hypothesize is that the Amen corresponds with AMMA in the Dogon.

I also hypothesize that AMEN really is a combination of AMMA and NU. Nu (or the NUN) would be the primordial waters of creation. We can see this combination of terms and deities in such combinations as:

AMEN-RA

AMEN-MIN (New Kingdom)

c

M17-Y5:N35-A4

hide (verb)

imn

Remember that AMEN is a deity among the Akan of Ghana. The Kra (soul) name is given to an individual as part of their larger name if they are born on that day of the week. It is also broken down into female and male aspects of the name. So the God AMEN is associated with Saturday among the Akan and the two variations of the name are:

Female - AMMA

Male - KwAME

For the most part, the KW prefix is put in front of all the male names (with the exception of KOFI and YAW). I was born on a

monday, so the God (or BOSOM) associated with me is AWO. Since I am male, the name is KWADWO and the female would be ADWOA. So as we can see above AME is simply another rendition of AMMA which is really AMEN.

The first city founded by the Akan is named AME-WI or AMEN-WI (AMEN-RA). It was founded by a princess named AME-YAA (a combination of the God of Saturday and the God of Thursday among the Akan). The capital among the Fante is called AMEN-NA. This would correspond, if true, to my combination of AMMA-NU. . The name AMEN-NA is a female name only and means "THE MOTHER OF AMEN."

Another thing we have to keep in mind is that in the philosophy of ancient Ta-Merri, as well as other African world-views, is that they reverse the names to represent its opposite or something that is intricately integrated with the original term. So in that same frame of thought, if AMMA NU is how you really pronounce it, then NUMMO would be its variant. You find a corresponding term in the Egyptian called NU-MAA. The word NU in both the DOGON and EGYPTIAN language refer to the primordial waves of WATER. The word MAA means to "perceive" in the ancient Egyptian language.

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There is also an Egyptian deity mentioned in the Papyrus of Ani called "Per-f-er-**maa-Nu**" It should be mentioned that the DOGON NUMMO is represented as a fish which comes out of the BUMMO (waters). According to Dr. Winters, the Prot-Saharans claimed descent from the MAA who is the founder of the "Fish Confederation" in [The Unofficial History of Tamil Writing](#). According to Dr. Winters (page 12) this MAA confederation consists of the Egyptians, Dravidians, Manding, Elamites and Sumerians. Winters also states that this Fish Confederation also worshiped AMUN, AMEN or AMMA. The proto saharans used the term MA(a) to denote greatness or highness.

This leads us to speculate that NU-MAA (NOMMO) is talking about a FISH (or the great one) to come out of the WATERS of the NU (nun) or primordial waters. Remember among the Akan the word AMEN-NA (the name of the Fante capital) means the MOTHER OF AMEN. This seems to have a loose connection to the above as all living things come from WATER and the word NA means MOTHER in the Akan language. Mothers give birth through water (a mother's water breaking). Water is the mothering principle. The NA in the Akan is the NU or the Dogon and the Egyptians.

In Revelations 3:14 of the Bible it says "These things said THE

Amen." I think this is of significance.

So with this and other things we know the many variations of the word AMEN is:

AMMA
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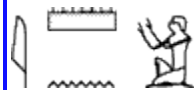
In combination with other words you find it as

Amen-Na
Amen-Wi (ra)
Amen-Ra
Amen-Min
Ame-Yaa

You can find the word Amen with suffixes now prefixes

NUMMO (Dogon)
NU-MAA (Egyptian)
NyAME (name of God in Akan)
KwAME (male name for god of Saturday)

For these reasons and more, I think the Egyptian word AMEN is really AMMA-NU or AMEN-NA (which would satisfy the biliteral of MN)



What do you all think?

| 26016|2008-05-28 08:46:53|Asar Imhotep|Re: AMEN DECODED.on another note|
Peace Ferg

I guess I will have to write a whole paper to prove the concept of Quantum Mechanics in ancient

Egyptian philosophy and science. It is quite common in African scientific theory. I know for a fact in Kongo, Ifa, Dogon, Zulu and Egyptian systems, the formation of mass/matter is coded in its mythology. This is part on personal testimony from priests and more recent scholarship that has stumbled on it as well.

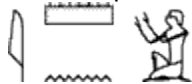
Anytime you hear about a God who is a "Spider" who weaves "thread" to create the universe, you are talking about String Theory. This is the case with Dada among the Dogon. If you find an African society talking about a God weaving creation together from strings, it is equivalent to modern string theory. This is the concept behind the Goddess Neith in the Egyptian system.

The problem is most people don't know how to read Mdw Ntr. They don't associate scientific concepts with the Ntrs. There is a "hidden" convention to reading Mdw Ntr and it is in this convention that you will find the many meanings of the glyphs. I guess I'll write something just on the convention hidden in Mdw Ntr writing.

Ferg wrote:

You are on the right track. There is a vague connection between AMEN and MAAT. I have been exploring the connections. I am also writing uplmm, 'That which is Hidden'.

Forgive me but I am not totally convinced about string theory applied to Egyptology as shown by the example:



When we look at the word AMEN ideographically, we see that AMEN means, "That which is woven or complete from waves (or primordial matter)."

Somo

Asar Imhotep

<http://www.asarimhotep.com>



| 26017|2008-05-28 08:50:58|Manu Ampim|Re: Sorry, mummy, it's a cover-up|

Paul, bones and skulls are enough to display if they want to because this is often the only thing displayed in the various Egyptian galleries. I know that some DNA tests have been done since the 1990s on a few Europeans who were overthrown and considered by some as rogue leaders (with the exception of the Medicis), but their remains are not displayed for public amusement.

Advancing the work,

Manu Ampim

Manu, they have been raiding European royal tombs for DNA. I don't know if there is anything left to display except bones.

Among those that have been exhumed are some of the Romanovs of Russia and more recently the Medicis of Florence. Also, they obtained some of Marie Antoinette's hair for DNA testing.

Regards,
Paul Kekai Manansala
| 26018|2008-05-28 09:35:17|Paul Kekai Manansala|Re: Sorry, mummy, it's a cover-up|
I agree, Manu.

It would be interesting if they got some DNA from Edward I Plantagenet ('Longshanks') of England, who is said to be an ancestor of both Sen. Barack Obama and Sen. John McCain.

He is interred at Westminster Abbey, but I think it would be difficult to get access to his tomb.

Regards,
Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, "Manu Ampim" wrote:

>

> Paul, bones and skulls are enough to display if they want to because this is often the only thing displayed in the various Egyptian galleries. I know that some DNA tests have been done since the 1990s on a few Europeans who were overthrown and considered by some as rogue leaders (with the exception of the Medicis), but their remains are not displayed for public amusement.

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>

> Regards,

> Paul Kekai Manansala

>

| 26019|2008-05-28 09:49:44|Ferg|Re: AMEN DECODED.on another note|

Yes Asar

Please do. I'm sure it would make a fascinating and interesting read.

Somo

----- Original Message -----

From: [Asar Imhotep](#)

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, May 28, 2008 4:46 PM

Subject: Re: [Ta_Seti] AMEN DECODED.on another note

Peace Ferg

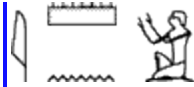
I guess I will have to write a whole paper to prove the concept of Quantum Mechanics in ancient Egyptian philosophy and science. It is quite common in African scientific theory. I know for a fact in Kongo, Ifa, Dogon, Zulu and Egyptian systems, the formation of mass/matter is coded in its mythology. This is part on personal testimony from priests and more recent scholarship that has stumbled on it as well.

Anytime you hear about a God who is a "Spider" who weaves "thread" to create the universe, you are talking about String Theory. This is the case with Dada among the Dogon. If you find an African society talking about a God weaving creation together from strings, it is equivalent to modern string theory. This is the concept behind the Goddess Neith in the Egyptian system.

The problem is most people don't know how to read Mdw Ntr. They don't associate scientific concepts with the Ntrs. There is a "hidden" convention to reading Mdw Ntr and it is in this convention that you will find the many meanings of the glyphs. I guess I'll write something just on the convention hidden in Mdw Ntr writing.

Ferg wrote:

You are on the right track. There is a vague connection between AMEN and MAAT. I have been exploring the connections. I am also writing uplmn, 'That which is Hidden'.
Forgive me but I am not totally convinced about string theory applied to Egyptology as shown by the example:



When we look at the word AMEN ideographically, we see that AMEN means, "That which is woven or complete from waves (or primordial matter)."

Somo

Asar Imhotep

<http://www.asarimhotep.com>



| 26020|2008-05-28 11:33:14|cristofori whitakara|Re: Self hatred, light skin &straight hair|
this is true, to me, also as i read this work while reading michael bradley's work "iceman inheritance" with
it. i was directing my question at rehal but thank you for your response

--- On **Tue, 5/27/08, Tafari khumbaka** wrote:

From: Tafari khumbaka

Subject: Re: [Ta_Seti] Self hatred, light skin &straight hair

To: Ta_Seti@yahoogroups.com

Date: Tuesday, May 27, 2008, 5:11 PM

i read it a while back,,i think it is a big influence in my life still, ive seen her lecture and listen to her
lectures

she is a gift to the black family

tafari 

cristofori whitakara wrote:

did you read frances cress-welsing book?

--- On **Tue, 5/27/08, alaman5375@aol. com** wrote:

From: alaman5375@aol. com

Subject: [Ta_Seti] Self hatred, light skin &straight hair

To: boogie_down_ black@yahoo. com, Ta_Seti@yahoogroups .com

Date: Tuesday, May 27, 2008, 2:41 PM

In a message dated 5/27/08 11:31:55 AM, boogie_down_ black@yahoo. com writes:

definitely. brother rehal did you read this?

Developing Consciousness

by Dr. Na'im Akbar

Developing consciousness" What is consciousness? Consciousness is awareness. What is awareness? Awareness is the ability to see accurately what is. Being able to see accurately means that one must be properly oriented in space, time and person, which means that the prerequisite for consciousness is to have some accurate image of one's self and the world in which one finds himself: "

-Na'im Akbar

"Brainwashing: conversion of an individual from an established orientation (usually political) to another. The word derives from two Chinese words meaning 'to wash the brain' and implies the use of physical or psychological force. "

- *Dictionary of Psychology*"

Na'im Akbar in his enlightening book "Visions For Black Men" touches on the importance of transformation, the change and evolution from the immature to the mature, from the boy to the man, from the Negro slave to the free African. He astutely noted to be a fully functioning mature man one must be able to see accurately, be properly oriented in space, time and person having an accurate image of one's self and his or her place in the world.

The key to our health, sanity, regeneration and transformation as a people is to become aware (conscious) of who we are, properly reoriented to space, time and person and conceive an accurate image of ourselves, our situation and our world. How do we do that?

By accessing the powers, gifts and talents we already possess, developing and strengthening ourselves to resist the brainwashing this society pumps at us continually and by actualizing our full potential to make a positive difference in the world! We must realize and grasp the great truth, life is lived from the inside out.

We have been methodically brainwashed and converted from Yoruba, Ibo, Bambara, Fan, Hausa etc. into coons, mammies and jiggaboos. Our degradation was devastating in its totality. Our brainwashing has been political, cultural and psycho-spiritual. Our orientation was changed from an intuitive affinity, inclusiveness and harmony with the Creator, nature and ourselves to one of alienation, marginalization and self-hatred in a geo-political environment that still remains antagonistic towards us.

We have been misdirected through ruthless physical abuse, miseducation and external stimuli that present images antithetical to us about the standards of beauty, power and success. We are so thrown off by this brainwashing and menticultural process, that we debase and kill ourselves in greater numbers than our enemies ever did!

Is there a solution? Yes. It is to recreate an accurate knowledge of self, a healthy and wholesome self-esteem, self-image and self-concept. From these an accurate orientation and sense of purpose will evolve. Then our goals, aspirations and ambitions will be a positive reflection of who we define ourselves to be. Our actions will be congruent with our self-image and our vision of what is possible and ideal for ourselves. We will not demean or compromise ourselves, we will honor the Creator and our ancestors by honoring ourselves, respecting life, loving and respecting one another. We will cease engaging in the insanity of attempting to be something or someone we are not, nor can we comfortably ever be, other than our truest noblest selves. No one can do this for us. We must do it for ourselves. We must begin the ongoing process of developing an Afrocentric consciousness and empowering ourselves. Empowerment means accessing and properly (righteously) using our innate powers and gifts to formulate and accomplish our goals despite resistance and opposition. We must learn to use our powers of mind, thought, imagination, reasoning, intuition and right brain synthesis to discern our situation and devise ways to positively transform ourselves and regain our rightful places in the universal order.

"The Beauty & History Of Locking Black Hair"

Special to ZAMANI!

by Sister Chesarae' Hall-Balla

"Beauty"

*"I find, in being Black, a thing of "Beauty"; like a joy; a strength;
a secret cup of gladness - a native land in neither time nor
place - a native land in every Black face! Be loyal to yourselves;
your skin; your hair; your lips; your speech; your
laughing kinds - are Black kingdoms, vast
as any other."*

Ossie Davis-

While many of us may disagree on the value or importance of physical "Beauty" we can all appreciate the feeling of attraction we hold when coming in contact with our individual perceptions of "Beauty; Beautiful Art; Beautiful Music; Beautiful Homes, Beautiful Cars; even beautiful Sisters Dancing, in the Spirit, or a brother Slamm-Dunkin a basketball, and then pivoting in the air before coming down and resuming his skillful, graceful, play. There is one area of "Beauty" that has been of particular sensitivity to "Afrikan People" for the past few centuries or so. This is the concept of "Beautiful Black Hair." This is the "Beauty" that I wish to focus on as a "Afrikan-American young adult female.

To even say the phrase "Beautiful Afrikan Black Hair" sounded unfamiliar to many Afrikan-American women. Words such as "Good Black Hair" and "Long Black Hair" came easier. For "African-Americans, hair can be viewed as an almost obsession with us. Although our sisters are held much more responsible for the attractiveness in appearance of our hair; the brothers have also felt the urge to change the condition of their crowns. Historically in this country (America), we viewed our crowns mainly as an uncultivated garden, that required taming and discipline. However, the recent emergence of locks takes on a different angle to the hairscaping discussion.

"Afrikans" have worn locks for thousands of years. Various "Afrikan"

Tribes (Families), and nations such as the "Akan" of Ghana, the "Aborigines" of Australia, the "Arendewa" of India and Ethiopia, and even the "Ancient Egyptians; are known to have worn locks.

In many "Afrikan societies, locking was a part of initiation and age-grading rites, Warriors, priests and Ascetics most frequently locked. In modern times, Jamaica and other Caribbean brothers and sisters became known for their "Dread Locks". "Dreadlocks" are distinguished from locks ["Nubian Twists"] because all who lock are "not Dreads". The term "Dread" has it's origins in the "dreadful appearance of the "Rasta", as seen in the eyes of the upper and middle classes of society in Jamaica.

More recently the Jamaicans who wear their locks but don't practice the "Rastafarian Religion" are associated with homicide, robbing and drug dealing. However, the majority of "Rastas" are a sincere, peace loving people and devoted to their religious philosophy, their locks are an expression of submission to the will of "JAH" God.

The recent reemergence of locks can be attributed to the parallel reemergence of "Afrikan-Centeredne The recent reemergence of locks can be attributed to the parallel reemergence of "Afrikan-Centeredness" from the 60's. During the 60's the "Natural Hair Style" pointed a positive direction in the revolution of our self-image. For a moment we were proud of our hair and stopped frying and dying it, or even concealing it beneath fancy wigs. Today locks are as "Dreadful" to those who were terrified of "Afros" in the 60's. While the length that locks grow to, can't comply with the white standard of beauty, its naturalness projects the "Afrikan Style" as supreme. Many people believe that locks and "Dreadlocks" are the same, but there is some distinction. The distinction is simple and on the physical level. "Dreadlocks" are organic. The hair is left alone with the only management process being to wash and dry it. The hair is allowed to find its own character and tell its' own story. "Locks" or "Nubian Twists"[Sometimes called] are cultivated, they are manicured either by twisting and separating or using a circular rhythm method. They coil into their own family growth pattern. Both of these stem from the "Afrikan " tradition of

ornamenting and culture. One reason for this is that it was a way to be intimate with each other. Companion grooming shared positive energy together, by "Beautifying each other and communicating with each other.

For many locks represented a "spiritual act." It has even been called a "Spiritual Circle" that symbolizes the growth of the mind and spirit. For myself, when I began my locking process, I dubbed each lock to be an "Ancestor" long forgotten or unknown. With this type of symbology, I can understand the "Rastafarian" assertion that one is never to cut their locks. However, I also have the reality that for me my position is more for a natural hair style without additives or preservatives.

The practice of hair locking represents an important "cultural and "spiritual" tradition that requires at the very least respect in its cultivation. It must be practiced in the context of health and "Holism". My locks are my friends and they demand attention. In order to have a good relationship with them, I have to take the time, in grooming my crown, I am also massaging my scalp. When complete I feel rejuvenated. This only strengthens my resolve to keep them long after the fad has past.

A Historical Tribute Dedicated to our "Afrikan Beauty"

Given & Written by Sister Chesarae' Hall-Balla Of Wose' Community: House of Amen Ra of "The Sacred African Way" Of "The Sacred Afrikan Way" in Oakland California.

***** **

Get trade secrets for amazing burgers. Watch "Cooking with Tyler Florence" on AOL Food. (<http://food.aol.com/tyler-florence?video=4&NCID=aolfod0003000000002>)



Tafari-sudra, Khumbaka

| 26021|2008-05-28 13:50:31|Marc Taylor|Re: Ghana return ,possible?|

Peter,

My statement was NEAR southern Angola and northern Zambia . . Gabon is perhaps near southern Angola and northern Zambia . Gabon wildlife have their own land while American Blacks are crammed in substandard urban neighborhoods and interlaced in white suburbs. Not to say that we dont live comfortable lives

I once read the following excerpt from <http://husky1.stmarys.ca/~hmillar/Unity.htm> It is not geographic in nature

There is a myth that because we are African, we are all aware of our oppression, we all understand it, we can all articulate it, and we all have the right solutions to it. Nothing can be further from the truth. While there may be a general awareness of ones condition, but one may not fully comprehend the intricacies surrounding ones condition. Sort of like the person who could articulate the nastiness of a headache, but not why they have that headache.

In some quadrants, there is a prevailing belief that a meritocracy exist. That if we simply work hard enough, we can get ahead. Even in African societies this is not true. We are fully aware that in the Diaspora, Africans have to work five times harder than a European before they are considered for hiring or promotion.

There are some who believe that they can transcend class. While this is true, the central issue in the Diaspora is RACE. Africans cannot transcend their race, hence we are committed to a race struggle for a very long time. While we recognize the ruling class/non-ruling class dichotomy, the ruling class is European, and hence, the African could only transcend class within the confines of the non-ruling class.

The driver behind self rule, sovereignty and nationalism

The African American can only transcend class within the confines of a non-ruling class
= A non self ruling sub class of Eternal comfortable Slaves

Marc

From: Ta_Seti@yahoogroups.com [mailto: Ta_Seti@yahoogroups.com] **On Behalf Of** Peter Gray
Sent: Tuesday, May 27, 2008 11:10 AM
To: ta_seti@yahoogroups.com
Subject: RE: [Ta_Seti] Ghana return ,possible?

Marc,

There is NO 150 x 150-mile "uninhabited area" in the region of southern Angola or northern Zambia . Pleae check your geographic facts.

Peter

To: Ta_Seti@yahoogroups .com
From: taylor.marc@ sbcglobal. net
Date: Sun, 25 May 2008 13:51:25 -0500
Subject: RE: [Ta_Seti] Ghana return ,possible?

150 x 150 mile "

We need our OWN, the fihankrainternation al program is good and very admirable, but its like moving from a room in the holiday inn to your cousins basement, you still dont have a house of your ownon an average, it seems like Black Folks have a problem with independence and sovereignty. Whenever the topic of independence is brought up,

most Black people always say it wont work, or why would we want to do this, or they arent going to allow it or youre crazy or just in general are fearful of true uncut independence, self rule and sovereignty

As part of our reparations suit against the USA, we need to name west Africa in the suit also to obtain a 150 mile x 150 mile uninhabited land area near southern Angola and northern Zambia.

This is my proposition.

| 26022|2008-05-28 17:32:31|Mahari Mengistu|Archaeologists find ancient army HQ|



Archaeologists find ancient army HQ

By Jonathan Wright Wed May 28, 8:56 AM ET

CAIRO (Reuters) - Egyptian archaeologists have discovered what they say was the ancient headquarters of the Pharaonic army guarding the northeastern borders of Egypt for more than 1,500 years, the government said on Wednesday.

ADVERTISEMENT

The fortress and adjoining town, which they identify with the ancient place name Tharu, lies in the Sinai peninsula about 3 km (2 miles) northeast of the modern town of Qantara, Egyptian archaeologist Mohamed Abdel Maksoud told Reuters.

The town sat at the start of a military road joining the Nile Valley to the Levant, parts of which were under Egyptian control for much of the period, the government's Supreme Council for Antiquities said in a statement.

The archaeologists, led by Abdel Maksoud, have been working on forts along the road since 1986 but it was inscriptions found this year which clinched the identification, he said.

The inscriptions mention three Pharaohs -- Tuthmosis II, who ruled from about 1512 BC and who built one of the military installations along the route, Seti I and Ramses II, who between them ruled Egypt from 1318 to 1237 BC, it added.

MUD-BRICK FORTRESS

The site contains the remains of a mud-brick fortress dating from the time of Ramses II and measuring 500 meters (547 yards) by 250 meters, with towers four meters high, it said.

"Initial studies at the site prove that this fort was the headquarters of the Egyptian army from the time of the New Kingdom until the Ptolemaic period," it said. The New Kingdom began in about 1570 BC and the Ptolemaic period ended with the death of Cleopatra in the first century BC.

"The archaeological features of this fort confirm the inscriptions on ancient Egyptian temples showing the shape of the city of Tharu, which lay at the start of the Horus military road," the statement added.

The statement said the site contains the first New Kingdom temple ever found in northern Sinai, and warehouses where the ancient Egyptian army stored grain and weapons, as well as ovens, seals and earthenware vessels.

(Writing by Jonathan Wright)

===

HTP,

Mahari

| 26023|2008-05-29 01:19:31|Mahari Mengistu|ANCIENT EGYPTIAN TEMPLE ENTRANCE
FOUND IN NILE RIVER|

Ancient Egyptian Temple Entrance Found in Nile River

Andrew Bossone in Cairo, Egypt
for [National Geographic News](#)
May 27, 2008

Archaeologists have discovered a portico, or covered entryway, of an ancient [Egyptian](#) temple beneath the surface of the Nile River.

The entryway once led to the temple of the ram-headed fertility god Khnum, experts say.



[Enlarge Photo](#)

A team of Egyptian archaeologist-divers found the portico in Aswan while conducting the first-ever underwater surveys of the Nile, which began earlier this year.

"The Nile has shifted, and this part of the temple began to be a part of [the river]," said Zahi Hawass, Secretary General of Egypt's Supreme Council of Antiquities.

(Hawass is also a [National Geographic Explorer-in-Residence](#). The National Geographic Society owns National Geographic News.)

Today's Nile obscures many objects from ancient times, and archaeologists believe the underwater excavations will reveal other significant artifacts.

Surviving Time

The massive portico is too large to be removed during the current excavation, but archaeologists removed a one-ton stone with inscriptions that could date from the 22nd dynasty (945-712 B.C.) to 26th dynasty (664-525 B.C.).

The stone itself could be much older, however, because like many objects throughout Egyptian history, the original materials of the Temple of Khnum were reused to construct newer buildings.

"In a town that was continuously inhabited, of course [older buildings] were always demolished," said Cornelius von Pilgrim, director of the Swiss Institute of Architectural and Archaeological Research on Ancient Egypt.

"While doing this [demolition], all the architectural elements, all the stones, were used in new houses, new buildings."

The temple of Khnum was first erected in the 12th dynasty (1985-1773 B.C.) or 13th dynasty (1773-1650 B.C.) and was later rebuilt and expanded under subsequent regimes, including by the "female pharaoh" Hatshepsut (1473-1458 B.C.)

Two large columns and more stones of the temple will be removed from the river when excavations resume later this year.

The stones found around the portico of the temple, like the one already taken out of the water, often have inscriptions that describe ancient times.

These inscriptions could contain a precise date of the construction of a nearby feature known as the Nilometer, a basin that ancient officials used to measure seasonal floods and thereby determine taxes.

"In the Nilometer one could see how high the flood was," von Pilgrim said. "And depending on the height of the flood, one could predict how good the harvest would be. And based on this they fixed the taxation."

Khnum's temple was located at a religious, political, military, commercial, and mining center of ancient Egypt, von Pilgrim added.

"This was an enormously important building. It had a major importance for the whole country," he said.

Beneath the Surface

Plans are underway to conduct a complete survey of the Nile from Aswan to Luxor starting in September (see [Egypt map](#)).

In continued underwater surveys Egyptian archaeologists expect to find more antiquities in the Nile, not only because of waters that rose throughout the centuries, but also because of accidents and natural disasters that caused objects to fall underwater.

Parts of an ancient Christian church were discovered during this excavation across from Khnum beneath the east bank of the Nile, the team reported.

The archaeologists also believe shipping accidents could have been common given the high volume of traffic in Aswan's harbor. Aswan was a bustling port for the sandstone and the red and black granite quarries that supplied the ancient world with building materials.

In other places in the Nile, excavators such as the 19th-century French archaeologist Auguste Mariette, lost important archaeological objects in the water as they were being shipped to Europe from sites up and down the Nile.

"Auguste Mariette moved obelisks from Dar Abu Naga in Luxor," Hawass said.

"There were two obelisks that were drowned 10 meters (32 feet) opposite the Temple of Karnak. And that is [only] what is known."

HTP,

Mahari

| 26024|2008-05-29 02:14:39|asar_imhotep|Re: AMEN DECODED.on another note|
I will most definitely do that and will provide it for everyone to critique it in the near future.

Asar Imhotep
<http://www.asarimhotep.com>

--- In Ta_Seti@yahoogroups.com, "Ferg" wrote:

>
> Yes Asar
>
> Please do. I'm sure it would make a facinating and interesting read.
>
> Somo
>
>

| 26025|2008-05-29 04:50:54|Ferg|MR PART 2 DECODED|

Attachments :

Hi

Hope this second Part 2 investigation on the Pyramid will clarify the issues raised. This is part 2. Part 1 has been included for your reference

Somo

| 26026|2008-05-29 06:04:00|Paul Kekai Manansala|Ancient Egyptian Temple Entrance Found in Nile River|

Andrew Bossone in Cairo, Egypt
for [National Geographic News](#)

May 27, 2008

Archaeologists have discovered a portico, or covered entryway, of an ancient [Egyptian](#) temple beneath the surface of the Nile River.

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Continued on [Next Page >>](#)

| 26027|2008-05-29 09:52:46|Peter Gray|Re: Ghana return ,possible?|

Marc,

I still maintain that there is no 15- x 150-mile tract of "unpopulated" land in Africa that could plausibly serve as a new new African nation.

Peter

To: Ta_Seti@yahoogroups.com
From: taylor.marc@sbcglobal.net
Date: Wed, 28 May 2008 14:58:44 -0500
Subject: RE: [Ta_Seti] Ghana return ,possible?

Peter,

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There are some who believe that they can transcend class. While this is true, the central issue in the Diaspora is RACE. Africans cannot transcend their race, hence we are committed to a race struggle for a very long time. While we recognize the ruling class/non-ruling class dichotomy, the ruling class is European, and hence, the African could only transcend class within the confines of the non-ruling class.

The driver behind self rule, sovereignty and nationalism

The African American can only transcend class within the confines of a non-ruling class = A non self ruling sub class of Eternal comfortable Slaves

Marc

From: Ta_Seti@yahoogroups .com [mailto:Ta_Seti@yahoogroups .com] **On Behalf Of** Peter Gray
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As part of our reparations suit against the USA, we need to name west Africa in the suit also to obtain a 150 mile x 150 mile uninhabited land area near southern Angola and northern Zambia.

This is my proposition.

E-mail for the greater good. [Join the im Initiative from Microsoft.](#)
| 26028|2008-05-29 11:44:44|Mahari Mengistu|Archaeologists: England's Stonehenge Was a Burial Ground|

Archaeologists: England's Stonehenge Was a Burial Ground

By Marc Kaufman

Washington Post Staff Writer

Thursday, May 29, 2008; 2:18 PM

The secret of Stonehenge has been solved: The mysterious circle of large stones in southern England was a burial ground for almost five centuries, and probably holds the remains of a family that long ruled the area, new research concludes.

Based on radiocarbon dating of cremated bones up to 5,000 years old, researchers with the Stonehenge Riverside Project said they are convinced the area was built and then grew as a "domain of the ancestors."

"It's now clear that burials were a major component of Stonehenge in all its main stages," said Mike Parker Pearson, archaeology professor at the University of Sheffield in England and head of the project. "Stonehenge was a place of burial from its beginning to its zenith in the mid-third millennium B.C."

The finding marks a major re-thinking of Stonehenge, which in the past was believed to be a burial site for only a century. A combination of the radiocarbon dating; excavations nearby that have revealed a once-thriving "domain of the living;" and the fact that the number of cremated remains appeared to grow over a 500-year period convinced researchers that the site was used for a long time and most likely was a burial ground for one ruling family.

Parker Pearson said the discovery of a mace head -- long a symbol of authority in England that still serves that function in the House of Commons--supports the theory that it was the province of a ruling family.

He said family members for as many as 30 to 40 generations were buried there, with each generation having more members.

The team also excavated homes nearby at Durrington Walls, which they said were especially well preserved and appeared to be seasonal dwellings related to Stonehenge.

"It's a quite extraordinary settlement. We've never seen anything like it before," Parker Pearson said. The village had at least 300 and as many as 1,000 homes, which apparently were occupied in the midwinter and midsummer. Broad avenues leading from Stonehenge to the

River Avon, as well as another leading to the river from a circle of wooden pillars close to the village, were both oriented to the winter and summer solstices.

The research was supported by the National Geographic Society, which features Stonehenge in the June edition of its magazine.

The latest Stonehenge research marked the first radiocarbon dating of cremation remains at the site. The burials dated by the group were excavated in the 1950s and have been kept at the nearby Salisbury Museum. In the 1920s, an additional 49 cremation burials were dug up at Stonehenge, but all were reburied because they were thought to be of no scientific value, the researchers said.

As many as 240 people were buried within Stonehenge, the researchers said.

The stone pillars have long fascinated archeologists and the public. The smaller ones were transported great distances from Wales, while the larger stones are from closer sources.

===

HTP,

Mahari

| 26029|2008-05-29 12:02:03|Maurice|Maurice has sent you a multimedia clip from HISTORY.com.|

Hi Ta_Seti family,

Click on the link below for the clip Maurice has sent you from HISTORY.com.

[Mummies: Case of the Black Mummy](#) [[play video](#) 1 min 25 secs]

Check out the entire archive of HISTORY.com speeches and video @

<http://www.history.com/broadband>

| 26030|2008-05-29 12:02:32|Maurice Humphrey|Influence of ancient Saharan culture on KMT (Check out Black Mummy v|

Linkages between Nubia, Egypt, the Sahara and the Sudan

From Ancient Nubia

Jump to: [navigation](#), [search](#)

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- [2 Influence of the Saharan peoples on later Egyptian religion and art](#)
- [3 Evidence of early cultural practices in the Saharan zone: Mummification](#)
- [4 Nile Valley religions and linkages with the Sudan and Sahara](#)
- [5 Ethnicity and the Nubians](#)
- [6 Linkages between Nubia, the Sudan, the Sahara and Egypt](#)
- [7 References](#)
- [8 See also](#)

[\[edit\]](#) The Nabata Playa and climate-driven migration into the Nile Valley

The once fertile Sahara stretches in a belt from the Mediterranean to the Red Sea. As noted above, fluctuating climate cycles acted as a "pump", pushing people from the south up towards the wetter, more fertile Nile Valley, or down, to zones of similar likeness. The Nabta Playa (lake) Basin is on the edge of the Western Desert of Egypt is also another source of Nile Valley peopling. Nabta Playa is located some 62 miles from Abu Simbel and some 60 miles west of the Nile, near the Sudanese border. The basin shows evidence of a culture marked by growing sophistication, including deep wells for water access, and "the emergence of a regional ceremonial center with megalithic alignments, stone circles, cattle burials, and other large-scale constructions."^[1]

Such constructions included carved megaliths tied to religious motifs around 5000 BC. Climate change made the area arid again and some scholars hold that this forced peoples of the region to migrate to the wetter Nile Valley, with subsequent effects on the development of Egyptian civilization.^[2]

[\[edit\]](#) Influence of the Saharan peoples on later Egyptian religion and art

According to archaeologist F. Wendorf, who excavated the region, the legacy of the ancient peoples "is seen in the "prominence of cattle in the religious belief system of Pre-dynastic Egypt continuing into the Old Kingdom." Wendorf argues that the presence of domesticated cattle is likely an indigenous development based on mtDNA analysis of wild stocks, and that the excavation of indigenous grains- sorghums and millets, along with other plants, along with the absence of Southwest Asian domesticates, indicates a measure of indigenous development in place. The climate driven move into Egypt by these ancient desert dwellers, it is held, may have been "*a critical factor in the rise of social complexity and the subsequent emergence of the Egyptian state in Upper Egypt (Hoffman 1979; Hassan 1988). If so, Egypt owes a major debt to those early pastoral groups in the Sahara; they may have provided Egypt with many of those features that still distinguish it from its neighbors to the east.*"

Wendorf holds that a Saharan origin must be balanced with caution since there are a number of the unique elements which did not carryover to the Nile Valley, including extensive megaliths. Nevertheless he maintains, *"One of the fascinating aspects of the evidence for the working of large stones is that it seems to anticipate later Egyptian developments."* ^[3]

[edit] Evidence of early cultural practices in the Saharan zone: Mummification

The Libyan desert area, particularly around the Fezzan, also shows a range of physical types. Of note is the mummified form of a Negro child, dated to around 3000 B.C, discovered at the Uan Muhuggiag rock shelter by a team of Italian archaeologists. What makes this skeleton interesting is that it is so well preserved that it challenges the notion that the Egyptians were the original pioneers of mummification. The Italian excavation suggests that many practices associated with Egypt, may have already been established on an indigenous basis in the areas adjoining the Nile Valley, prior to the rise of the Egyptian dynasties. ^[4] This finding is consistent with the general pattern noted above- the appearance of long-standing cultural and skeletal elements from a variety of indigenous peoples, in the areas close to Egypt. It is also consistent with a movement of peoples, up from the Saharan Zone into the Nile Valley, as noted by Afrocentric critic Mary Leftkowitz. The presence of numerous artistic motifs from Saharan rock art, found in later Egyptian iconography and use, (Wilkinson 1999) also lends support to the long-standing cultural sharing and linkages between Egypt and the surrounding Saharan cultures. ^[5]

[edit] Nile Valley religions and linkages with the Sudan and Sahara

Southern affinities of some Egyptian religion. Various cultural and religious practices in particular seem to show greater affinity with that of the peoples of northeast Africa, rather than the Mediterranean or Mesopotamia. These include numerous animal gods, the king as chief ritualist, the king's mother, ritual/ceremonial dresses, and regicide.

Encyclopedia Britannica 1984 ed. Macropedia Article, Vol 6: "Egyptian Religion" , pg 506-508

"A large number of gods go back to prehistoric times. The images of a cow and star goddess (Hathor), the falcon (Horus), and the human-shaped figures of the fertility god (Min) can be traced back to that period. Some rites, such as the "running of the Apil-bull," the "hoeing of the ground," and other fertility and hunting rites (e.g., the hippopotamus hunt) presumably date from early times.. Connections with the religions in southwest Asia cannot be traced with certainty."

"It is doubtful whether Osiris can be regarded as equal to Tammuz or Adonis, or whether Hathor is related to the "Great Mother." There are closer relations with northeast African religions. The numerous animal cults (especially bovine cults and panther gods) and details of ritual dresses (animal tails, masks, grass aprons, etc) probably are of African origin. The kinship in particular shows some African elements, such as the king as the head ritualist (i.e., medicine man), the limitations and renewal of the reign (jubilees, regicide), and the position of the king's mother (a matriarchal element). Some of them can be found among the Ethiopians in Napata and Meroe, others among the Prenilotic tribes (Shilluk)."^[6]

Egyptian religion and an African substratum involving cattle. Frankfort (1978) in his study of Egyptian and Mesopotamian religions and political systems argued that the Egyptian belief system arose from an East African substratum and was not introduced from Mesopotamia.^[7] Central to indigenous development was cattle as one central focus of the belief systems of the Old Kingdom. Concepts such as deification of cattle, a cow as the "mother of the sun" or the Egyptian pharaoh as a god (rather than an intermediary to the gods as in Mesopotamia), suggest strong native roots in the Nile Valley and East Africa rather than an outside influx. The pharaoh as sons of Horus, who was in turn son of Hathor the cow goddess, depiction of Horus as a strong bull, the images of bulls in many depictions of the stars, dead pharaohs sometimes being described as 'the Bull of Heaven' and the Old Kingdom concept of Min, the god of rain, who is associated with a white bull and to whom the annual harvest is dedicated all indicate connections with indigenous predynastic cultures, with little significant need for outside influence from Mesopotamia or elsewhere to shape their development.^[8]

[\[edit\]](#) Ethnicity and the Nubians

Like the rest of the Nile Valley peoples, Nubians show a range of physical variability that make it problematic to carve them up into racially assigned zones. According to mainstream archaeologist and anthropologist Bruce Trigger:

"The people of Nubia are an indigenous African population, whose physical characteristics are part of a continuum of physical variation in the Nile Valley. This population has occupied the middle portion of the Nile Valley throughout recorded history and probably for much longer. There is no evidence to suggest that it is as a result of a mixing of different racial stocks."^[9]

[\[edit\]](#) Linkages between Nubia, the Sudan, the Sahara and Egypt

Mainstream anthropologist and DNA researcher S. Keita sums up much of the older evidence showing the linkages between Egypt and 'black' Africa, noting that contrary to discredited white civilizer theories and their variants, many of the cultural elements associated with Egypt *originated* in the Sudanic-Saharan areas of said 'black' Africa. Much of this evidence appears in older scholarship, long before Afrocentrism became popular or widely controversial, and is confirmed in modern re-analyses. The data are summarized below:^[10]:

- Specific central African tool designs found at the well known Naqada, Badari and Fayum archaeological sites in Egypt (de Heinzelin 1962, Arkell and Ucko, 1956 et al). Shaw (1976) states that "the early cultures of Merimde, the Fayum, Badari Naqada I and II are essentially African and early African social customs and religious beliefs were the root and foundation of the ancient Egyptian way of life."
- Pottery evidence first seen in the Saharan Highlands then spreading to the Nile Valley (Flight 1973).
- Art motifs of Saharan rock paintings showing similarities to those in pharaonic art. A number of scholars suggest that these earlier artistic styles influenced later pharaonic art

via Saharans leaving drier areas and moving into the Nile Valley taking their art styles with them (Mori 1964, Blanc 1964, et al)

- Earlier pioneering mummification *outside* Egypt. The oldest mummy in Africa is of a black Saharan child (Donadoni 1964, Blanc 1964) Frankfort (1956) suggests that it is thus possible to understand the pharaonic worldview by reference to the religious beliefs of these earlier African precursors. Attempts to suggest the root of such practices are due to Caucasoid civilizers from elsewhere are thus contradicted by the data on the ground.
- Several cultural practices of Egypt show strong similarities to an African totemic clan base. Childe (1969, 1978), Aldred (1978) and Strouhal (1971) demonstrate linkages with several African practices such as divine kingship and the king as divine rainmaker.
- Physical similarities of the early Nile valley populations with that of tropical Africans. Such connections are demonstrated in the work of numerous scholars such as Thompson and Randall Mclver 1905, Falkenburger 1947, and Strouhal 1971. The distance diagrams of Mukherjee, Rao and Trevor (1955) place the ancient Badarians genetically near 'black' tribes such as the Ashanti and the Taita. See also the "Issues of lumping under Mediterranean clusters" section above for similar older analyses.
- Serological (blood) evidence of genetic linkages. Paoli 1972 for example found a significant resemblance between ABO frequencies of dynastic Egyptians and the black northern Haratin who are held to be the probable descendants of the original Saharans (Hiernaux, 1975).
- Language similarities which include several hundred roots ascribable to African elements (UNESCO 1974)
- Ancient Egyptian origin stories ascribing origins of the gods and their ancestors to African locations to the south and west of Egypt (Davidson 1959)
- Advanced state building and political unity in Nubia, including writing, administrative apparatus and insignia some 300 years *before* dynastic Egypt, and the long demonstrated interchange between Nubia and Egypt (Williams 1980)

Newer studies (Wendorf 2001, Wilkinson 1999, et al.) confirm these older analyses. Excavations from Nabta Playa, located about 100km west of Abu Simbel for example, suggest that the Neolithic inhabitants of the region were migrants from Sub-Saharan Africa, based on cultural similarities and social complexity which is thought to be reflective of Egypt's Old Kingdom^[11] Other scholars (Wilkinson 1999) present similar material and cultural evidence- including similarities between predynastic Egypt and traditional African cattle-culture, typical of Southern Sudanese and East African pastoralists of today, and various cultural and artistic data such as iconography on rock art found in both Egypt and in the Sudan.^[12]

Recent data from other research suggests numerous trade contacts between the Nile Valley peoples from early times. The excavations of German archaeologist Gunter Dreyer (1999) at Predynastic Abydos for example unearthed obsidian bowls, a material traced to the nearby Sudan or Ethiopia. Excavations at Hierakonpolis by archaeologist Renee Friedman (1998) also demonstrates ritual masks similar to those used further south of Egypt, and significant amounts of obsidian, also traced to Ethiopian quarry sites.^[13] As regards population types and origins, one contemporary review of older evidence acknowledges that "*the ancient Egyptians, especially southern Egyptians, exhibited physical characteristics that are within the range of variation for ancient and modern indigenous peoples of the Sahara and tropical Africa.*"^[14]

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4. . ^ Holocene Settlement of the Egyptian Sahara. Volume 1: The Archaeology of Nabta Playa. By Fred Wendorf, Romuald Schild, and Associates. Kluwer Academic/Plenum Publishers, New York ([ISBN 0-306-46612-0](#) 2001) 2001
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[[edit](#)] See also

- [Nubia and Egypt](#)
- [Issues in research methodology on Nubian and Nile Valley peoples](#)

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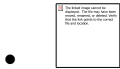
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| 26031|2008-05-29 12:02:52|Maurice Humphrey|Influence of ancient Saharan culture on KMT
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Uan Muhuggiag

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Uan Muhuggiag is a place in the central [Sahara](#), and the name of the [mummy](#) of a small boy found there in 1958 by Professor Fabrizio Mori. The mummy displays a highly sophisticated mummification technique, and at around 5,500 years old is older than any comparable [Ancient Egyptian](#) mummy.

The African culture that produced the mummy were [cattle](#) herders, and occupied much of North Africa, at a time when the Sahara was a [savannah](#). (A change in the Earth's axis subsequently led to the climatic changes which created the modern Sahara desert.) Other links with later Egyptian culture have also been found, including the representation in [rock art](#) of dog-headed human

figures (resembling [Anubis](#)), and a type of pottery decoration later found in the southern Nile valley.

[[edit](#)] External Link

- [The Mystery of the Black Mummy -- Fulcrum TV](#)



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| 26032|2008-05-29 12:03:03|Maurice Humphrey|Influence of ancient Saharan culture on KMT (Check out Black Mummy v|

DISCOVERY NETWORK USA,

The programme explores the enigmatic central Saharan society which once spanned the entire north African continent. We unravel their tale through the story of the discovery of the black mummy, Uan Muhuggiag. It soon becomes obvious that these people were responsible for an extraordinary array of innovations which later became famous under the Egyptians. Their presence re-writes the history of Egypt and of the entire continent of Africa.

The background: the lost society of the central Sahara and the rise of ancient Egypt

The origins of ancient Egypt are archaeology's greatest unsolved mystery. What prompted this remarkable culture to develop such distinctive rituals as mummification? Where did they get their ideas? As far as we know, Egypt was only preceded by one great civilisation: Mesopotamia. Although Mesopotamia is a far older culture ? there is no evidence to suggest that these people had developed any similar funerary practises. But if Egyptian innovations did not come from earlier known civilisations ? where did they come from?

The answer has come from an unlikely quarter ? the barren Sahara desert. In the last few decades evidence has been mounting that the Egyptian civilisation was not the first advanced society in Africa. At the same time as Mesopotamia rose in the near east, another culture thrived in Africa. Although few people have heard of it ? this central Saharan culture is providing evidence for the invention of ritual activity which had previously been attributed to the Egyptians.

The first clue for archaeologists was the abundant rock art found all

over the central Sahara from Libya to Egypt to Mali. The rock art depicts animals like crocodiles and rhinos ? which do not live in deserts. It also shows scenes of hunting and rituals involving men wearing animal masks. All of this art was a firm clue that this area was once a hive of activity. It spurred archaeologists to dig and over the past fifty years they've uncovered an entire unknown society.

The society was nomadic ? groups of animal herders wandered all over the region and eventually spread their uniform culture throughout the continent of north Africa. They lived in huts and had time to make art and invent rituals. By the time the culture reached its pinnacle around 6000 years ago these people had invented rituals which indicate a fairly complex world view. They were communicating with the heavens and using funerary rituals like mummification to treat their dead.

But all of this evidence indicated an Eden-like place ? one with trees, grasses and abundant running waters. And yet nothing could be further from this picture than the Sahara today. Although archaeologists had already assembled the clues, the science of climatology solidly confirmed what all had suspected: this area was once a lush savannah landscape. Changes in the tilt of the earth's axis had caused drought in the Sahara and brought this thriving society to an end. But with the demise of the central Saharan culture, people wandered all over northern Africa in search of greener pastures. The Nile valley was an obvious destination. Around 6000 years ago central Saharan ideas arrived in the Nile valley ? adding mummification and other rituals to the potent mix which was to become the Egyptian civilisation.

The mummy and archaeology in Libya:

An Italian team of archaeologists first explored the Libyan Sahara almost fifty years ago. In 1958 they struck gold. Professor Fabrizio Mori discovered the black mummy at the Uan Muhuggiag rockshelter. The mummy of a young boy, Uan Muhuggiag was destined for controversy. He was older than any comparable Egyptian mummy and his mere existence challenged the very idea that Egyptians were the first in the region to mummify their dead. Although the Italian team from the university of Rome "La Sapienza", has since discovered other mummified tissue, they have not yet discovered another complete mummy in the region. But Uan Muhuggiag was no one off. The sophistication of his mummification suggested he was the result of a long tradition of mummification. Investigations in the area continue under the direction of Dr Savino di Lernia and Professor Mario Liverani.

Climatology:

Professor Mauro Cremaschi of CIRSA (University of Milan and University of Rome "La Sapienza") heads the Italian Climatology team which focuses on the Acacus area of Libya. Dr Kevin White (Reading University) heads an English team focussing on the nearby Fezzan region. Both teams are using the latest satellite technology to clarify our picture of climate in the central Sahara over the past several hundred thousand years.

Another lost Libyan civilisation:

The Fezzan project, headed by Professor David Mattingly (University of Leicester) focuses on the Garamantes civilisation which thrived from 1500bc-500ad. The Garamantes were known by the Romans as barbarians but evidence from the Sahara shows a large, sophisticated civilisation. Remains show substantial architecture and a complex society replete with numerous luxuries. Almost 100,000 tombs litter the Fezzan escarpment ? to date these bodies are the most concrete testimony to this little-known people.

further reading

Mummies, Disease and Ancient Cultures by A and E Cockburn & T Reyman
Ancient Egypt: Life, Myth and Art by J Fletcher
Rock Art of the Sahara by H Hugor & M Bruggman
Holocene Settlement of the Egyptian Sahara by F Wendorf
Archaeology of Sub Saharan Africa by J Vogel
Archaeology and Environment in the Libyan Sahara by B Barich
Garamantes of the Fezzan by Charles Daniels

interesting links

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Peter

Which one are you emphasizing

No 150 x 150 exist in Africa or plausibly ?

From: Ta_Seti@yahoogroups.com [mailto: Ta_Seti@yahoogroups.com] **On Behalf Of** Peter Gray
Sent: Thursday, May 29, 2008 11:53 AM
To: ta_seti@yahoogroups.com
Subject: RE: [Ta_Seti] Ghana return ,possible?

Marc,

I still maintain that there is no 15- x 150-mile tract of "unpopulated" land in Africa that could plausibly serve as a new new African nation.

Peter

To: Ta_Seti@yahoogroups .com
From: taylor.marc@ sbcglobal. net
Date: Wed, 28 May 2008 14:58:44 -0500
Subject: RE: [Ta_Seti] Ghana return ,possible?

Peter,

My statement was NEAR southern Angola and northern Zambia . .
Gabon is perhaps near southern Angola and northern Zambia . Gabon
wildlife have their own land while American Blacks are crammed in
substandard urban neighborhoods and interlaced in white suburbs. Not
to say that we dont live comfortable lives

I once read the following excerpt from <http://husky1.stmarys.ca/~hmillar/Unity.htm> It is not geographic in nature

There is a myth that because we are African, we are all aware of
our oppression, we all understand it, we can all articulate it, and we
all have the right solutions to it. Nothing can be further from the
truth. While there may be a general awareness of ones condition,
but one may not fully comprehend the intricacies surrounding ones
condition. Sort of like the person who could articulate the nastiness
of a headache, but not why they have that headache.

In some quadrants, there is a prevailing belief that a meritocracy
exist. That if we simply work hard enough, we can get ahead. Even
in African societies this is not true. We are fully aware that in the
Diaspora, Africans have to work five times harder than a European
before they are considered for hiring or promotion.

There are some who believe that they can transcend class. While
this is true, the central issue in the Diaspora is RACE. Africans
cannot transcend their race, hence we are committed to a race
struggle for a very long time. While we recognize the ruling

class/non-ruling class dichotomy, the ruling class is European, and hence, the African could only transcend class within the confines of the non-ruling class.

The driver behind self rule, sovereignty and nationalism
The African American can only transcend class within the confines of a non-ruling class = A non self ruling sub class of Eternal comfortable Slaves
Marc

From: Ta_Seti@yahoogroups .com [mailto: Ta_Seti@ yahoogroups .com]
] **On Behalf Of** Peter Gray
Sent: Tuesday, May 27, 2008 11:10 AM
To: ta_seti@yahoogroups .com
Subject: RE: [Ta_Seti] Ghana return ,possible?

Marc,

There is NO 150 x 150-mile "uninhabited area" in the region of southern Angola or northern Zambia . Pleae check your geographic facts.

Peter

To: Ta_Seti@yahoogroups .com
From: taylor.marc@ sbcglobal. net
Date: Sun, 25 May 2008 13:51:25 -0500
Subject: RE: [Ta_Seti] Ghana return ,possible?

150 x 150 mile "

We need our OWN, the fihankrainternational al program is good and very admirable, but its like moving from a room in the holiday inn to your cousins basement, you still dont have a house of your ownon an average, it seems like Black Folks have a problem with independence and sovereignty. Whenever the topic of independence is brought up, most Black people always say it wont work, or why would we want to do this, or they arent going to allow it or youre crazy or just in general are fearful of true uncut independence, self rule and sovereignty

As part of our reparations suit against the USA, we need to name west Africa in the suit also to obtain a 150 mile x 150 mile uninhabited land area near southern Angola and northern Zambia.

This is my proposition.

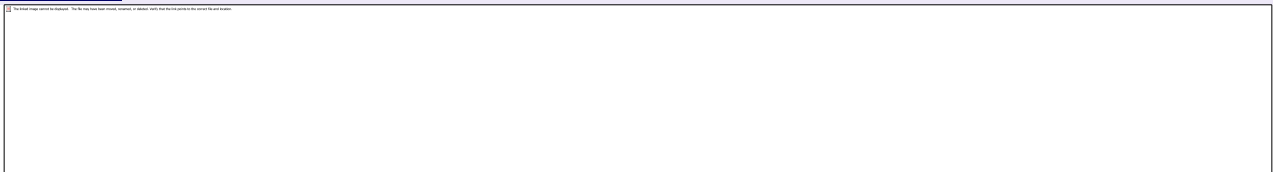
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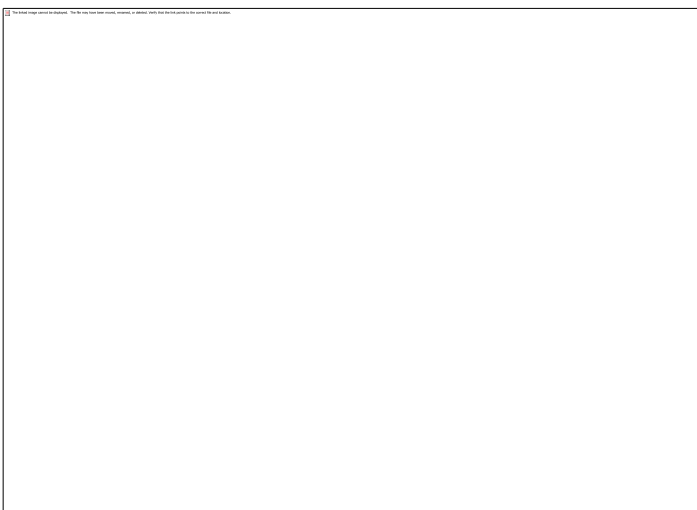
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Prehistoric Saharan Arts and Cultures in The Light Of Discoveries in the Acacus Massif. (Libyan Sahara)

By: Fabrizio Mori



Africa has been, for a long time and wrongly, considered devoid of any noteworthy cultural heritage. Egypt was, by common accord, set apart of the rest, since it appeared to geographers and, in the 18th century, Jonathan Swift recorded that, in maps of Africa, they drew pictures of wild beasts in unknown places and figures of Negro savages in inhabited zones.

The survey of what is today the greatest desert in the world was actually begun towards the middle of the last century, thanks to some daring and intuitive explorers who - sometimes at the cost of their lives - penetrated these arid regions and sent the first news of traces of vanished civilizations: the paintings and graffiti.

From then onwards, especially after the first decade of this century, investigations in several branches of science have multiplied. Many were the Italian expeditions to Libyan Sahara. Elsewhere there were the French expeditions

and those of the English, German and Spanish scholars that greatly forwarded the knowledge of these desolate regions.

Thus, slowly the true character of this tract of dead territory began to be delineated.

It appeared in a new light, and its aridity acquired real meaning when framed in data that emphasized its gradual mutation. The watercourses, great and small, at present dried up, the (Wadis) once irrigating that immense desolation, revealed signs of the water that must have existed in abundance, and with it the flora, and with the flora the fauna: rhinoceroses and hippopotami; lions, giraffes, ostriches, monkeys, antelopes and cattle animals that a progressive aridity had destroyed or forced to move to regions further south.

Climatic changes, in a period between four and ten thousand years ago, rendered dry and desolate a huge expanse which many people had to abandon, and where the rare remaining groups were shut in, as by an impassable ocean. Silence reigned, and sand completed the work of time, burying every trace of those very ancient people. Every trace but one: the splendid pictures engraved and painted on rock walls which sun and rain could not erase. Hence their great palethnological importance. Only through them, indeed, could we return to the past and try to reconstruct the life, customs and nature of these peoples. It meant a patient work of analysis, based on factual evidence.

The graffiti, unlike the Paleolithic works in France and Spain hidden in deep, dark caverns, are in the open air, in full daylight.

On spacious, smooth, vertical rocks, they have withstood damage from rain and wind. They are found on the banks of the great (Wadis), in spots selected by the ancients for celebration of magic rites and worship for the paintings it is somewhat different. They were executed in true and appropriate colors: magnificent tempera colors derived from ochre, ground earth mixed with a strong adhesive "vehicle" made from milk-casein, still used by traditionalist painters. How they applied their colors so delicately to the rocks is uncertain, but it is thought

that they employed very fine brushes of

animal hair or birds' feathers. To red, the sole color used in the earliest period, were added - little by little - green, white, yellow and black, sometimes used together in compositions of exceptional skill.

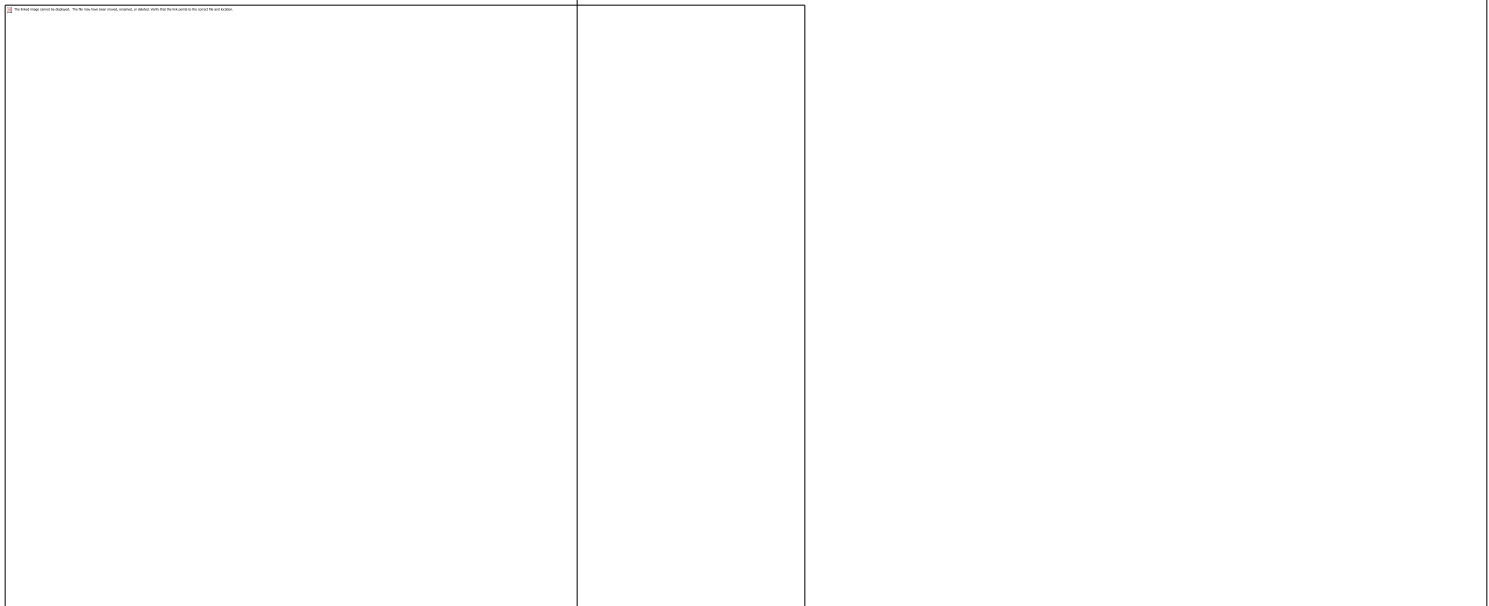
Where are the paintings found? They too are in the open air, but - unlike the graffiti, sheltered from sun and rain; they are concentrated, for the most part, in the great massif which made a suitable setting for their execution, Thus, at the foot of imposing rock-formations, we found "niches", abundantly decorated on their inner walls, that look almost like prehistoric sanctuaries. Generally the rock was unprepared; the paint was applied directly to it and it is only due to the " vehicle" that it has adhered so perfectly and penetrated the porous sandstone.

The paintings are, naturally, in varying stages of preservation. From one extremely fresh, we came to another hardly visible; the earliest artists possessed technical secrets unknown to their successors. While the oldest paintings stand up to repeated sponging, the most recent are very easily damaged. This is consistent with the development of Saharan rock-art in general. The magnificence of the earliest period is followed by a progressive decadence of form.

Having described, with inevitable brevity, the material nature of the rock-pictures, I must say that the gradual progress of discovery in this field has caused remarkable changes in the appreciation of this mysterious Saharan phenomenon.

As late as 1931 Hugo Obermaier defined the art of the great desert as " clumsy and inexpressive". And the great abundance of evidence known before this last decade seemed, indeed, to tell us of very primitive cultural environments, of simple human aggregations, just as simply depicted. Today, however, something very different and fascinating is emerging from the mists which cover the past of this desolate region. Recent discoveries are opening up new horizons in the study of Saharan prehistory. Our eight Italian expeditions too the Acacus, on the extreme confines of Libya, have brought to the knowledge of the scientific world a quantity of works of art and archaeological data which would seem far from being exhausted.

The Acacus is rugged massif not far from






the Tassili, where French scholars discovered, a few years ago, another fine collection of rock paintings. In 1995, at the end of an expedition covering the whole of the Fezzan, we penetrated this unknown massif where, at Ti-n-lalan, the first emplacements of graffiti were found.






In the expeditions of the following years the zone of research was extended and the final result has been the most extraordinary collection of rock-art discovered in the last twenty years: hundreds of graffiti and thousands of paintings of all epochs; scenes of wild-animal hunting; pictures of tribal life or of a Magico-religious ceremony; and scenes of a decidedly sexual character together with anthropomorphic divinities and masked human figures. In the remotest places, in outstanding positions, were graffiti of large wild fauna, isolated and incised on the rocks to commemorate man's fear of his surroundings or the artist's consciousness of his ability to dominate it by intelligence.

These works of rock-art, no longer mute, signaled the existence of an intense and stood, was pregnant with a feeling and religious sensibility never before suspected.

But when did all this occur? How can we place this phenomenon in time and so give it concrete form and possible affinities? The problem of absolute chronology is, to tell the truth, wide open. It assumes particular importance when - in a certain sense - in conditions other unanswered questions:

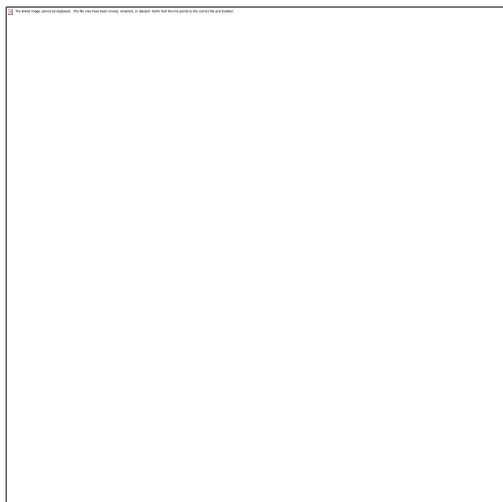
-  the anthropological.
-  The climatic.
-  Possible contacts between the sahara and its surroundings cultures, among which that of pre- and proto-dynastic Egypt takes first place.

It has been possible laboriously to establish a "relative" chronology that places the superpositions, patinas, styles and techniques. Through these there has been established a classification which, although far from being definite, shows these principal groups:

-  Graffiti of large wild animals or of the "Bubalus antiquus"
-  Period of the "round-heads" paintings
-  "Pastoral" period, characterized by the presence in paintings of numerous herds of domestic cattle
-  The "horse" or "chariot" period.
-  The "camel" Period.

Such a classification (which, naturally, does not take into account the numerous styles present in every major phase) is, unfortunately, not completely matched by an "absolute" chronology. Today we are inclined to believe that the origin of Saharan art does not go back to the Paleolithic Era; but even if this - with necessary reservations can be accepted, we still find ourselves talking in terms of thousands of years in a period when centuries already being to count. Many theories have been advanced, some too hastily, and based, indeed, on quite subjective inductions. They foster preconceptions which cannot stand up against the conclusions to be drawn from laboratory tests, founded on facts of much greater tangibility.

We still have far to go to reach an exact series of dated; the digs now in progress in the Acacus, which continue to bring to light anthropozoic



deposits and paintings in unsuspected quantities, have shown clear traces of domestic cattle in the deposits at Uan Muhuggiag, from the middle and lower layers of which the dates 4000 and 5500 B.C. have been obtained. The osteological material found - including a well-persevered bovine frontal with a small part of the cranial vault - fall Morphologically within the classification of *B. brachyceros* of European or Iberian type. The pottery collected in situ is always impressed with a very restricted series of designs which have also been found in other deposits, among which those of Fozziagiaren, where the lowest and topmost parts have been dated circa 6000 B.C. the work goes on. Each year new facts are verified to add to those already obtains. If it is not yet possible to establish the appurtenance of the earliest deposits (Fozziagiaren) to the same cycle as those of Uan Muguggiag and hence to the relative pastoral phase, it is possible, nevertheless, to abandon the reserve that I myself imposed regarding the validity of a relation between the dates obtained and the paintings of the pastoral phase.

Some absolutely new and important data were, in fact, brought to light during the last excavations in Uan Muhuggiag.

The absolute chronology of the middle phase of Saharan rock art, for which direct stratigraphical references have been found in the deposits located and studied recently in the Acacus, can be today considered as correct. The dates established by the radio-carbon method, together with the results of digs, make up an ensemble of concordant data of remarkable clarity. The principal ones, obtained from samples, were collected during the last campaigns:

Uan Tel ocat deposit (Wadi Imha) 6754 (175) B.P. = circa 4800 B.C.

This determination of age has been obtained from charcoal belonging to the deposit against the inner part of the black wall of the shelter. On the surface, at present freed seem to belong - from the patina and type of pigment - to the final period of the round head phase. A close-up photograph (4 cms) was taken of part of a sketch of a figure, the better to show up the dark red color of the pigment.

A trail stratigraphical dig was made which produced lithic industry, engraved pottery and samples for pollen analyses.

From a preliminary examination of such material it is possible to correlate it to the pastoral deposit of Uan Muhuggiag.

Fozziagiaren deposit: 8072 (100) B.P. = 6100 B.C.

Samples of charcoal from a hearth coming from the basic level of the deposit. During the trail dig, fragments of engraved pottery and three garments of a mill-stone with distinct traces of yellow and red pigment were collected.

Uan Muhuggiag deposit: 7438 (220) = circa 5500 B.C.

Determination of age obtained from charcoal from a hearth belonging to the basic level of the deposit (1959).

5405 (180) B.P. = circa 3500 B.C.

Samples of animal skin wrapping the child-mummy found in the same layer (1959).

4730 (310) B.P. = circa 2800 B.C.

Charcoal from a hearth belonging to the level immediately above a boulder forming a part of a large mass, detached from the back wall of the shelter by thermoplastic phenomena and fallen obliquely on to the base of the same shelter and covered by successive sediment. The lower surface of the boulder, at the time

of excavation, was underneath; upon it, when the mass was turned over, two clear figures of bulls were discovered, painted in the last style of the pastoral phase. Such figures were obviously painted before the collapse, when the mass - attached to the back wall and adhering to the roof of the shelter - presented the surface in question facing outwards and in vertical position. At the same time another important chronological position was established for the paintings found on the surface of the wall from which the mass had fallen among numerous works of poor style and technique, evidently contemporaneous with and following the horse phase, it is possible to find some figures of long-limbed herdsmen, painted in the most typical Ti-n-lalan style.

The determination of age obtained provides a post quem date for this remarkable ensemble of paintings, works of the last herdsmen to frequent this region, now a desert.

They were followed by the peoples of the horse and chariot, with a chronological order revealed by the clear superpositions found.

From what has been shown, the importance of the series of dates obtained and particularly of those of the Telocat deposit (6754 B.P. and circa 8000 from that of Fozziaren) becomes evident.

For the first of these it remains open the problem of the quantum should be added to the date established in order to determine with greater exactitude the absolute chronology of roundhead phase and its various times. In any case, from the numerous indications obtained and by the possibilities of study it presents, the hypothesis can already formulated that the break in continuity between it and the pastoral phase was neither brief nor culturally irrelevant. The date of the Uan Telocat deposit, in fact, should be linked with the pastoral cycle, to which other determinations of age also belong. The oldest of these are around the middle of the VI millenium B.C, and it seems natural, for the moment, to antedate to such an epoch the beginning of the culture of the cattle-raiser in this part of Sahara.

The VI millennium can, therefore, be taken as the dividing line between the two phases that do not seem to have been in any way present contemporaneously in the zone.

As regards the phase which must have preceded the great ensemble of the roundhead works, it can only be said that some superpositions and other signs that merit profound study have been discovered. It would, however, no longer be astonishing if, through future work, it were recognized and established that Saharan rock-art developed through a long process, the origins of which went back further than had been considered reasonable. The cultural cycle of the cattle-raisers begins to disappear about the IV millennium B.C., according to pollen analysis. Leaving apart the problem of possible contacts between the Sahara and pre-dynastic Egypt, we might say that there were probably alternate movements, during several thousands of years, of human groups of different types and that mountainous zone of the Sahara contined to be the junction of the two geographically opposite and climatically different areas: the Mediterranean basin and the regions south of the Ghad.

The advent of the horse maybe considered the end of Saharan pre-history. Linked with it are the Mediterranean peoples in close contact with better-known proto-historical cultures. During this phase, on the other hand, the artistic tradition of past millenniums becomes more and more barren, and ends completely with the appearance of the camel.

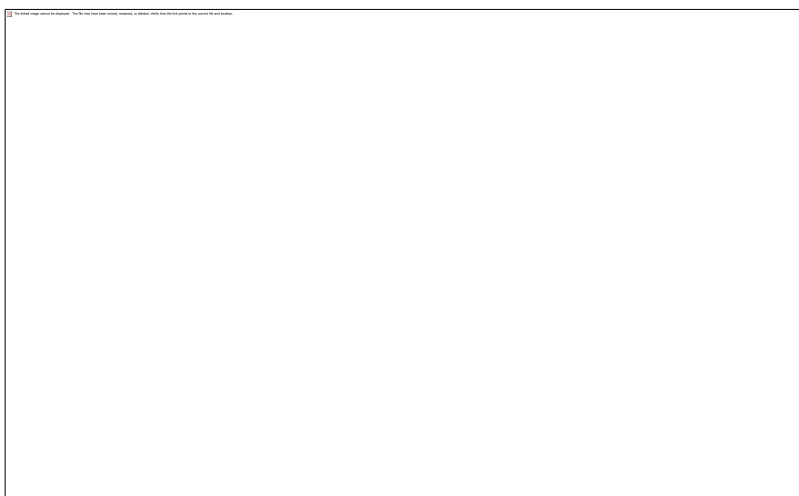
This latter is also a sign, and a definite one, of the increasing climatic aridity - a process that had begun some millenniums earlier.



In regard to the meanings of Saharan rock-art and possible ethnical cycles or superpositions, I would say that the initial phase in this part of the Libyan desert is represented by almost life-sized graffiti of mammals of the big wild fauna which were among the first to disappear from the Saharan regions. Almost always isolated, only rarely depicted with human figures, these massive animals seem to represent the fear they must have inspired in the inhabitants of the region; propitiatory magic must have played a great part in the conception of these large works. If we are incapable of stating precisely its limits we are, however, able too understand that the rhinoceros, the elephant and the giraffe represent the object of an exhausting and often fruitless hunt for which prehistoric man could not consider his own force or the use of stone weapons adequate. The situation itself of the incisions - very often found in well - defined zones - leads one to think that sites were chosen where the magical value of the images would be preserved and accentuated.

The concept changes considerably in the next phase of the round-heads. The painting in this period becomes much more numerous than the graffiti; the human figure acquires

an importance easily divined by the large number of examples seen. It is reproduced in a multiplicity of attitudes, in scenes of worship or of tribal life, in a multitude of representations not easy to place in order. The phase in which the human figure is portrayed with a round or roundish head, without features designed either in profile or full-face, is characterized by a strong magico- religious spirit; the figures of the first phases, alone or in groups, are followed by a great number of scenes in which the most diverse subjects seem still united by this common factor. The scenes of dancing are treated with abundant detail and on a vast scale; the dancers are often depicted in suggestive attitudes and adorned with masks and false tails; near them large animals are sometimes reproduced in the same style and on the same broad lines, to illustrate the need of hunting in which a great part of the life of the times was founded.



At a certain point in these phases, which precede the appearance of the herdsmen and the great herds of cattle, an ensemble of more evaluative works are seen which, to their imposing size, new and quite distinctive characteristics are added.

The human figure is more and more often accompanied by anthropomorphic beings that, always with something abnormal, are distinguished from the normal individuals by their more important size and attitudes; dead or mythical, they must certainly have been awe-inspiring personages in the iconography of the period. Among similar pictures of a magico-religious type must be placed to complex and interesting painting of Uan

muhuggiag, with a series of human figures in the act of worship, surrounding what is presumably a symbolic "boat." The impression of something mystic is given by the grave of the individuals and by the style of hair-dressing - that accentuates their grades of importance - by their positions of adoration - bodies prone or arms raised - and by the representation of statues in the form of serpents. The spirit of ensemble which it emits can certainly induce more than one observer to draw an immediate comparison with a certain pre-dynastic Egyptian iconography; but if in this one the boat of Hierakonpolis is recalled, it will be noted that the comparison - under the dual aspects of form and substance - is all in favor of the expressive Saharan picture.

Such representations would be scarcely indicative if found isolated in the midst of crude or more recent works, but

the appearance of a certain number of them in the same period greatly enhances their importance by throwing into relief the fact that the presence of subjects with a magico-religious basis is closely allied to the more elevated production. It would be vain to seek for anything similar in the last phase of the herdsmen on in the period of the horse; in these the art has already undergone a considerable transformation and the technique itself is a great deal poorer.

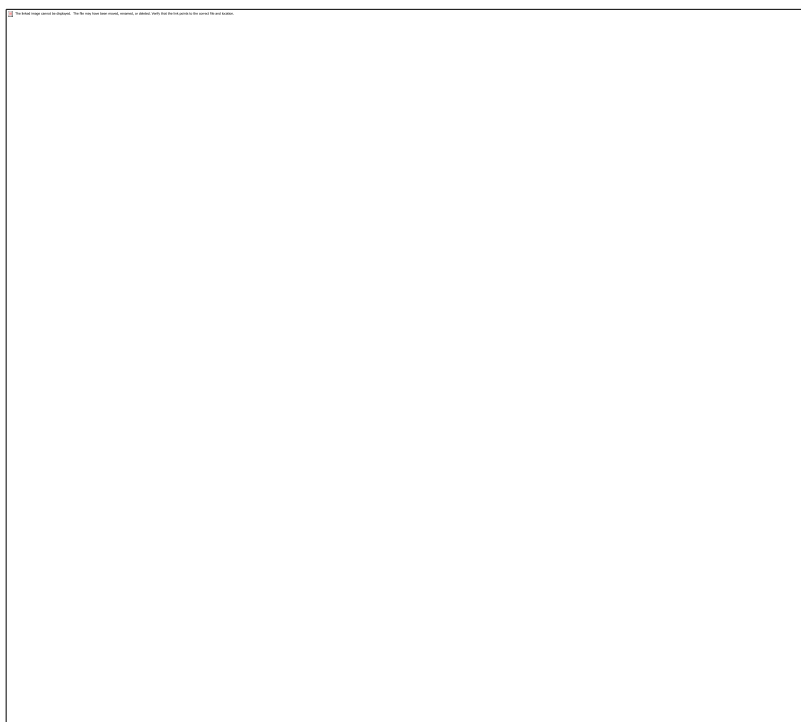
The phase that preceded the appearance in the paintings of the great herds of cattle seems, therefore, to reveal a complex of well-established rites and beliefs that, side by side or outside the animal world, are perhaps more religious than magical. We are confronted by a spiritual world full of anthropomorphic things, whether they be demons, real divinities or heroes whose memory it was wished to prolong after death as, for example, the painting of a wrapped body around which some strange beings appear. All are probably connected with a negroid population, the morphology of which is evident enough from the mysterious and possibly sacrificial or initiatory scene of Uan Tamauat, in which two men (magicians or priests) wearing horned head-dresses, are pushing a young girl towards a woman seated in hieratic position.

At a certain moment animal domestication - a local or imported phenomenon - must have occurred to modify profoundly the social order of the inhabitants of these regions, at the same time modifying the style and motifs of the paintings.

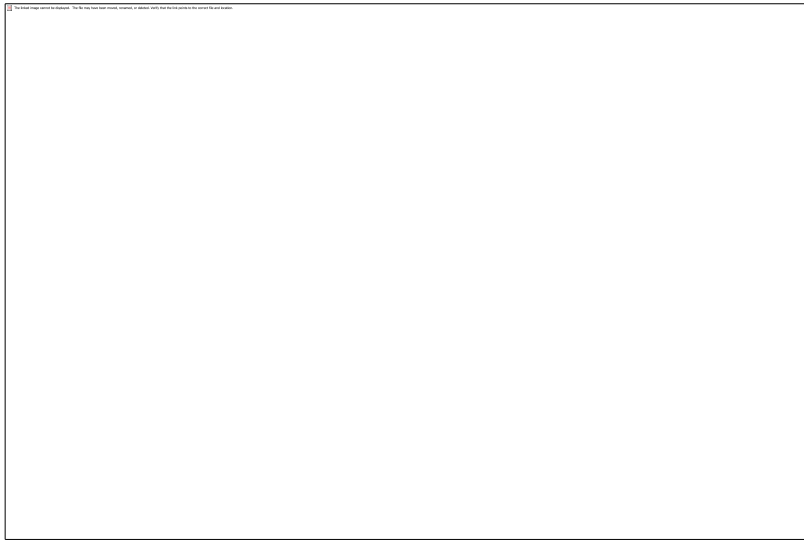
The anthropomorphic figures of a mythical type are no longer reproduced; the introduction of new themes- such as cattle-breeding, nomadising on cattle- back, the milking of cows and the multiform activities of tribal life, humanize the ensemble of the paintings. The human figure itself, reduced in size, is portrayed on the rock with absolute fidelity and with the profile completely delineated; the most salient traits are thrown into relief, and they become so clear as to permit conjectures of an anthropological character to relate them to a white Mediterranean group. Cultural and conceptional motives must have brought about such and so many other mutations; if these are not yet well definable, it seems possible to perceive a more narrative than

magical purpose in the phase of the typical pastoral production. Magic certainly persisted for a long time in the zone but, in the same group of works, signs are found that seem to point to a dissociation of the two principles. If, in fact, sometimes isolated animals or hunting scenes can still follow the thread of the pure magic motif, if the sexual graffiti of Ti-n-lalan clearly indicate the persistence of well defined rituals- extremely important with fertility in view - other scenes show a new spirit which is no longer that of the image or groups of images with a ritual object. A supposition of this kind can, perhaps, be made about some of the most important of the Acacus walls: the logical sequence of the scenes composed of numerous human figures, sometimes linked by a common theme, as a battle or a duel, gives the feeling of story or record of events of some importance. Together with such a narrative conception, some of these figures seem to acquire a well-defined individuality.

The conception behind the isolated figures of cattle - some of which are painted with uncommon ability - could be based on the same principles: the recollection of domestication certainly had for these peoples, and its influence on



the social life of the groups, must not be forgotten. This authentic Neolithic revolution must also have had a great influence on the complex world of beliefs and cultural values. In the epoch not long after beginnings of domestication, such as depicted in the pastoral paintings, the bull must have represented an entity of primary importance. The prosperity, even the survival of the people was bound up with him; in the most potent and healthy individuals lay the hopes for the continuation and improvement of the breeds. A great part of human life depended on this animal that is more and more often represented on the rocks of the massif. There is nothing strange then in thinking that isolated figures of bulls were portrayed in memory of particularly important specimens, with a view to selective breeding, and that the largest herds were reproduced in order to extol their uncommon characteristics with the magical purpose, also, of seeing them projected and preserved in the future. The herdsman-artist (for he must certainly be called that) was himself the medium through which such faithful representation of herds or isolated figures could emerge; the arguments already put forward concerning this are continually being confirmed.



it must be recognized that only the continual close intimacy with the subject, the perfect knowledge of its every anatomical detail, would allow the painter to reveal the smallest particularities of great importance regarding breed. In the period following the pastoral phase the relative groups of painted works undergo a decided change. There still persists, in the phase of the bi-triangular style, the sense of the most important of the ritualistic manifestations. They are accompanied by death or other tribal events, but the iconography seems no longer to have that underlying mystery and "pathos" that were impressive in the archaic epochs. And everything is now permeated by a more human and open spirit:

chariots with galloping horses, hunting the uaddan or the giraffe. Little by little, as we approach the period when the camel makes its appearance in north Africa - re introduced from neighboring Asia after the Pleistocene - rock-art continues to decline; to this the progressive and definite extension of the desert zone can certainly not have been extraneous.



The Proto-Saharan Civilization

by

Clyde Winters



In ancient times a wonderful civilization existed in the Highland regions of Middle Africa. In this wonderful civilization 6000 years ago lived the ancestors of the Dravidians, Black Africans, Elamites and the Sumerians. Today we call this Proto-Saharan civilization the "Fertile African Crescent", because the highland regions in which the Proto-Saharans lived formed a crescent shape across the Saharan region of middle Africa.

Pastoralism and fishing preceded food production in the ancient Sahara. It appears that a hunter-fisher-gatherer group which clearly specialized in the hunting of animals (as evidenced by the arrowheads) became animal herders, since they were keenly aware of the habits of game and therefore made the shift from hunter-fisher-gatherer to animal husbandry rapidly once climatic conditions in the Sahara made it impossible to collect grains.

Moderate climatic conditions made it possible for the Proto-Saharans to engage in intensive plant domestication. Food surpluses led to the rise of towns and cities, complex political organization, social ranking of individuals in society, and craft specialization as certain clans and ethnic groups became more sedentary.

The linguistic evidence indicates that the Proto-Saharans practiced a form of intensive agriculture characterized by the use of the hoe, related water storage and irrigation techniques plus the application of fertilizers to the cultivated land.

The ability to produce surplus food led to an increase in population, changes in social organization and class distinctions. Naturally, population increases forced the ancestors of the Proto-Saharans to spill over into more marginal areas. This population pressure probably forced many Proto-Saharan clans to domesticate plants and animals to preserve traditional levels of food production.

The ancestors of the Dravidians, Manding and Sumerians were organized into a federal system during the neolithic subpluvial. These early Proto-Saharans made adequate uses of local game and plant life and they established permanent and seasonal settlements around well stocked fishing holes. They lived on plains, punctuated by mountains and numerous points of inundation due to the frequency of rain in the ancient Sahara.

The early ability to find permanent sources of food and shelter during the neolithic by the Proto-Dravidians, and other Proto-Saharans led to increased domestic functioning of the woman, since hunting wild game and the constant need of the Proto-Saharans to provide food and the search for herds of game, as a source of food was no longer that important. The stability of the hearth maintained by the women led to the development of a matriarchal system. In addition to a matrilineal pattern of inheritance among these people, women had equal rights to the men. Women created agriculture. Thus, the term "Ma", appears in the languages spoken by the descendants of the Proto-Saharans to denote both "mother" and "earth area".

The Proto-Saharans claimed descent from the Maa or Fish Confederation. The Maa Confederation includes the Egyptians, Elamites, Dravidians, Manding and Sumerians. In honor of the great ancestor: Maa, they worshipped a god called: Amun, Amon, or Amma. In honor of this great ancestor the descendants of the Proto-Saharans use the term Ma, to denote greatness or highness, e.g., Manding "Maga" and Dravidian Ma. Other Proto-Saharan tribes claimed direct descent from the great Maa, founder of the Fish Confederation. For example, the Manding call themselves Ma-nde: children of Ma, while the Sumerians were called Ma-Gar-ri (exalted God's children).

The Proto-Saharans share place names. Evidence for shared place names has been discovered by Dr. Vados-Toth Bator. Dr. Vados-Toth Bator, calls this ancient civilization ---root culture--

Tamana. The term Tamana can be interpreted in the Manding and Dravidian language as "Strongplace", "Stronghold" or "Original Settlement". The term Tamana is one of over 1,000,000 place names Dr. Vámos-Toth has found which link Africa, Asia, and Europe.

The term Tamana, was a popular place name for the Proto-Saharans, as they expanded out of the nuclear Proto-Saharan region, to signify a colonial city or trade center established among hostile alien tribes.

The Proto-Saharans also had their own writing system. This writing system was used by the Dravidians in the Indus Valley, the Manding in the Western Sahara, and the Egyptians.

The ancient Proto-Saharan script was a logo syllabic system. The words used to write this script were monosyllabic.

This writing was engraved on rocks, a stylus was used to engrave wet clay. This view is supported by the fact that the term for writing in Dravidian and Egyptian has supported by the fact that the term for writing in /l/, /r/ or /d/. For a U attached to initial consonants usually /l/, /r/ or /d/. For example, writing in Sumerian was Ru and Shu, Elamite: Talu, Dravidian: Carru and Egyptian: Mdu. These terms agree with the Manding terms for excavate or hollow out: du, do, kulu, tura, etc. This shows that the Proto-Saharan term for writing denoted the creation of impressions on wet clay or hard rock. The Sumerians term for carving was du.

A comparative study of the Proto-Saharan languages (PS), gives us a very clear indication of their cultural traits, at the time of separation. Suzanne Romaine, makes a good case for the separability of the linguistic area of research and that of socio-cultural research and the synchronic with the diachronic historical areas. This use of linguistic data to highlight the cultural history of related groups of speakers, was also supported by Labov, who suggested that people having similar socio-cultural traits, would also be linguistically similar. As will soon be illustrated in this book, this theory is supported by the analogy between the Dravidian, Manding and Sumerian languages.

It is interesting to note that although the Dravidians, Manding and Sumerians live in varying topography and climate, and in self supporting semi-isolated regions they used the same terms to denote the earliest elements of civilization. Terms which show little phonological divergence. Moreover, these terms are mutually intelligible. This shows that the speakers of these languages came from a common ancestral language: Bafsudraalam.

The early contact between the Dravidians, Manding and Sumerians in the Proto-Sahara led to great resemblances in the area of the cultural lexicon. This is particularly evident in the affinity between culture terms referring to the Proto- civilization of the speakers of these languages. The sedentary lifestyle of the Proto-Saharans emphasize the role of culture as a determinant of linguistic structure and vocabulary.

An examination of the Proto-Saharan languages illustrates that the speakers of these languages lived in cities PS *uru, and had chiefs PS *sar. In addition to living in cities the Proto-Saharans had built extensive roads called PS *sila.

The PS term for people or humanity was PS *oku. The mother of the family was called PS *amma or *ma. and the father was called PS *pa. The children both boys and girls were usually referred to as PS *de/di/du. They lived in houses called PS *-u/*lu.

The Proto-Saharans used the suffix PS *-ta to indicate a place of habitation. Cultivation was called PS *ga(n); cultivatable barren land near water was referred to as PS *de/i(n).

The Proto-Saharans were great sailors. They used celestial navigation to make long voyages. The Proto-Saharans also used boats called PS *kalam.

Hunting was an important aspect of Proto-Saharan life. As a result the bow and arrow was a popular weapon, e.g., arrow PS *kaka.

Many of the long distance voyages made by the Proto-Saharans were made in search of precious metals. The Proto-Dravidians dominated trade in lapis lazuli for hundreds of years. As a result they were familiar with mining. They therefore share the term for digging: Dravidian tulai, Manding du, tyolo, and Sumerian dul, tul,: PS*tul.

These people probably knew about blacksmithy e.g., Tamil: irumbu, Telugu : inamu, Manding: numu, umu "forge". These Proto-Saharans were familiar with many metals including copper: Dravidian uruttiran, Sumerian urdu, and Manding: kura, kuta: PS *urut; gold: Dravidian: kaani, Kaanam, Sumerian: Gush-kin, and Manding: saani, PS *aani; and Steel, Dravidian: alavu, urukku, Elamite: ufat and Manding tuufa PS *ufa.

Above we have discussed many of the cultural first which the Proto-Saharans created in ancient Africa. The linguistic evidence clearly indicates that the Dravidians, Elamites, Black Africans and Sumerians formerly lived in the Highland regions of the Sahara until after the Sahara began to dry up. As the highland regions of the Sahara became a desert the Proto-Saharans spread from middle Africa to America, Europe, Asia and throughout Africa.



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[Ekwesi's Afrocentric Homepage](#) [Mkubwa's Afrocentric Homepage](#)

Send Comments to: cwinters@enc.k12.il.us



| 26036|2008-05-29 12:04:15|John Everette|Ancient Egyptian City Unearthed in Sinai|

Ancient Egyptian City Unearthed in Sinai

By Maamoun Youssef, The Associated Press

posted: 28 May 2008 04:33 pm ET

CAIRO, Egypt (AP) ? Archaeologists exploring an old military road in the Sinai have unearthed 3,000-year-old remains from an ancient fortified city, the largest yet found in Egypt, antiquities authorities announced Wednesday.

Among the discoveries at the site was a relief of King Thutmose II (1516-1504 B.C.), thought to be the first such royal monument discovered in Sinai, said Zahi Hawass, chief of Egypt's Supreme Council of Antiquities. It indicates that Thutmose II may have built a fort near the ancient city, located about two miles northeast of present day Qantara and known historically as Tharu.

A 550-by-275-yard mud brick fort with several 13-foot-high towers dating to King Ramses II (1304-1237 B.C.) was unearthed in the same area, he said.

Hawass said early studies suggested the fort had been Egypt's military headquarters from the New Kingdom (1569-1081 B.C.) until the Ptolemaic era, a period of about 1500 years.

The ancient military road, known as "Way of Horus," once connected Egypt to Palestine and is close to present-day Rafah, which borders the Palestinian territory of Gaza.

Archaeologist Mohammed Abdel-Maqsood, chief of the excavation team, said the discovery was part of a joint project with the Culture Ministry that started in 1986 to find fortresses along that military road.

Abdel-Maqsood said the mission also located the first ever New Kingdom temple to be found in northern Sinai, which earlier studies indicated was built on top of an 18th Dynasty fort (1569-1315 B.C.).

A collection of reliefs belonging to King Ramses II and King Seti I (1314-1304 B.C.) were also unearthed with rows of warehouses used by the ancient Egyptian army during the New Kingdom era to store wheat and weapons, he said.

Abdel-Maqsood said the new discoveries corresponded to the inscriptions of the Way of Horus found on the walls of the Karnak Temple in Luxor which illustrated the features of 11 military fortresses that protected Egypt's eastern borders. Only five of them have been discovered to date.

| 26037|2008-05-29 17:02:25|Peter Gray|Re: Ghana return ,possible?|

Marc,

I think my real beef is with the "unpopulated" claim. Even the Namib Desert supports a population, albeit one that has had to learn how to survive under the harshest conditions. So it's difficult to conceive of 150 by 150 kilometers of "unpopulated" land.

Peter

To: Ta_Seti@yahoogroups.com
From: taylor.marc@sbcglobal.net
Date: Thu, 29 May 2008 12:25:53 -0500
Subject: RE: [Ta_Seti] Ghana return ,possible?

Peter

Which one are you emphasizing

No 150 x 150 exist in Africa or plausibly ?

From: Ta_Seti@yahoogroups .com [mailto:Ta_Seti@yahoogroups .com] **On Behalf Of**
Peter Gray
Sent: Thursday, May 29, 2008 11:53 AM
To: ta_seti@yahoogroups .com
Subject: RE: [Ta_Seti] Ghana return ,possible?

Marc,

I still maintain that there is no 15- x 150-mile tract of "unpopulated" land in

Africa that could plausibly serve as a new new African nation.

Peter

To: Ta_Seti@yahoogroups .com
From: taylor.marc@ sbcglobal. net
Date: Wed, 28 May 2008 14:58:44 -0500
Subject: RE: [Ta_Seti] Ghana return ,possible?

Peter,

My statement was NEAR southern Angola and northern Zambia. . Gabon is perhaps near southern Angola and northern Zambia. Gabon wildlife have their own land while American Blacks are crammed in substandard urban neighborhoods and interlaced in white suburbs. Not to say that we don't live comfortable lives

I once read the following excerpt from <http://husky1.stmarys.ca/~hmillar/Unity.htm> It is not geographic in nature

There is a myth that because we are African, we are all aware of our oppression, we all understand it, we can all articulate it, and we all have the right solutions to it. Nothing can be further from the truth. While there may be a general awareness of one's condition, but one may not fully comprehend the intricacies surrounding one's condition. Sort of like the person who could articulate the nastiness of a headache, but not why they have that headache.

In some quadrants, there is a prevailing belief that a meritocracy exists. That if we simply work hard enough, we can get ahead. Even in African societies this is not true. We are fully aware that in the Diaspora, Africans have to work five times harder than a European before they are considered for hiring or promotion.

There are some who believe that they can transcend class. While this is true, the central issue in the Diaspora is RACE. Africans cannot transcend their race, hence we are committed to a race struggle for a very long time. While we recognize the ruling class/non-ruling class dichotomy, the ruling class is European, and hence, the African could only transcend class within the confines of the non-ruling class.

The driver behind self rule, sovereignty and nationalism

The African American can only transcend class within the confines of a non-ruling class = A non self ruling sub class of Eternal comfortable Slaves

Marc

From: Ta_Seti@yahoogroups .com [mailto:Ta_Seti@yahoogroups .com] **On Behalf Of** Peter Gray
Sent: Tuesday, May 27, 2008 11:10 AM

To: ta_seti@yahoogroups .com
Subject: RE: [Ta_Seti] Ghana return ,possible?

Marc,

There is NO 150 x 150-mile "uninhabited area" in the region of southern Angola or northern Zambia. Please check your geographic facts.

Peter

To: Ta_Seti@yahoogroups .com
From: taylor.marc@ sbcglobal. net
Date: Sun, 25 May 2008 13:51:25 -0500
Subject: RE: [Ta_Seti] Ghana return ,possible?

150 x 150 mile "

We need our OWN, the fihankrainternational program is good and very admirable, but its like moving from a room in the holiday inn to your cousins basement, you still dont have a house of your own on an average, it seems like Black Folks have a problem with independence and sovereignty. Whenever the topic of independence is brought up, most Black people always say it wont work, or why would we want to do this, or they arent going to allow it or youre crazy or just in general are fearful of true uncut independence, self rule and sovereignty

As part of our reparations suit against the USA, we need to name west Africa in the suit also to obtain a 150 mile x 150 mile uninhabited land area near southern Angola and northern Zambia.

This is my proposition.

E-mail for the greater good. [Join the im Initiative from Microsoft.](#)

Give to a good cause with every e-mail. [Join the im Initiative from Microsoft.](#)
| 26038|2008-05-29 17:28:44|IMJs@webtv.net|Re: AMEN DECODED / Dogon, DNA, String Theory...|

Asar, your insights on this topic are truly DEEP... and the comments on The Dogon's grasp of 'String Theory' and Quantum Mechanics reminded me of something I'd read awhile back. I went to find it but found another study also attesting to their clear understanding of DNA, eons before it's supposed discoverers.

Independent Dogon Researchers Agree About DNA

<http://themasterofspeech.com/dogonresearch.html>

Also see this page on the divinity of numerals in Egyptian glyphs -
fascinating stuff

<http://www.recoveredspace.com/const102egynumerals1.htm>

IMJ

...

The Science of the Dogon: Decoding the African Mystery Tradition

<http://www.amazon.com/Science-Dogon-Decoding-African-Tradition/dp/1594771332/102-8633467-8500134?SubscriptionId=14H876SFAKFS0EHBQ02>

Sacred Symbols of the Dogon: The Key to Advanced Science in the Ancient
Egyptian Hieroglyphs

<http://www.amazon.com/gp/redirect.html%3FASIN=1594771340%26tag=suns-20%26lcode=sp1%26cID=2025%26ccmID=165953%26location=/Sacred-Symbols-Dogon-Advanced-Hieroglyphs/dp/1594771340%253FSubscriptionId=14H876SFAKFS0EHBQ02>

| 26039|2008-05-29 18:00:10|Peter Gray|Re: Sorry, mummy, it's a cover-up|

I do get your point, Prof. Ampim, but I don't think it's a question of what the public has had enough of, or of any belief system, for that matter. I just regard the dead as dead. If that is "Western sickness" in and of itself, then so be it.

Peter

To: ta_Seti@yahoogroups.com

From: Profmanu@acninc.net

Date: Tue, 27 May 2008 16:05:22 -0700

Subject: [Ta_Seti] Re: Sorry, mummy, it's a cover-up

Greetings,

The article points out that even at the Manchester Museum (which has pioneered Egyptian mummy studies) the public has had enough of this madness of displaying naked mummies.

Your idea does represent a western sickness as you claim that "science has the right to examine these bodies, or to display them." This sickness of desecration, stealing bodies, and claiming some "right" to do whatever one wants to the remains has been successfully challenged in the past 15-20 years all over the world by indigenous groups and relatives. This one-sided western arrogance disrespects the ancestral remains of people of color around the world, and yet

honors, guards, and protects its own ancestors and their remains, as is the case at Arlington National Cemetery and St. Denis Basilica, etc.

If you want to help "science" then you can willingly donate your family remains, but to attempt to justify the savage European treatment of the remains of Truganini, el Negro in Barcelona, Sarah Baartman, Tutankhamen and other ancient Egyptian mummies is ridiculous. It doesn't matter if the relatives of the deceased are known or not, the indecent treatment is the same.

Lastly, it is just a matter of time before the British Museum also has to make changes and cover up the preserved body of "Ginger." Many children and families are shocked when they come across the display with her completely exposed naked body.

Advancing the work,
Manu Ampim

Der professor,

I've already been to a few morgues, and to a couple of university anatomy labs.

The notion of "respecting" cadavers is not some Western sickness -- it's a fanciful, imaginary concept to think it means something to be quiet on the grounds of Arlington National Cemetery. That's why I'm sorry.

Peter

To: ta_Seti@yahogroups .com

From: Profmanu@...

Date: Fri, 23 May 2008 19:35:23 -0700

Subject: [Ta_Seti] Re: Sorry, mummy, it's a cover-up

Why be "sorry" for your typical western psychosis and sickness. Your so-called "science" is nothing more than racist western grave robbing. The dead bodies at Arlington National Cemetery in VA, on the other hand, are not disturbed and are so respected that signs throughout the grounds warn all visitors to be quiet and show respect. It's a good thing that the international Repatriation Movement is rendering neurotic positions like yours irrelevant. You should take your own advice and go to the morgue to get your fix on naked dead bodies.

Advancing the work,
Manu Ampim

Peter Gray wrote:

I'm sorry. All this nonsense about being spiritually insensitive about exposed dead bodies is just that!! Go visit a morgue or gross anatomy lab sometime to cure yourself of the neurosis. As far as I'm concerned, science has the right to examine these bodies, or to display them. You may disagree vehemently if you like.

Peter

----- Original Message -----

From: [Manu Ampim](#)

To: ta_Seti@yahoogroups.com

Sent: Friday, May 23, 2008 9:14 AM

Subject: [Ta_Seti] Re: Sorry, mummy, it's a cover-up

Greetings,

I have carefully studied this issue of openly exposing ancient African mummies at collections throughout the U.S., Canada, and Europe, and this is one of the most outrageous aspects of mainstream Egyptology. The displays include completely shocking and naked mummies and those which are partially wrapped with menacing facial expressions.

In 1992, I challenged this criminal exposure nonsense at the Rosicrucian Egyptian Museum here in northern California by writing a short article about its shameful and misleading exhibits, and the museum has since made some changes. For example, one of the most unjustified exhibits was a completely severed mummified hand lying in a case by itself with a placard which pointed out to the visitors to notice the ring still remaining on the hand! Shortly after writing my short piece, a group in the local community began using my article to criticize the museum officials, and I told the group to also deal with the severed hand exhibit. Sometime later the Rosicrucian officials decided to quietly take down this hand exhibit and make a couple other changes.

<http://manuampim.com/Rosicrucian.htm>

I have also given a complete review of the full range of these anti-African sacrilegious museum displays and exhibits throughout the western world.

http://manuampim.com/Part_III.htm

Lastly, the mummy room in the Cairo Museum makes spiritually-oriented people almost sick, and thus I always warn my tour groups to enter this mummy exhibit at their own risk. My group this year will be visiting the Cairo museum on June 2 and I will see how the group reacts, and I'm sure that many of them will choose not to enter.

Advancing the work,

Manu Ampim

Sorry, mummy, it's a cover-up

Exclusive: Brian Lashley

21/ 5/2008

MUMMIES at Manchester Museum are being covered up after visitors

complained about them being displayed 'naked'.

One of the exhibits, the mummified remains of Asru , has been seen unwrapped for 120 years.

But now, along with the partially-wrapped male mummy of Khary, and a child mummy, it is being covered after calls for more respect and dignity be shown to the remains.

They will stay covered from head-to-toe during an unspecified consultation period, during which the museum, in Oxford Road, is asking for the views of the public.

Critics have branded the decision 'politically correct rubbish' that will make the museum a 'laughing stock'.

Bob Partridge (pictured), chairman of Manchester Ancient Egypt Society, said the move was 'absolutely incomprehensible' .

He said: "We are somewhat shocked and amazed this has been done in advance of any 'results' from the public consultation.

"The mummies have always been sensitively displayed and have been educational and informative to generations of visitors to the museum.

"We can but hope that the decision will be reversed, and the museum will take heed of our comments. If not it will be a sad time for Egyptology in Manchester and indeed the UK.

"I find it astounding the museum covers the mummies, when in the very same building it holds the much publicised exhibition of the uncovered body of Lindow Man.

"Lindow man died a violent death and it could be argued that this could be more upsetting to some visitors than the mummies."

Feedback

Nick Merrimen, museum director, said: "We get a regular stream of feedback from people saying it is insensitive to display unwrapped

mummies.

"We have started a consultation about how we should display the mummies. We are trying to follow government guidelines, which are very clear about how they should be displayed with respect and sensitivity.

"If the overwhelming opinion of the public during the consultation is they want to see the mummies unwrapped, we would have to take that very seriously.

"Lindow Man, the north west's most iconic archaeological find, is a bog body which was discovered in way in which it is being displayed. The mummies were not deposited unwrapped in the ground; it is how they were unearthed."

The museum has asked for feedback on its website, which has sparked a fierce debate.

One comment said: "Do those who dream up such policies even consider who pays their wages? Totally misguided.

Another person wrote: "Cover up mummies and human remains? What utter rubbish."

Of the supportive comments one said: "Personally I think the museum should be applauded in being experimental. "

Mummy

Another said: "I do have some sympathies with the uncover the mummy camp but feel that on balance Manchester is doing the right thing in covering."

A message from George L. Mutter, MD, associate Professor of Pathology from Harvard Medical School said: "For decades the Manchester museum has been a leader in the scientific study of human mummies by teams of archaeologists and scientists.

"This has promoted an understanding of the health of ancient populations in the context of their environment, and evolution of disease over the years. Two years ago I had the opportunity to visit the Manchester Museum, and was quite impressed by the high level of scholarship projected in the Egyptian, including mummy, displays.

"The decision to hide the mummies from view is a step backwards. It undermines the academic activities of those engaged in the scientific study of mummies, by removing their discipline from public view. In the interest of inclusiveness, the Manchester Museum has become a playground for those who do not understand the subject at hand, nor respect the interests of scientists and public alike.

"You have succeeded in transforming an inspiring mirror into the past into a mere repackaged thing. This is an ominous development which the Museum trustees and public they serve cannot let stand. "

The Manchester Museum is home to one of the largest and most important collections of ancient Egyptian artefacts in the Britain and it has gained world-wide recognition.

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HTP,

Mahari

Change the world with e-mail. [Join the im Initiative from Microsoft.](#)

| 26040|2008-05-29 21:19:58|Tafari khumbaka|Fwd: [Ta_Seti] MR PART 2 DECODED|

Attachments :

tua-u,

liked all u had to say, i disagree with what u think the shafts were used for,, but liked the work u have done, again thancz,

tafari 🍌

Note: forwarded message attached.



Tafari-sudra,Khumbaka

| 26041|2008-05-29 21:20:10|Tafari khumbaka|Fwd: FW: Summer Programs for Students|

Attachments :

From: Hayden, Lula B
Sent: Thursday, May 29, 2008 3:13 PM
To: Hayden, Lula B
Subject: FW: Summer Programs for Students

Subject: Fw: Summer Programs for Students of Color



Below is a list of summer programs primarily for students of color.
Aswith any other useful resource, please pass this information on to
someone who may be able to take advantage of it.

Diversity Summer Programs

Black Excel

<http://www.blackexcel.org/summerprograms2007-1.htm>

<http://www.blackexcelorg/summer-progs.htm>

College Horizons

[http ://www.collegehorizons.org](http://www.collegehorizons.org)

Target: Native American students; rising sophomores & juniors
College sites change each year (2008 programs at Duke Univ. and
Lawrence Univ.)

Dedicated Engineers

http://www.dedicatedengineers.org/Resources/summer_programs.htm

Dow Jones Newspaper Fund

http://djnewspaperfund.dowjones.com/fund/hss_summer_workshop.asp

INROADS

<http://www.inroads.org/interns/internWhatItTakes.jsp>

Quality Education for Minorities (QEM) Network

<http://www.qem.org/internship.htm>

WECAAARE Education Foundation

<http://www.wecaaare.org/pages.asp?pageid=6833>

College-Specific:

California Institute of Technology

Young Engineering and Science Scholars

<http://www.yess.caltech.edu/>

Target: Historically under-represented students in science and
engineering; rising sophomores and juniors

Carleton College

Liberal Arts Experience

<http://apps.carleton.edu/~summer/clae>

Target: African American students; rising juniors

Cornell University

CURIE Academy

[http://www.engineering.cornell.edu/diversity/office-diversity-programs/
summer](http://www.engineering.cornell.edu/diversity/office-diversity-programs/summer)

[summerprograms/high school-programs/curie-academy/index.cfm](http://www.engineering.cornell.edu/diversity/office-diversity-programs/summerprograms/high-school-programs/curie-academy/index.cfm)

Target: High school girls interested in engineering; rising juniors
andseniors

CATALYST Academy

<http://www.engineering.cornell.edu/diversity/office-diversity-programs/>

summer-programs/high school-programs/catalyst/index.cfm

Target: African American/Latino or Native American students interested in science, technology, engineering and math; rising sophomores, juniors and seniors

Howard University

Summer Enrichment Program and Recruitment

http://www.cpnahs.howard.edu/ctr_excellence/summer_enrichment.htm

Target: African American/Hispanic students applying for admission to health professions in the CPNAHS at Howard University

Lehigh University

Students That Are Ready (S.T.A.R.) Academies

<http://www.lehigh.edu/star/>

Target: Economically and academically disadvantaged and/or at-risk middle/high school aged students

Massachusetts Institute of Technology

MITES

<http://web.mit.edu/mites/www/>

Target: First-generation, historically under-represented in science & engineering; rising seniors

Rensselaer Polytechnic Institute

PREFACE Summer Program

<http://doso.rpi.edu/update.do?catcenterkey=87>

Target: Historically under-represented students in science/technology; rising sophomores & juniors interested in engineering and technology

University of Notre Dame

African American Scholars Program

<http://www.nd.edu/~aasnd/>

Target: Catholic African American high school students

Latino Community Leadership Seminar

<http://www.nd.edu/~lclsem/>

Target: Catholic Latino students; rising seniors

Worcester Polytechnic Institute

STRIVE

<http://www.wpi.edu/Admin/Diversity/K12/Strive/program.html>

Target: African American/Latino/American Indian students interested in engineering; rising juniors and seniors

Book travel, auto rentals, lodging, cruises at: www.ytb.com/gaylatravel

The image cannot be displayed. Your computer may not have enough memory to open the image, or the image may have been deleted. Restart your computer and try again.



Tafari-sudra,Khumbaka

| 26042|2008-05-29 21:21:22|Peter Gray|Re: Influence of ancient Saharan culture on KMT
(Check out Black Mum|
Great essay, Clyde. Thank you.

Peter

To: ta_seti@yahoogroups.com

From: neocush@yahoo.com

Date: Thu, 29 May 2008 10:17:44 -0700

Subject: [Ta_Seti] Influence of ancient Saharan culture on KMT (Check out
Black Mummy video))))

The Proto-Saharan Civilization

by

Clyde Winters



In ancient times a wonderful civilization existed in the Highland regions of Middle Africa. In this wonderful civilization 6000 years ago lived the ancestors of the Dravidians, Black Africans, Elamites and the Sumerians. Today we call this Proto-Saharan civilization the "Fertile African Crescent", because the highland regions in which the Proto-Saharans lived formed a crescent shape across the Saharan region of middle Africa.

Pastoralism and fishing preceded food production in the ancient Sahara. It appears that a hunter-fisher- gatherer group which clearly specialized in the hunting of animals (as evidenced by the arrowheads) became animal herders, since they were keenly aware of the habits of game and therefore made the shift from hunter-fisher- gatherer to animal husbandry rapidly once climatic conditions in the Sahara made it impossible to collect grains.

Moderate climatic conditions made it possible for the Proto-Saharans to engage in intensive plant domestication. Food surpluses led to the rise of towns and cities, complex political organization, social ranking of individuals in society, and craft specialization as certain clans and ethnic groups became more sedentary.

The linguistic evidence indicates that the Proto-Saharans practiced a form of intensive agriculture characterized by the use of the hoe, related water storage and irrigation techniques plus the application of fertilizers to the cultivated land.

The ability to produce surplus food led to an increase in population, changes in social organization and class distinctions. Naturally, population increases forced the ancestors of the Proto-Saharans to spill over into more marginal areas. This population pressure probably forced many Proto-Saharan clans to domesticate plants and animals to preserve traditional levels of food production.

The ancestors of the Dravidians, Manding and Sumerians were organized into a federal system during the neolithic subpluvial. These early Proto-Saharans made adequate uses of local game and plant life and they established permanent and seasonal settlements around well stocked fishing holes. They lived on plains, punctuated by mountains and numerous points of inundation due to the frequency of rain in the ancient Sahara.

The early ability to find permanent sources of food and shelter during the neolithic by the Proto-Dravidians, and other Proto-Saharans led to increased domestic functioning of the woman, since hunting wild game and the constant need of the Proto-Saharans to provide food and the search for herds of game, as a source of food was no longer that important. The stability of the hearth maintained by the women led to the development of a matriarchal system. In addition to a matrilineal pattern of inheritance among these people, women had equal rights to the men.

Women created agriculture. Thus, the term "Ma", appears in the languages spoken by the descendants of the Proto-Saharans to denote both "mother" and "earth area".

The Proto-Saharans claimed descent from the Maa or Fish Confederation. The Maa Confederation includes the Egyptians, Elamites, Dravidians, Manding and Sumerians. In honor of the great ancestor: Maa, they worshipped a god called: Amun, Amon, or Amma. In honor of this great ancestor the descendants of the Proto-Saharans use the term Ma, to denote greatness or highness, e.g., Manding "Maga" and Dravidian Ma. Other Proto-Saharan tribes claimed direct descent from the great Maa, founder of the Fish Confederation. For example, the Manding call themselves Ma-nde: children of Ma, while the Sumerians were called Ma-Gar-ri (exalted God's children).

The Proto-Saharans share place names. Evidence for shared place names has been discovered by Dr. Vados-Toth Bator. Dr. Vados-Toth Bator, calls this ancient civilization ---root culture-- Tamana. The term Tamana can be interpreted in the Manding and Dravidian language as "Strongplace", "Stronghold" or "Original Settlement". The term Tamana is one of over 1,000,000 place names Dr. Vados-Toth has found which link Africa, Asia, and Europe.

The term Tamana, was a popular place name for the Proto-Saharans, as they expanded out of the nuclear Proto-Saharan region, to signify a colonial city or trade center established among hostile alien tribes.

The Proto-Saharans also had their own writing system. This writing system was used by the Dravidians in the Indus Valley, the Manding in the Western Sahara, and the Egyptians.

The ancient Proto-Saharan script was a logo syllabic system. The words used to write this script were monosyllabic.

This writing was engraved on rocks, a stylus was used to engrave wet clay. This view is supported by the fact that the term for writing in Dravidian and Egyptian has supported by the fact that the term for writing in /l/, /r/ or /d/. For a U attached to initial consonants usually /l/, /r/ or /d/. For example, writing in Sumerian was Ru and Shu, Elamite: Talu, Dravidian: Carru and Egyptian: Mdu. These terms agree with the Manding terms for excavate or hollow out: du, do, kulu, tura, etc. This shows that the Proto-Saharan term for writing denoted the creation of impressions on wet clay or hard rock. The Sumerians term for carving was du. A comparative study of the Proto-Saharan languages (PS), gives us a very clear indication of their cultural traits, at the time of separation. Suzanne Romaine, makes a good case for the separability of the linguistic area of research and that of socio-cultural research and the synchronic with the diachronic historical areas. This use of linguistic data to highlight the cultural history of related groups of speakers, was also supported by Labov , who suggested that people having similar socio-cultural traits, would also be linguistically similar. As will soon be illustrated in this book, this theory is supported by the analogy between the Dravidian, Manding and Sumerian languages.

It is interesting to note that although the Dravidians, Manding and Sumerians live in varying topography and climate, and in self supporting semi-isolated regions they used the same terms to denote the earliest elements of civilization. Terms which show little phonological divergence. Moreover, these terms are mutually intelligible. This shows that the speakers of these languages came from a common ancestral language: Bafsudraalam.

The early contact between the Dravidians, Manding and Sumerians in the Proto-Sahara led to great resemblances in the area of the cultural lexicon. This is particularly evident in the affinity between culture terms referring to the Proto-civilization of the speakers of these languages. The sedentary lifestyle of the Proto-Saharans emphasize the role of culture as a determinant of linguistic structure and vocabulary.

An examination of the Proto-Saharan languages illustrates that the speakers of these languages lived in cities PS *uru, and had chiefs PS *sar. In addition to living in cities the Proto-Saharans had built extensive roads called PS *sila.

The PS term for people or humanity was PS *oku. The mother of the family was called PS *amma or *ma. and the father was called PS *pa. The children both boys and girls were usually referred to as PS *de/di/du. They lived in houses called PS *-u/*lu.

The Proto-Saharans used the suffix PS *-ta to indicate a place of habitation. Cultivation was called PS *ga(n); cultivatable barren land near water was referred to as PS *de/i(n).

The Proto-Saharans were great sailors. They used celestial navigation to make long voyages. The Proto-Saharans also used boats called PS *kalam.

Hunting was an important aspect of Proto-Saharan life. As a result the bow and arrow was a popular weapon, e.g., arrow PS *kaka.

Many of the long distance voyages made by the Proto-Saharans were made in search of precious metals. The Proto-Dravidians dominated trade in lapis lazuli for hundreds of years. As a result they were familiar with mining. They therefore share the term for digging: Dravidian tulai, Manding du, tyolo, and Sumerian dul, tul.; PS*tul.

These people probably knew about blacksmithy e.g., Tamil: irumbu, Telugu : inamu, Manding: numu, umu "forge". These Proto-Saharans were familiar with many metals including copper: Dravidian uruttiran, Sumerian urdu, and Manding: kura, kuta; PS *urut; gold: Dravidian: kaani, Kaanam, Sumerian: Gush-kin, and Manding: saani, PS *aani; and Steel, Dravidian: alavu, urukku, Elamite: ufat and Manding tuufa PS *ufa.

Above we have discussed many of the cultural first which the Proto-Saharans created in ancient Africa. The linguistic evidence clearly indicates that the Dravidians, Elamites, Black Africans and Sumerians formerly lived in the Highland regions of the Sahara until after the Sahara began to dry up. As the highland regions of the Sahara became a desert the Proto-Saharans spread from middle Africa to America, Europe, Asia and throughout Africa.



[Winter's Homepage](#)

[Ekwesi's Afrocentric Homepage](#) [Mkubwa's Afrocentric Homepage](#)

Send Comments to: cwinters@enc.k12.il.us



Viewpoints on Waaqeffannaa Oromo Religion, Islam and Ancient Egyptian Religion

Dr. Muhammad Shamsaddin Megalommatis

Orientalist, Historian, Political Scientist, Dr. Megalommatis, 51, is the author of 12 books, dozens of scholarly articles, hundreds of encyclopedia entries, and thousands of articles. He speaks, reads and writes more than 15, modern and ancient, languages. He refuted Greek nationalism, supported Martin Bernal's Black Athena, and rejected the Greco-Romano-centric version of History. He pleaded for the European History by J. B. Duroselle, and defended the rights of the Turkish, Pomak, Macedonian, Vlachian, Arvanitic, Latin Catholic, and Jewish minorities of Greece. Born Christian Orthodox, he adhered to Islam when 36, devoted to ideas of Muhyiddin Ibn al Arabi.

Greek citizen of Turkish origin, Prof. Megalommatis studied and/or worked in Turkey, Greece, France, England, Belgium, Germany, Syria, Israel, Iraq, Iran, Egypt and Russia, and carried out research trips throughout the Middle East, Northeastern Africa and Central Asia. His career extended from Research & Education, Journalism, Publications, Photography, and Translation to Website Development, Human Rights Advocacy, Marketing, Sales & Brokerage. He traveled in more than 80 countries in 5 continents. He defends the Right of Aramaeans, Oromos, Ogadenis, Sidamas, Berbers, Afars, Anuak, Darfuris, Bejas, Balochs and Tibetans to National Independence, demands international recognition for Kosovo, the Turkish Republic of Northern Cyprus, and Transnistria, calls for National Unity in Somalia, and denounces Islamic Terrorism.

===

Dr. Muhammad Shamsaddin Megalommatis
May 28, 2008

A few days ago, I re-published (in: The Inexorable Radiation of Waaqeffannaa, the Oromo Religion - <http://www.americanchronicle.com/articles/60798>) an excellent paper written by one of Oromias foremost intellectuals, Mr. Getachew Chamadaa Nadhabaasaa, a theological analysis of Waaqeffannaa, the historical Oromo religion (under the title Waaqeffannaa - Testimony of an Indigenous Religion of the African Past and Present).

As I intended to extensively comment on that text that serves as a founding text for a new phase of Waaqeffannaa, as written religion, I encrusted numbers in the text. Two parts of the commentary have already been published (Ancient Egyptian and Kushitic Religions and Waaqeffannaa Oromo Religion / <http://www.americanchronicle.com/articles/61419> and Waaqeffannaa Oromo Religion and the Unavoidable Death of Fake Ethiopia / <http://www.americanchronicle.com/articles/63090>). I will continue in the present article. My present comments relate to the numerated points in Mr. Nadhabaasaas text (as above).

Commentary

33. The author is probably acquainted with Islamic extremist literature on Islam, and all modern currents of Islamic theology derived from Wahhabism and Ibn Taimiya. In this, he is as wrong as all the Western Evangelicals and others who depict Islam through the words and the analyses of the deformed of Islam, namely the sheikhs who promise to stick to the tradition and, in doing so, they idealize the form and they deplete the contents. This view of the after death life was not shared by the great Islamic philosophers of the Golden Era of Islam, who were much closer to the theoretical approach of the Ancient Egyptians. The reward concept reflects typically polytheistic and idolatrous approaches, and in this regard Ibn Hanbal and Ibn Taimiya did the greatest harm to Islam; if one goes through pages of Mohyeldin Ibn al Arabi and Ibn Hazm, one realizes that there was a function concept (in contrast with the reward concept) among Islamic philosophers.

34. This is very wrong; it does not make honour to an Oromo theologian to misinterpret terms of another religion. Behind this expression is hidden a misinterpretation of the name of Islam; it does not mean slavery but submission. It makes a vast difference! In fact, there is no great disparity between Waaqeffannaa and Islam in this regard; what is considered as righteous and peaceful path for the Man to follow in life in Waaqeffannaa is called Islam (submission to God) within the context of Islam. Different names for the same concept. In fact, both religions demand of their followers to engage in the path of personal peace and integrity; slavery is totally impermissible in Islam. Malpractices of rulers rejected by the majority of Muslims in their times cannot be opportunistically used by a theologian of another religion because the act in itself reveals dishonesty. There is a vast difference between asserting that one religion has been the object of malpractice and using unrepresentative moments and denounced practices and persons to portentously denigrate the religion in question.

35. There is nothing Arabian or Arabic or Arab in Islam. This is a na^{جمي} reproduction of colonial historiography; for a victim of multileveled colonial plots and policies like any Oromo, and more particularly an Oromo intellectual and theologian like the author of the text, this is a grave mistake. There is no Oromo theology, no Oromo philosophy, no Oromo political ideology, no Oromo theoretical approach, no Oromo historical analysis that could possibly reproduce concepts, pillars, elements, parts, methods, values and approaches of the Colonial theoretical construction as regards anything, Aramaean Christian Theology, Egyptian History, Iranian Pre-Islamic Religions, Islamic Philosophy or Assyrian Sargonid Political Ideology. A colonial viewpoint on History cannot virtually be adopted by an Oromo.

In fact, Modern Oromo intellectuals have a colossal task in front of them; its fulfillment will be the only measure of success and survival of the Oromo Culture, Religion and Civilization. They have to rewrite Oromo History, African History, Ancient Egyptian and Kushitic Ethiopian History, Oriental History, and World History through a new method that, rejecting the Colonial School of Orientalism (which was excellent in robbing Africa from its values, historical truth, and cultural essence), will be founded on, and will reflect, Oromo values and principles.

I don't want to expand much on the issue, as I have already published on the subject. Here, I want to suggest for further reading on the topic four earlier articles, namely

<http://www.buzzle.com/editorials/8-13-2005-74807.asp>, <http://www.buzzle.com/articles/pan->

arabism-inhuman-progenitor-islamic-terrorism.html, <http://www.buzzle.com/editorials/8-9-2005-74536.asp> and <http://www.buzzle.com/editorials/8-17-2005-75015.asp>. In fact, if one wants to describe in the most accurate terms what Prophet Muhammad attempted to do among Arabs, one will describe the preaching of the new doctrine as total de-Arabization and comprehensive Aramaization of the Arabs.

36. Allah is not the Arabian Supreme Being; Allah means God in Arabic. The word is similar in almost all the other Semitic languages, El or Elohim in Hebrew, and before all the other languages, Ilu in Assyrian - Babylonian. The authors mistake is the same as saying that God is the English Supreme Being. As a matter of fact, it is very clear that the Supreme Being has no nationality?.

37. Over-generalizations are never correct, and apparently, politics are not the strongest point of the author. The sentence is not historico-religious but political of context. By only rejecting something (a system, an ideology or a religion), three or more parties cannot be associated to one another or put in the same category. America, England and the USSR rejected Hitler, but they were not in the same category. Judaism, Christianity and Hinduism reject Islam, but they were not in the same category.

In fact, there is nothing in common among the three religions followers, except their rejection of Waaqeffannaa; furthermore, their rejection of the traditional Oromo religion is based on very different argumentation, approaches and viewpoints. The Monophysitic Abyssinians view the Oromo Waaqeffannaa religion as a primary obstacle in their evil and racist plans of national, cultural and religious extermination of the Oromos through their absorption by, and assimilation among, the Amhara Abyssinians.

As far as the Evangelical European missionaries are concerned, I don't understand the combination of the terms; I would view the issue more spherically, speaking of European and American Catholic, Lutheran (Protestant), Anglican, Evangelical, Pentecostal and Baptist missionaries. Evangelicals are mainly an American, not European, phenomenon. All the Western Christian denominations share basically the same viewpoint over the Oromo Waaqeffannaa religion. In a most peremptory way, they make of it a subject of Ethnography and Social Anthropology, denying the Oromos any skills of Theology, let alone Philosophy. Hypocritically (because they mainly emanate from academic background), they deny to study and analyze, explore and reconstruct systematically the Waaqeffannaa theology. In a most racist approach, they categorize Waaqeffannaa as a poor, inconsistent and unarticulated system, ascribing it to primitivism. Even in doing so, they do not develop an analytical argumentation; it's just an entire aberration.

The Muslims of today do not represent the real historical Islam as a Science, a system of Knowledge and Erudition, as Philosophy and Art. The so-called Islamic universities, spread in various countries all over the world, are Western colonial constructions indeed, like the theories of Islamic Fundamentalism and Pan-Arabism, and the colonial countries Saudi Arabia, Pakistan, Qatar, Emirates, Kuwait, Syria, Egypt, Libya, Algeria and all the rest. Every country that is the result of the dissolution of the Ottoman Empire, the Safavid and Qajar Empires of Iran, and the

Mughal Empire of India is an illegal, colonial fabrication. It does not represent either a local wish for national emancipation or a historical need and reality. All these fake countries are the result of colonial infiltration, premeditated diffusion of ignorance, self-hatred and confusion, and criminal practices of inducement substituted by blackmailing. Through academic trickery and psychological machinations, the Islamic extremist reaction is a prefab response, not freely shaped by its formulators but rather projected in them (by the colonial establishment) without them knowing. The modern Islamic approach to Waaqeffannaa reflects no real and historical considerations of the Muslim erudite scholars of the Golden Age of Islam but political needs of the various Islamic parties and organizations; but there is no racism in it.

An authentic Islamic approach to Waaqeffannaa would highlight the monotheistic and aniconic character of the Oromo religion, rather interpreting the fact as due to the (otherwise historically unknown but potential) appearance of a Prophet among the Kushitic ancestors of the Oromos, who ? in an unknown to us moment of the past - would have led them to Waaqeffannaa ? a religion with markedly monotheistic characteristics.

38. The concept of Ekerää (Ancestors Holy Ghost) seems to be the Modern Oromo survival of the Ancient Egyptian and Kushitic Ethiopian ontological concept of Ba, about which we already briefly spoke in the previous comments (see comment 24 in <http://www.americanchronicle.com/articles/63090>).

As a matter of fact, the ba of the average Egyptians was scarcely mentioned during their lifetime. Some scholars have interpreted this fact through the plausible assumption that, according to the Ancient Egyptian beliefs, the average people did not possess a ba before death. Quite contrarily, a Middle Kingdom religious text entitled "Dialogue of a Man with His Ba", seems to refute this idea, but it is rather a rare theological approach. In that text, a man discusses with his ba about the merits of life, portraying them as opposed to the uncertain nature of life after death, a difficult period according to all evidences. As conclusion, the ba advises that person that he should "Desire me here (in the present life) and reject the West (the land of the dead)".

However, throughout all known textual references to Ba in Ancient Egypt and Kushitic Ethiopia, the ba is most evident in texts that deal with the afterlife. These texts identify Ba primarily as the vehicle of the defunct person's existence after his physical death; at the same time, the ba is also considered as a component of the deceased, just as in his life. The Pyramid Texts inform the gods that the dead individual "is a ba among you"; we even find confirmatory assertions expressed toward a dead, such as "your ba is within you". From the Book of the Gates, one of the holiest texts of the Ancient Egyptians and the Kushitic Ethiopians, we learn that the Bas of the blessed dead individuals are sustained by means of food in the 9th hour of the night. The destiny desired by Paheri (who lived at the times of the 18th dynasty, so ca. 1550 ? 1300 BCE) and inscribed in his tomb nearby the modern village El Kab in Upper Egypt (in the south of Luqсор) was as follows: "Becoming a living ba having control of bread, water, and air".

39. This statement was absolutely valid in Ancient Egypt and Kushitic Ethiopia; in addition, it was considered of great significance for every person's decision making at any moment in this life. The responsibility and the wise or poor choice were all evaluated in the psychostasis (soul weighing) procedure after the person's death, when Anubis (the dimension of Gods Justice,

represented by an anthropomorphic god with the head of a jackal) was weighing the dead persons soul, before any further proceedings in the Other World.

40. It is critical to view the point as revelation of Oromoness; in Ancient Egypt and Kushitic Ethiopia, obeying the commandment of Ra for a peaceful and serene life was essential part of the national identity of every citizen. It would be viewed as practically impossible to be Egyptian and / or Kushitic (Ethiopian) and at the same time breaching the admonitions of Isis and the Ideology of Horus.

We will complete the commentary in a forthcoming article.

Note

Picture: Ancient Egyptian Nany judged in the Other World.

The scene depicted here shows the climax of the journey to the afterlife. Nany is in the Hall of Judgment. Holding her mouth and eyes in her hand, she stands to the left of a large scale. Her heart is being weighed against Maat, the goddess of justice and truth, who is represented as a tiny figure wearing her symbol, a single large feather, in her headband. On the right, Osiris, god of the underworld and rebirth, presides over the scene. He is identified by his tall crown with a knob at the top, by his long curving beard, his crook, and by his body, which appears to be wrapped like a mummy except for his hands. At his back hangs a menat as counterweight for his collar. In front of him is an offering of a joint of beef.

Jackal-headed Anubis, overseer of mummification, adjusts the scales, while a baboon--symbolizing Thoth, the god of wisdom and writing - sits on the balance beam and prepares to write down the result. Behind Nany stands the goddess Isis, both wife and sister of Osiris. She is identified by the hieroglyph above her head.

Nany has been questioned by the tribunal of forty-two gods about her behavior in life. She has had to answer negatively to every question asked in this examination, often called the negative confession. Examples of her denials include: I have not done wrong. . . . I have not killed people. . . . I have not told lies. . . . I have not caused weeping. . . . I have not done what the gods detest. . . . I have not made anyone suffer. . . . I have not made false statements in the place of truth. In this scene Nany has been found truthful and therefore worthy of entering the afterlife. Her heart is not heavier than the image of the goddess of Truth. Anubis says to Osiris, "Her heart is an accurate witness," and Osiris replies, "Give her her eyes and her mouth, since her heart is an accurate witness."

In the horizontal register above the judgment scene, Nany appears in three episodes: worshipping the divine palette with which all is written, praising a statue of Horus, and standing by her own tomb. Nany had a second papyrus roll with texts entitled What Is in the Underworld (Amduat) wrapped into her mummy in the area across her knees.

===

HTP,
Mahari

| 26044|2008-05-30 06:28:09|sasma_2000|Egyptology Lectures and Courses|
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| 26045|2008-05-30 06:28:21|clyde winters|Re: Influence of ancient Saharan culture on KMT
(Check out Black Mum|
Thank you.

Clyde

--- On **Thu, 5/29/08, Peter Gray** wrote:

From: Peter Gray

Subject: RE: [Ta_Seti] Influence of ancient Saharan culture on KMT (Check out Black Mummy
video)))

To: ta_seti@yahoogroups.com

Date: Thursday, May 29, 2008, 6:54 PM

Great essay, Clyde. Thank you.

Peter

To: ta_seti@yahoogroups .com
From: neocush@yahoo. com
Date: Thu, 29 May 2008 10:17:44 -0700
Subject: [Ta_Seti] Influence of ancient Saharan culture on KMT (Check out Black Mummy video))))

The Proto-Saharan Civilization

by

Clyde Winters



In ancient times a wonderful civilization existed in the Highland regions of Middle Africa. In this wonderful civilization 6000 years ago lived the ancestors of the Dravidians, Black Africans, Elamites and the Sumerians. Today we call this Proto-Saharan civilization the "Fertile African Crescent", because the highland regions in which the Proto-Saharans lived formed a crescent shape across the Saharan region of middle Africa.

Pastoralism and fishing preceded food production in the ancient Sahara. It appears that a hunter-fisher- gatherer group which clearly specialized in the hunting of animals (as evidenced by the arrowheads) became animal herders, since they were keenly aware of the habits of game and therefore made the shift from hunter-fisher- gatherer to animal husbandry rapidly once climatic conditions in the Sahara made it impossible to collect grains.

Moderate climatic conditions made it possible for the Proto-Saharans to engage in intensive plant domestication. Food surpluses led to the rise of towns and cities, complex political organization. social ranking of individuals in society, and craft specialization as certain clans and ethnic groups became more sedentary.

The linguistic evidence indicates that the Proto-Saharans practiced a form of intensive agriculture characterized by the use of the hoe, related water storage and irrigation techniques plus the application of fertilizers to the cultivated land. The ability to produce surplus food led to an increase in population, changes in social organization and class distinctions. Naturally, population increases forced the ancestors of the Proto-Saharans to spill over into more marginal areas. This population pressure probably forced many Proto-Saharan clans to domesticate plants and animals to preserve traditional levels of food production.

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The early ability to find permanent sources of food and shelter during the neolithic by the Proto-Dravidians, and other Proto-Saharans led to increased domestic functioning of the woman, since hunting wild game and the constant need of the Proto-Saharans to provide food and the search for herds of game, as a source of food was no longer that important. The stability of the hearth maintained by the women led to the development of a matriarchal system. In addition to a matrilineal pattern of inheritance among these people, women had equal rights to the men.

Women created agriculture. Thus, the term "Ma", appears in the languages spoken by the descendants of the Proto-Saharans to denote both "mother" and "earth area".

The Proto-Saharans claimed descent from the Maa or Fish Confederation. The Maa Confederation includes the Egyptians, Elamites, Dravidians, Manding and Sumerians. In honor of the great ancestor: Maa, they worshipped a god called: Amun, Amon, or Amma. In honor of this great ancestor the descendants of the Proto-Saharans use the term Ma, to denote greatness or highness, e.g., Manding "Maga" and Dravidian Ma. Other Proto-Saharan tribes claimed direct descent from the great Maa, founder of the Fish Confederation. For example, the Manding call themselves Ma-nde: children of Ma, while the Sumerians were called Ma-Gar-ri (exalted God's children).

The Proto-Saharans share place names. Evidence for shared place names has been discovered by Dr. Vados-Toth Bator. Dr. Vados-Toth Bator, calls this ancient civilization ---root culture-- Tamana. The term Tamana can be interpreted in the Manding and Dravidian language as "Strongplace", "Stronghold" or "Original Settlement". The term Tamana is one of over 1,000,000 place names Dr. Vados-Toth has found which link Africa, Asia, and Europe.

The term Tamana, was a popular place name for the Proto-Saharans, as they expanded out of the nuclear Proto-Saharan region, to signify a colonial city or trade center established among hostile alien tribes.

The Proto-Saharans also had their own writing system. This writing system was used by the Dravidians in the Indus Valley, the Manding in the Western Sahara, and the Egyptians.

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A comparative study of the Proto-Saharan languages (PS), gives us a very clear indication of their cultural traits, at the time of separation. Suzanne Romaine, makes a good case for the separability of the linguistic area of research and that of socio-cultural research and the synchronic with the diachronic historical areas. This use of linguistic data to highlight the cultural history of related groups of speakers, was also supported by Labov, who suggested that people having similar socio-cultural traits, would also be linguistically similar. As will soon be illustrated in this book, this theory is supported by the analogy between the Dravidian, Manding and Sumerian

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It is interesting to note that although the Dravidians, Manding and Sumerians live in varying topography and climate, and in self supporting semi-isolated regions they used the same terms to denote the earliest elements of civilization. Terms which show little phonological divergence. Moreover, these terms are mutually intelligible. This shows that the speakers of these languages came from a common ancestral language: Bafsudraalam.

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| 26046|2008-05-30 07:05:35|Ferg|Re: MR PART 2 DECODED|

Thanks

Somo

----- Original Message -----

From: [Tafari khumbaka](#)

To: ta_seti@yahoogroups.com

Sent: Thursday, May 29, 2008 11:29 PM

Subject: Fwd: [Ta_Seti] MR PART 2 DECODED

tua-u,

liked all u had to say, i disagree with what u think the shafts were used for,, but liked the work u have done, again thancz,

tafari 🙏

Note: forwarded message attached.



Tafari-sudra, Khumbaka

| 26047|2008-05-30 07:20:59|Ferg|Re: AMEN DECODED.|

Sorry Mahari, forgot to thank you for the comment.
Somo

----- Original Message -----

From: [Mahari Mengistu](#)
To: Ta_Seti@yahoogroups.com
Sent: Tuesday, May 27, 2008 4:54 AM
Subject: [Ta_Seti] Re: AMEN DECODED.

Thank you, Ferg,
As usual you seem to have hit upon something substantive.
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Ferg" wrote:

>
> Hi.
>
> Could this be a possible etymology of AMEN?
>
> Somo
>

| 26048|2008-05-30 08:20:27|Ferg|Re: Influence of ancient Saharan culture on KMT (Check out Black Mum|

Hi Clyde. Great article.

In relation to the word TAMANA, stronghold, original settlement, I wonder if the Shona-Bantu word MANA, a large family unit of a village community is a suitable connection with TAMANA?. Also in Oromo MANA means, house or home. How would you explain TA in TA-MANA?

Somo

----- Original Message -----

From: [clyde winters](#)
To: Ta_Seti@yahoogroups.com
Sent: Friday, May 30, 2008 10:38 AM
Subject: RE: [Ta_Seti] Influence of ancient Saharan culture on KMT (Check out Black Mummy video))))

Thank you.

Clyde

--- On Thu, 5/29/08, Peter Gray <atenergy@hotmail.com> wrote:

From: Peter Gray <atenergy@hotmail.com>
Subject: RE: [Ta_Seti] Influence of ancient Saharan culture on KMT (Check out Black Mummy video))))
To: ta_seti@yahoogroups.com

Date: Thursday, May 29, 2008, 6:54 PM

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| 26049|2008-05-30 08:21:28|saemkap|Spiritual Cleansings 101 Workshop!!! Only a few seats lefts!!!

Spiritual Cleansings 101 Workshop

June 11, 2008

6:30-8pm

Just as we gather dirt on our physical bodies, we gather dirt on our

spiritual bodies. Learn how to correctly spiritually cleanse yourself of negativity?

In this workshop you will learn:

Various ways to spiritually protect yourself.

How to create a spiritual first aid kit.

What is meant by "negativity"

The difference between malignant negativity and general negativity

About Basic Elements of Spiritual Cleansings

Types of Spiritual Contamination

You will get:

Information to empower you to protect yourself from negativity

Informational handouts

Medicinal formulas for different types of cleansings

The cost for this workshop will be \$20 and will include handouts to be given to each attendee.

To reserve your space send an email to olosayin@yahoo.com with your name, phone number and number of tickets you would like to reserve.

Location: 966 Fulton St. 2nd Floor (bet. Grand and Cambridge)
Brooklyn , NY .

Directions: Take the C train to Clinton and Washington. Exit Washington Exit (Front of train if coming from Manhattan , Back of train if coming from Brooklyn)

Reserve your spot now for seats are quickly filling up!

About the Presenter

Sangobukunmi Odushola is a Sango priest, certified Holistic Health Counselor, herbalist, and African healer. He was initiated into the Sango priesthood by Sangodele Ibuowo, the Elegun Sango of Koso, Oyo State , Nigeria . He has done and continues to do extensive studies on Yoruba Religion and Erindilogun in Nigeria and America with various elders including Chief Adebisi Akanji. He is also a documentary filmmaker with ongoing documentary projects in Nigeria . He studied traditional African medicine with African healers including Malidoma Some, Dr. Liala Afrika, and Baba Ifabukunmi O. Adewale. He is currently studying under distinguished African ethnobotanist and traditional African healer, Dr. Kweku Andoh.

| 26050|2008-05-30 08:56:18|Tafari khumbaka|Re: Influence of ancient Saharan culture on KMT
(Check out Black Mum|

love to read this book, what is isbn number?, and title?

tafari 🐘

Ferg wrote:

Hi Clyde. Great article.
In relation to the word TAMANA, stronghold, original settlement, I wonder if the Shona-Bantu word MANA, a large family unit of a village community is a suitable connection with TAMANA?. Also in Oromo MANA means, house or home. How would you explain TA in TA-MANA?
Somo

----- Original Message -----

From: clayde winters

To: Ta_Seti@yahoogroups.com

Sent: Friday, May 30, 2008 10:38 AM

Subject: RE: [Ta_Seti] Influence of ancient Saharan culture on KMT (Check out Black Mummy video))))

Thank you.
Clyde

--- On **Thu, 5/29/08**, Peter Gray <atenergy@hotmail.com> wrote:

From: Peter Gray <atenergy@hotmail.com>

Subject: RE: [Ta_Seti] Influence of ancient Saharan culture on KMT (Check out Black Mummy video))))

To: ta_seti@yahoogroups.com

Date: Thursday, May 29, 2008, 6:54 PM

Great essay, Clyde. Thank you.

Peter

To: ta_seti@yahoogroups.com

From: neocush@yahoo.com

Date: Thu, 29 May 2008 10:17:44 -0700

Subject: [Ta_Seti] Influence of ancient Saharan culture on KMT (Check out Black Mummy video))))

The Proto-Saharan Civilization

by

Clyde Winters



In ancient times a wonderful civilization existed in the Highland regions of Middle Africa. In this wonderful civilization 6000 years ago lived the ancestors of the Dravidians, Black

Africans, Elamites and the Sumerians. Today we call this Proto-Saharan civilization the "Fertile African Crescent", because the highland regions in which the Proto-Saharans lived formed a crescent shape across the Saharan region of middle Africa.

Pastoralism and fishing preceded food production in the ancient Sahara. It appears that a hunter-fisher-gatherer group which clearly specialized in the hunting of animals (as evidenced by the arrowheads) became animal herders, since they were keenly aware of the habits of game and therefore made the shift from hunter-fisher-gatherer to animal husbandry rapidly once climatic conditions in the Sahara made it impossible to collect grains.

Moderate climatic conditions made it possible for the Proto-Saharans to engage in intensive plant domestication. Food surpluses led to the rise of towns and cities, complex political organization, social ranking of individuals in society, and craft specialization as certain clans and ethnic groups became more sedentary.

The linguistic evidence indicates that the Proto-Saharans practiced a form of intensive agriculture characterized by the use of the hoe, related water storage and irrigation techniques plus the application of fertilizers to the cultivated land.

The ability to produce surplus food led to an increase in population, changes in social organization and class distinctions. Naturally, population increases forced the ancestors of the Proto-Saharans to spill over into more marginal areas. This population pressure probably forced many Proto-Saharan clans to domesticate plants and animals to preserve traditional levels of food production.

The ancestors of the Dravidians, Manding and Sumerians were organized into a federal system during the neolithic subpluvial. These early Proto-Saharans made adequate uses of local game and plant life and they established permanent and seasonal settlements around well stocked fishing holes. They lived on plains, punctuated by mountains and numerous points of inundation due to the frequency of rain in the ancient Sahara.

The early ability to find permanent sources of food and shelter during the neolithic by the Proto-Dravidians, and other Proto-Saharans led to increased domestic functioning of the woman, since hunting wild game and the constant need of the Proto-Saharans to provide food and the search for herds of game, as a source of food was no longer that important. The stability of the hearth maintained by the women led to the development of a matriarchal system. In addition to a matrilineal pattern of inheritance among these people, women had equal rights to the men.

Women created agriculture. Thus, the term "Ma", appears in the languages spoken by the descendants of the Proto-Saharans to denote both "mother" and "earth area".

The Proto-Saharans claimed descent from the Maa or Fish Confederation. The Maa Confederation includes the Egyptians, Elamites, Dravidians, Manding and Sumerians. In honor of the great ancestor: Maa, they worshipped a god called: Amun, Amon, or Amma. In honor of this great ancestor the descendants of the Proto-Saharans use the term Ma, to denote greatness or highness, e.g., Manding "Maga" and Dravidian Ma. Other Proto-Saharan tribes claimed direct descent from the great Maa, founder of the Fish Confederation. For example, the Manding call themselves Ma-nde: children of Ma, while the Sumerians were called Ma-Gar-ri (exalted God's children).

The Proto-Saharans share place names. Evidence for shared place names has been discovered by Dr. Vados-Toth Bator. Dr. Vados-Toth Bator, calls this ancient civilization ---root culture-- Tamana. The term Tamana can be interpreted in the Manding and Dravidian language as "Strongplace", "Stronghold" or "Original Settlement". The term Tamana is one of over 1,000,000 place names Dr. Vados-Toth has found which link Africa, Asia, and Europe.

The term Tamana, was a popular place name for the Proto-Saharans, as they expanded out of the nuclear Proto-Saharan region, to signify a colonial city or trade center established among hostile alien tribes.

The Proto-Saharans also had their own writing system. This writing system was used by the Dravidians in the Indus Valley, the Manding in the Western Sahara, and the Egyptians.

The ancient Proto-Saharan script was a logo syllabic system. The words used to write this script were monosyllabic.

This writing was engraved on rocks, a stylus was used to engrave wet clay. This view is supported by the fact that the term for writing in Dravidian and Egyptian has supported by the fact that the term for writing in /l/, /r/ or /d/. For a U attached to initial consonants usually /l/, /r/ or /d/. For example, writing in Sumerian was Ru and Shu, Elamite: Talu, Dravidian: Carru and Egyptian: Mdu. These terms agree with the Manding terms for excavate or hollow out: du, do, kulu, tura, etc. This shows that the Proto-Saharan term for writing denoted the creation of impressions on wet clay or hard rock. The Sumerians term for carving was du.

A comparative study of the Proto-Saharan languages (PS), gives us a very clear indication of their cultural traits, at the time of separation. Suzanne Romaine, makes a good case for the separability of the linguistic area of research and that of socio-cultural research and the synchronic with the diachronic historical areas. This use of linguistic data to highlight the cultural history of related groups of speakers, was also supported by Labov , who suggested that people having similar socio-cultural traits, would also be linguistically similar. As will soon be illustrated in this book, this theory is supported by the analogy between the Dravidian, Manding and Sumerian languages.

It is interesting to note that although the Dravidians, Manding and Sumerians live in varying topography and climate, and in self supporting semi-isolated regions they used the same terms to denote the earliest elements of civilization. Terms which show little phonological divergence. Moreover, these terms are mutually intelligible. This shows that the speakers of these languages came from a common ancestral language:

Bafsudraalam.

The early contact between the Dravidians, Manding and Sumerians in the Proto-Sahara led to great resemblances in the area of the cultural lexicon. This is particularly evident in the affinity between culture terms referring to the Proto- civilization of the speakers of these languages. The sedentary lifestyle of the Proto-Saharans emphasize the role of culture as a determinant of linguistic structure and vocabulary.

An examination of the Proto-Saharan languages illustrates that the speakers of these languages lived in cities PS *uru, and had chiefs PS *sar. In addition to living in cities the Proto-Saharans had built extensive roads called PS *sila.

The PS term for people or humanity was PS *oku. The mother of the family was called PS *amma or *ma. and the father was called PS *pa. The children both boys and girls were usually referred to as PS *de/di/du. They lived in houses called PS *-u/*lu.

The Proto-Saharans used the suffix PS *-ta to indicate a place of habitation. Cultivation was called PS *ga(n); cultivatable barren land near water was referred to as PS *de/i(n).

The Proto-Saharans were great sailors. They used celestial navigation to make long voyages. The Proto-Saharans also used boats called PS *kalam.

Hunting was an important aspect of Proto-Saharan life. As a result the bow and arrow was a popular weapon, e.g., arrow PS *kaka.

Many of the long distance voyages made by the Proto-Saharans were made in search of precious metals. The Proto-Dravidians dominated trade in lapis lazuli for hundreds of years. As a result they were familiar with mining. They therefore share the term for digging: Dravidian tulai, Manding du, tyolo, an



Tafari-sudra,Khumbaka

| 26051|2008-05-30 08:59:24|Paul Kekai Manansala|Egypt planning DNA test for 3,500-year-old mummy|

Funny how Hawass refuses to release full DNA test information on grounds of "national security."

Regards,
Paul Kekai Manansala

Egypt planning DNA test for 3,500-year-old mummy

By SALAH NASRAWI |Associated Press Writer
4:36 PM CDT, May 29, 2008

CAIRO, Egypt - Egypt plans to conduct a DNA test on a 3,500-year-old mummy to determine if it is King Thutmose I, one of the most important pharaohs, the country's chief archaeologist said Thursday.

Zahi Hawass, Egypt's antiquities chief, said the DNA test and an X-ray will be carried out on a mummy found at the site of ancient Thebes on the west bank of the Nile, what is today Luxor's Valley of the Kings, the Middle East News Agency reported.

Hawass said a mummy on display in the Egyptian Museum that was purported for many years to be Thutmose I was not actually the ancient ruler's remains.

Thutmose I was the third pharaoh of Egypt's 18th dynasty of pharaohs. His reign is generally dated from 1506 to 1493 B.C.

He was succeeded by his son Thutmose II, who in turn was succeeded by Thutmose II's sister, Hatshepsut, ancient Egypt's most powerful female pharaoh.

Egypt has acquired a \$5 million DNA lab, funded by the Discovery Channel, which has become a centerpiece of an ambitious plan to identify mummies and re-examine the royal mummy collection.

The best way to obtain accurate results is from the DNA found in a cell's nucleus because it contains information from both parents. But mummy DNA is usually so deteriorated that the chances of finding usable nuclear DNA are slim.

Hawass did not say what the mummy's DNA will be compared to in the attempt to identify it.

Last year, Egypt started a DNA test on a female mummy to determine whether it is Queen Hatshepsut. The results were never made public.

There is some secrecy surrounding Egypt's DNA testing of mummies.

Hawass, the head of Egypt's Supreme Council of Antiquities, long refused to allow DNA testing on Egyptian mummies but accepted it recently on condition it would only be done by Egyptian experts.

He has never disclosed full results of the examinations, sometimes on grounds of national security. Though Hawass has never explained the reasons for this, apparently there is concern the tests could cast doubt on the Egyptian lineage of the mummies.

The DNA tests on the mummy will start Friday at the Egyptian Museum in Cairo after it is flown from Luxor. The mummy has remained in its tomb in the Valley of Kings since its discovery.

| 26052|2008-05-30 10:28:53|olmec982000|Re: Influence of ancient Saharan culture on KMT
(Check out Black Mum|

SomeProto-Saharans worshipped the god Seth. Here is an ancient inscription addressed to this god.

Enjoy

Clyde

The Seth Inscription

It appears that in ancient times before the rise of Egypt, Seth was worshiped by people in the Sahara. Recently a very interesting inscription has been found that relate to this worship.

The symbols on the engraving are written in the so-called Libyco-Berber writing which is really made up of Mande signs. Using the Vai signs we are able to read the inscriptions in the Malinke-Bambara language.



On the left side we see a figure of a canine and on the right we have a figure of Seth. Reading the inscriptions from right to left I will decipher the writing.

Under the canine figure we have: *Be tu a ka na* or "To exist obedient to the order in joy [with the] Mother".

Reading the inscriptions under the Seth figure we have reading the inscription from right to left: *i lu i gyo fa yo gyo*, or "Thou hold upright this divinity of the cult, [our] Father, the vital spirit of the society consecrated to (Seth's) cult".

This figure is important in relation to the Western Sahara and the Seth cult. Michael Rice, in **Egypt's Making: The Origin of Ancient Egypt 5000-2000 BC**, makes it clear that Seth was the god of the Southern people and that Anubis (the canine god) was the protector of the people of the South.

--- In Ta_Seti@yahoogroups.com, Tafari khumbaka wrote:

- >
- > love to read this book, what is isbn number?, and title?
- > tafari
- >
- > Ferg egyptology@... wrote:
- > Hi Clyde. Great article.
- >

> In relation to the word TAMANA, stronghold, original settlement, I wonder if the Shona-Bantu word MANA, a large family unit of a village community is a suitable connection with TAMANA?. Also in Oromo MANA means, house or home. How would you explain TA in TA-MANA?

>

> Somo

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> ----- Original Message -----

> From: clyde winters

> To: Ta_Seti@yahoogroups.com

> Sent: Friday, May 30, 2008 10:38 AM

> Subject: RE: [Ta_Seti] Influence of ancient Saharan culture on KMT (Check out Black Mummy video))))

>

>

> Thank you.

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> Clyde

>

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>

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> Peter

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> To: ta_seti@yahoogroups .com

> From: neocush@yahoo. com

> Date: Thu, 29 May 2008 10:17:44 -0700

> Subject: [Ta_Seti] Influence of ancient Saharan culture on KMT (Check out Black Mummy video))))

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> The Proto-Saharan Civilization by Clyde Winters In ancient times a wonderful

civilization existed in the Highland regions of Middle Africa. In this wonderful civilization 6000 years ago lived the ancestors of the Dravidians, Black Africans, Elamites and the Sumerians. Today we call this Proto-Saharan civilization the "Fertile African Crescent", because the highland regions in which the Proto-Saharans lived formed a crescent shape across the Saharan region of middle Africa. Pastoralism and fishing preceded food production in the ancient Sahara. It appears that a hunter-fisher-gatherer group which clearly specialized in the hunting of animals (as evidenced by the arrowheads) became animal herders, since they were keenly aware of the habits of game and therefore made the shift from hunter-fisher-gatherer to animal husbandry rapidly once climatic conditions in the Sahara made it impossible to collect grains. Moderate climatic conditions made it

> possible for the Proto-Saharans to engage in intensive plant domestication. Food surpluses led to the rise of towns and cities, complex political organization, social ranking of individuals in society, and craft specialization as certain clans and ethnic groups became more sedentary. The linguistic evidence indicates that the Proto-Saharans practiced a form of intensive agriculture characterized by the use of the hoe, related water storage and irrigation techniques plus the application of fertilizers to the cultivated land. The ability to produce surplus food led to an increase in population, changes in social organization and class distinctions. Naturally, population increases forced the ancestors of the Proto-Saharans to spill over into more marginal areas. This population pressure probably forced many Proto-Saharan clans to domesticate plants and animals to preserve traditional levels of food production. The ancestors of the Dravidians, Manding and Sumerians were

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example, the Manding call themselves Ma-nde: children of Ma, while the Sumerians were called Ma-Gar-ri (exalted God's children). The Proto-Saharans share place names. Evidence for shared place names has been discovered by Dr. Vamos-Toth Bator. Dr. Vamos-Toth Bator, calls this ancient civilization ---root culture-- Tamana. The term Tamana can be interpreted

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> Tafari-sudra,Khumbaka
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| 26053|2008-05-30 12:45:46|Asar Imhotep|Re: AMEN DECODED / Dogon, DNA, String Theory...|
Mbote (Greetings) IMJ

Thank you for your comments. I have come to learn, through many different paths, that ancient mythology has at least two levels of understanding. There is a general story told to the public of that community and then there is the deeper, more esoteric explanations given to initiates on their way to become priests.

I've also come to understand that there are many different approaches to knowledge acquisition and our ancient ancestors had a unique approach that allowed them to obtain information modern scientists feel they "shouldn't have known" (see Dr. Finch's The Star of Deep Beginnings).

I've also been privy to information which confirms the scientific component of ancient mythology, its coding in mythology, and to some extent without initiation, how to approach the signs to decode the information. The ancient priesthood of Ta-Meri was the first "masonic" system in the world. It's "lodges" were located all throughout Africa and the world. They developed in the process a unique method of coding their findings in signs so they can communicate all throughout the continent.

Some wrote their findings down (Ma'Nde, Ta-Meri, Itiopians, etc.) Some did not write their findings (Dogon, Massai, Dagara etc.) or deified their concepts fully. They did leave clues on how to read their scripts and to field of science their concepts applied.

What modern scholars have to understand is that the Kmtjw didn't pick just any old sign to represent concepts and they didn't just put words together. A common mistake in Egyptology is to assume a concept called a "phonetic complement." A phonetic compliment is not needed for someone who can read the glyphs. Let's look at the deity Amen.



It consist of the reed glyph, the weavers loom (some say game board) and the symbol for water or waves. The weavers loom is a biliteral sign which consist of two consonants /m/ and /n/. What

we have to ask ourself is why would you need the extra /n/ (the water glyph) to emphasize the /n/ in the MN biliteral glyph?

The loom glyph can ONLY be interpreted as the consonant MN. So why would an experienced reader of Mdw Ntr need the extra /n/ if they understand that the glyph reads MN? Remember, they knew how to say the vowels and they weren't even written. So if they knew what vowels were there, why would they need an extra consonant to "emphasize" to pronunciation of the bi and trilaterals? Once again, the Kmtjw never just put something their just because. African symbolism doesn't work like that.

Now, the extra /n/ makes perfect sense when we look at how it is spelled in other African languages. The Akan and the Dogon (toro) language might give us insight into the matter. AMEN is a god among the Akan and among the Dogona (called AMMA).

A female's name among the Akan is AMEN-NA which means MOTHER OF AMEN. As a postulated before the NU/NA in Egypt could mean MOTHER as well. As Dr. Winters just pointed out in his previous post concerning the Proto-Saharans:

"Under the canine figure we have: *Be tu a ka na* or "To exist obedient to the order in joy [with the] **Mother**".

So we know the word NA is wide spread among the saharan to mean MOTHER. In the Dogon, they simply reverse the name order and say it slightly different. They say NU-MMO. They drop the /a/ in front of their deity AMMA when placing the NU/NA in front of it.

Just like the Yoruba drops the /L/ consonant and /O/ vowel when they say the word ODU (container). The full word is OLODU. And even then the OL in OLODU is a contraction itself of the word OLUWA. So the full saying would be OLUWA ODU. The word ODU is really two words the O means "you" and DU means "exert." So ODU means (on one level) "you exert." It also means container or abundance. OLODU means "general container." OLUWA means "lord or owner."

I say this to say that African words are really short sentences which really consists of words of two or three characters. Pay attention to all of the proto Saharan words. This gives us a clue on how to read each character in Mdw Ntr. That each "letter" is not a "letter" but a word for most words in the Egyptian language. They call this agglutination in linguistics. Mdw Ntr is a "conscious" script. It is a deliberate written language. They intended for it to operate like this from the beginning and that's why from the beginning their words were ideographic and phonetic from the start.

So with that in mind, you have to look at the major, philosophical concepts in the language in a new light. Scranton does an excellent job in pointing this feature out in Mdw Ntr in his book *Sacred Symbols of the Dogon*. As Budge pointed out, the early Egyptian words could be read ideographically. As time went on, this method would not be sufficient for the language, but at the same time, there was no need to abandon the method on major concepts like deities.



As will be explained later, the reed ideographically means "that which is, to be, to exist, that which comes into existence." The weaving loom means "woven and complete." The wave glyph represents the "primordial waters" or "matter." It also means "to weave" or "to write." So when you read it ideographically, it reads "that which is woven from the primordial matter." Or it could read "the existence of woven waves (matter)."

The meanings of the glyphs are not made up, but you can find those meanings in any Hieroglyphic dictionary for those individual glyphs. Another thing Scranton points out is that the overall myths explain the function of the deities. So just paying attention to the creation myths will tell you their function and meaning.

So when we seem AMEN, we should keep the ideographic meaning in mind and its many meanings. NU or the NUN is the mother of all things in Egyptian mythology. So AMEN-NA



would be the Mother of "that which is woven or complete." Again there are many levels and meanings to these words and that is where the beauty lies. It's NEVER just one meaning. Anyone in any African priesthood will tell you all major concepts have two or more meanings.

IMJs@webtv.net wrote:

Asar, your insights on this topic are truly DEEP... and the comments on The Dogon's grasp of 'String Theory' and Quantum Mechanics reminded me of something I'd read awhile back. I went to find it but found another study also attesting to their clear understanding of DNA, eons before it's supposed discoverers.

Independent Dogon Researchers Agree About DNA

<http://themasterofspeech.com/dogonresearch.html>

Also see this page on the divinity of numerals in Egyptian glyphs - fascinating stuff

<http://www.recoverdscience.com/const102egynumerals1.htm>

IMJ

...

The Science of the Dogon: Decoding the African Mystery Tradition

<http://www.amazon.com/Science-Dogon-Decoding-African-Tradition/dp/1594771332/102-8633467-8500134?SubscriptionId=14H876SFAKFS0EHBQ02>

Sacred Symbols of the Dogon: The Key to Advanced Science in the Ancient Egyptian Hieroglyphs

<http://www.amazon.com/gp/redirect.html%3FASIN=1594771340%26tag=suns-20%26lcode=sp1%26cID=2025%26ccmID=165953%26location=/Sacred-Symbols-Dogon-Advanced-Hieroglyphs/dp/1594771340%253FSubscriptionId=14H876SFAKFS0EHBYQ02>

Asar Imhotep

<http://www.asarimhotep.com>



| 26054|2008-05-30 15:24:58|Mahari Mengistu|Re: Influence of ancient Saharan culture on KMT
(Check out Black Mum|

>>and they become so clear as to permit conjectures of an

anthropological character to relate them to a white Mediterranean
group<<

Hummm. Throughout the whole article no mention of a black Afrakan
people per se but here they don't fail to insert "white" group at the
least indication, ignoring the fact that they are depicted as black
or brown in color.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, Maurice Humphrey wrote:

>

> About Us | Legal Page | Boarding Ticket | Mosaic |
About Libya | Gallery

> /* Tabs Menu (mouseover)- By Dynamic Drive For full source code
and more DHTML scripts, visit <http://www.dynamicdrive.com> This credit
MUST stay intact for use */ var submenu=new Array() //Set submenu
contents. Expand as needed. For each content, make sure everything
exists on ONE LINE. Otherwise, there will be JS errors. submenu[0]
='Company Profile Philosophy and Vision The Objective Our
Services Tours Type' submenu[1]='Use of the Site Tourism
Law Antiquities Protecting' submenu[2]='How to enter Libya?
Trip Preliminaries Payment Process Personal Data Sheet
Registration Form Our Tours' //Set delay before submenu

```

disappears after mouse moves out of it (in milliseconds) var
delay_hide=500 /////No need to edit beyond here var
menuobj=document.getElementById? document.getElementById
("describe") : document.all? document.all.describe : document.layers?
document.dep1.document.dep2 : "" function showit(which){
clear_delayhide()
> thecontent=(which==-1)? "" : submenu[which] if
(document.getElementById||document.all) menuobj.innerHTML=thecontent
else if (document.layers){ menuobj.document.write(thecontent)
menuobj.document.close() } } function resetit(e){ if (document.all&!
menuobj.contains(e.toElement)) delayhide=setTimeout("showit(-
1)",delay_hide) else if (document.getElementById&e.currentTarget!=
e.relatedTarget& !contains_ns6(e.currentTarget, e.relatedTarget))
delayhide=setTimeout("showit(-1)",delay_hide) } function
clear_delayhide(){ if (window.delayhide) clearTimeout(delayhide) }
function contains_ns6(a, b) { while (b.parentNode) if ((b =
b.parentNode) == a) return true; return false; } Home
Contact Us
> -----
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>
> Prehistoric Saharan Arts and Cultures in The Light Of Discoveries
in the Acacus Massif.
> ( Libyan Sahara )
> By: Fabrizio Mori
>
> Africa has been, for a long time and wrongly, considered devoid of
any noteworthy cultural heritage. Egypt was, by common accord, set
apart of the rest, since it appeared to geographers and, in the 18th
century, Jonathan Swift recorded that, in maps of Africa, they drew
pictures of wild beasts in unknown places and figures of Negro
savages in inhabited zones.
>
> The survey of what is today the greatest desert in the world was
actually begun towards the middle of the last century, thanks to some
daring and intuitive explorers who - sometimes at the cost of their
lives - penetrated these arid regions and sent the first news of
traces of vanished civilizations: the paintings and graffiti.
> From then onwards, especially after the first decade of this
century, investigations in several branches of science have
multiplied. Many were the Italian expeditions to Libyan Sahara.
Elsewhere there were the French expeditions and those of the English,
German and Spanish scholars that greatly forwarded the knowledge of
these desolate regions.
>
> Thus, slowly the true character of this tract of dead territory

```

began to be delineated.

> It appeared in a new light, and its aridity acquired real meaning when framed in data that emphasized its gradual mutation. The watercourses, great and small, at present dried up, the (Wadis) once irrigating that immense desolation, revealed signs of the water that must have existed in abundance, and with it the flora, and with the flora the fauna: rhinoceroses and hippopotami; lions, giraffes, ostriches, monkeys, antelopes and cattle animals that a progressive aridity had destroyed or forced to move to regions further south.

>

> Climatic changes, in a period between four and ten thousand years ago, rendered dry and desolate a huge expanse which many people had to abandon, and where the rare remaining groups were shut in, as by an impassable ocean.

> Silence reigned, and sand completed the work of time, burying every trace of those very ancient people. Every trace but one: the splendid pictures engraved and painted on rock walls which sun and rain could not erase.

> Hence their great palethnological importance. Only through them, indeed, could we return to the past and try to reconstruct the life, customs and nature of these peoples. It meant a patient work of analysis, based on factual evidence.

>

> The graffiti, unlike the Paleolithic works in France and Spain hidden in deep, dark caverns, are in the open air, in full daylight.

> On spacious, smooth, vertical rocks, they have withstood damage from rain and wind. They are found on the banks of the great (Wadis), in spots selected by the ancients for celebration of magic rites and worship for the paintings it is somewhat different. They were executed in true and appropriate colors: magnificent tempera colors derived from ochre, ground earth mixed with a strong adhesive "vehicle" made from milk-casein, still used by traditionalist painters.

> How they applied their colors so delicately to the rocks is uncertain, but it is thought that they employed very fine brushes of animal hair or birds' feathers. To red, the sole color used in the earliest period, were added - little by little - green, white, yellow and black, sometimes used together in compositions of exceptional skill.

>

> Where are the paintings found? They too are in the open air, but - unlike the graffiti, sheltered from sun and rain; they are concentrated, for the most part, in the great massif which made a suitable setting for their execution, Thus, at the foot of imposing rock-formations, we found "niches", abundantly decorated on their inner walls, that look almost like prehistoric sanctuaries. Generally

the rock was unprepared; the paint was applied directly to it and it is only due to the "vehicle" that it has adhered so perfectly and penetrated the porous sandstone.

>

> The paintings are, naturally, in varying stages of preservation. From one extremely fresh, we came to another hardly visible; the earliest artists possessed technical secrets unknown to their successors. While the oldest paintings stand up to repeated sponging, the most recent are very easily damaged. This is consistent with the development of Saharan rock-art in general. The magnificence of the earliest period is followed by a progressive decadence of form.

>

> Having described, with inevitable brevity, the material nature of the rock-pictures, I must say that the gradual progress of discovery in this field has caused remarkable changes in the appreciation of this mysterious Saharan phenomenon.

> As late as 1931 Hugo Obermaier defined the art of the great desert as "clumsy and inexpressive". And the great abundance of evidence known before this last decade seemed, indeed, to tell us of very primitive cultural environments, of simple human aggregations, just as simply depicted. Today, however, something very different and fascinating is emerging from the mists which cover the past of this desolate region. Recent discoveries are opening up new horizons in the study of Saharan prehistory. Our eight Italian expeditions too the Acacus, on the extreme confines of Libya, have brought to the knowledge of the scientific world a quantity of works of art and archaeological data which would seem far from being exhausted.

>

> The Acacus is rugged massif not far from the Tassili, where French scholars discovered, a few years ago, another fine collection of rock paintings.

> In 1995, at the end of an expedition covering the whole of the Fezzan, we penetrated this unknown massif where, at Ti-n-lalan, the first emplacements to graffiti were found.

> In the expeditions of the following years the zone of research was extended and the final result has been the most extraordinary collection of rock-art discovered in the last twenty years: hundreds of graffiti and thousands of paintings of all epochs; scenes of wild-animal hunting; pictures of tribal life or of a Magico-religious ceremony; and scenes of a decidedly sexual character together with anthropomorphic divinities and masked human figures. In the remotest places, in outstanding positions, were graffiti of large wild fauna, isolated and incised on the rocks to commemorate man's fear of his surroundings or the artist's consciousness of his ability to dominate it by intelligence.

>

>

> These works of rock-art, no longer mute, signalized the existence of an intense and stood, was pregnant with a feeling and religious sensibility never before suspected.

> But when did all this occur? How can we place this phenomenon in time and so give it concrete form and possible affinities? The problem of absolute chronology is, to tell the truth, wide open. It assumes particular importance when - in a certain sense - in conditions other unanswered questions:

> the anthropological.

> The climatic.

> Possible contacts between the sahara and its surroundings cultures, among which that of pre- and proto-dynastic Egypt takes first place.

>

> It has been possible laboriously to establish a "relative" chronology that places the superpositions, patinas, styles and techniques. Through these there has been established a classification which, although far from being definite, shows these principal groups:

> Graffiti of large wild animals or of the "Bubalus antiquus"

> Period of the "round-heads" paintings

> "Pastoral" period, characterized by the presence in paintings of numerous herds of domestic cattle

> The "horse" or "chariot" period.

> The "camel" Period.

>

> Such a classification (which, naturally, does not take into account the numerous styles present in every major phase) is, unfortunately, not completely matched by an "absolute" chronology. Today we are inclined to believe that the origin of Saharan art does not go back to the Paleolithic Era; but even if this - with necessary reservations can be accepted, we still find ourselves talking in terms of thousands of years in a period when centuries already being to count. Many theories have been advanced, some too hastily, and based, indeed, on quite subjective inductions. They foster preconceptions which cannot stand up against the conclusions to be drawn from laboratory tests, founded on facts of much greater tangibility.

>

> We still have far to go to reach an exact series of dated; the digs now in progress in the Acacus, which continue to bring to light anthropozoic deposits and paintings in unsuspected quantities, have shown clear traces of domestic cattle in the deposits at Uan Muhuggiag, from the middle and lower layers of which the dates 4000 and 5500 B.C. have been obtained. The osteological material found - including a well-persevered bovine frontal with a small part of the

cranial vault - fall

> Morphologically within the classification of *B. brachyceros* of European or Iberian type. The pottery collected in situ is always impressed with a very restricted series of designs which have also been found in other deposits, among which those of Fozziagiaren, where the lowest and topmost parts have been dated circa 6000 B.C. the work goes on. Each year new facts are verified to add to those already obtains. If it is not yet possible to establish the appurtenance of the earliest deposits (Fozziagiaren) to the same cycle as those of Uan Muhuggiag and hence to the relative pastoral phase, it is possible, nevertheless, to abandon the reserve that I myself imposed regarding the validity of a relation between the dates obtained and the paintings of the pastoral phase.

>

> Some absolutely new and important data were, in fact, brought to light during the last excavations in Uan Muhuggiag.

> The absolute chronology of the middle phase of Saharan rock art, for which direct stratigraphical references have been found in the deposits located and studied recently in the Acacus, can be today considered as correct. The dates established by the radio-carbon method, together with the results of digs, make up an ensemble of concordant data of remarkable clarity. The principal ones, obtained from samples, were collected during the last campaigns:

>

> Uan Tel ocat deposit (Wadi Imha) 6754 (175) B.P. = circa 4800 B.C.

>

> This determination of age has been obtained from charcoal belonging to the deposit against the inner part of the black wall of the shelter. On the surface, at present freed seem to belong - from the patina and type of pigment - to the final period of the round head phase. A close-up photograph (4 cms) was taken of part of a sketch of a figure, the better to show up the dark red color of the pigment.

> A trail stratigraphical dig was made which produced lithic industry, engraved pottery and samples for pollen analyses.

> From a preliminary examination of such material it is possible to correlate it to the pastoral deposit of Uan Muhuggiag.

> Fozziagiaren deposit: 8072 (100) B.P. = 6100 B.C.

> Samples of charcoal from a hearth coming from the basic level of the deposit. During the trail dig, fragments of engraved pottery and three garments of a mill-stone with distinct traces of yellow and red pigment were collected.

>

>

>

> Uan Muhuggiag deposit: 7438 (220) = circa 5500 B.C.

- > Determination of age obtained from charcoal from a hearth belonging to the basic level of the deposit (1959).
- > 5405 (180) B.P. = circa 3500 B.C.
- > Samples of animal skin wrapping the child-mummy found in the same layer (1959).
- > 4730 (310) B.P. = circa 2800 B.C.
- > Charcoal from a hearth belonging to the level immediately above a boulder forming a part of a large mass, detached from the back wall of the shelter by thermoplastic phenomena and fallen obliquely on to the base of the same shelter and covered by successive sediment. The lower surface of the boulder, at the time of excavation, was underneath; upon it, when the mass was turned over, two clear figures of bulls were discovered, painted in the last style of the pastoral phase. Such figures were obviously painted before the collapse, when the mass - attached to the back wall and adhering to the roof of the shelter - presented the surface in question facing outwards and in vertical position. At the same time another important chronological position was established for the paintings found on the surface of the wall from which the mass had fallen among numerous works of poor style and technique, evidently contemporaneous with and following the horse phase, it is possible to find
 - > some figures of long-limbed herdsmen, painted in the most typical Ti-n-lalan style.
 - >
 - > The determination of age obtained provides a post quem date for this remarkable ensemble of paintings, works of the last herdsmen to frequent this region, now a desert.
 - > They were followed by the peoples of the horse and chariot, with a chronological order revealed by the clear superpositions found.
 - > From what has been shown, the importance of the series of dates obtained and particularly of those of the Telocat deposit (6754 B.P. and circa 8000 from that of Fozziaren) becomes evident.
 - > For the first of these it remains open the problem of the quantum should be added to the date established in order to determine with greater exactitude the absolute chronology of roundhead phase and its various times. In any case, from the numerous indications obtained and by the possibilities of study it presents, the hypothesis can already formulated that the break in continuity between it and the pastoral phase was neither brief nor culturally irrelevant.
 - > The date of the Uan Telocat deposit, in fact, should be linked with the pastoral cycle, to which other determinations of age also belong. The oldest of these are around the middle of the VI millenium B.C, and it seems natural, for the moment, to antedate to such an epoch the beginning of the culture of the cattle-raiser in this part of Sahara.
 - > The VI millennium can, therefore, be taken as the dividing line

between the two phases that do not seem to have been in any way present contemporaneously in the zone.

>

> As regards the phase which must have preceded the great ensemble of the roundhead works, it can only be said that some superpositions and other signs that merit profound study have been discovered. It would, however, no longer be astonishing if, through future work, it were recognized and established that Saharan rock-art developed through a long process, the origins of which went back further than had been considered reasonable.

> The cultural cycle of the cattle-raisers begins to disappear about the IV millennium B.C., according to pollen analysis. Leaving apart the problem of possible contacts between the Sahara and pre-dynastic Egypt, we might say that there were probably alternate movements, during several thousands of years, of human groups of different types and that mountainous zone of the Sahara continued to be the junction of the two geographically opposite and climatically different areas: the Mediterranean basin and the regions south of the Ghad.

>

> The advent of the horse maybe considered the end of Saharan pre-history. Linked with it are the Mediterranean peoples in close contact with better-known proto-historical cultures. During this phase, on the other hand, the artistic tradition of past millennia becomes more and more barren, and ends completely with the appearance of the camel.

> This latter is also a sign, and a definite one, of the increasing climatic aridity - a process that had begun some millennia earlier.

> In regard to the meanings of Saharan rock-art and possible ethnical cycles or superpositions, I would say that the initial phase in this part of the Libyan desert is represented by almost life-sized graffiti of mammals of the big wild fauna which were among the first of disappear from the Saharan regions. Almost always isolated, only rarely depicted with human figures, these massive animals seem to represent the fear they must have inspired in the inhabitants of the region; propitiatory magic must have played a great part in the conception of these large works. If we are incapable of stating precisely its limits we are, however, able too understand that the rhinoceros, the elephant and the giraffe represent the object of an exhausting and often fruitless hunt for which prehistoric man could not consider his own force or the use of stone weapons adequate. The situation itself of the incisions - very often found in well - defined zones - leads one to think that sites were

> chosen where the magical value of the images would be preserved and accentuated.

>

> The concept changes considerably in the next phase of the round-

heads. The painting in this period become much more numerous than the graffiti; the human figure acquires.

> An importance easily divined by the large number of examples seen. It is reproduced in a multiplicity of attitudes, in scenes of worship or of tribal life, in a multitude of representations not easy to place in order. The phase in which the human figure is portrayed with a round or rounish head, without features designed either in profile or full-face, is characterized by a strong magico- religious spirit; the figures of the first phases, alone or in groups, are followed by a great number of scenes in which the most diverse subjects seems still united by this common factor. The scenes of dancing are treated with abundant detail and on a vast scale; the dancers are often depicted in suggestive attitudes and adorned with masks and false tails; near them large animals are sometimes reproduced in the same style and on the same broad lines, to illustrate the need of hunting in which a great part of the life of the times was founded.

>

> At a certain point in these phases, which precede the appearance of the herdsmen and the great herds of cattle, an ensemble of more evaluative works are seen which, to their imposing size, new and quite distinctive characteristics are added.

> The human figure is more and more often accompanied by anthropomorphic beings that, always with something abnormal, are distinguished from the normal individuals by their more important size and attitudes; dead or mythical, they must certainly have been awe-inspiring personages in the iconography of the period. Among similar pictures of a magico-religious type must be placed to complex and interesting painting of Uan muhuggiag, with a series of human figures in the act of worship, surrounding what is presumably a symbolic " boat." The impression of something mystic is given by the grave of the individuals and by the style of hair-dressing - that accentuate their grades of importance - by their positions of adoration - bodies prone or arms raised - and by the representation of statues in the form of serpents. The spirit of ensemble which it emits can certainly induce more than one observer to draw an immediate comparison with a certain pre-dynastic Egyptian iconography; but

> if in this one the boat of Hierakonpolis is recalled, it will be noted that the comparison - under the dual aspects of form and substance - is all in favor of the expressive Saharan picture.

>

> Such representations would be scarcely indicative if found isolated in the midst of crude or more recent works, but the appearance of a certain number of them in the same period greatly enhances their importance by throwing into relief the fact that the presence of subjects with a magico-religious basis is closely allied to the more

elevated production. It would be vain to seek for anything similar in the last phase of the herdsmen on in the period of the horse; in these the art has already undergone a considerable transformation and the technique itself is a great deal poorer.

> The phase that preceded the appearance in the paintings of the great herds of cattle seems, therefore, to reveal a complex of well-established rites and beliefs that, side by side or outside the animal world, are perhaps more religious than magical. We are confronted by a spiritual world full of anthropomorphic things, whether they be demons, real divinities or heroes whose memory it was wished to prolong after death as, for example, the painting of a wrapped body around which some strange beings appear. All are probably connected with a negroid population, the morphology of which is evident enough from the mysterious and possibly sacrificial or initiatory scene of Uan Tamauat, in which two men (magicians or priests) wearing horned head-dresses, are pushing a young girl towards a woman seated in hieratic position.

>

> At a certain moment animal domestication - a local or imported phenomenon - must have occurred to modify profoundly the social order of the inhabitants of these regions, at the same time modifying the style and motifs of the paintings. The anthropomorphic figures of a mythical type are no longer reproduced; the introduction of new themes- such as cattle-breeding, nomadising on cattle- back, the milking of cows and the multiform activities of tribal life, humanize the ensemble of the paintings. The human figure itself, reduced in size, is portrayed on the rock with absolute fidelity and with the profile completely delineated; the most salient traits are thrown into relief, and they become so clear as to permit conjectures of an anthropological character to relate them to a white Mediterranean group. Cultural and conceptional motives must have brought about such and so many other mutations; if these are not yet well definable, it seems possible to perceive a more narrative

> than magical purpose in the phase of the typical pastoral production. Magic certainly persisted for a long time in the zone but, in the same group of works, signs are found that seem to point to a dissociation of the two principles. If, in fact, sometimes isolated animals or hunting scenes can still follow the thread of the pure magic motif, if the sexual graffiti of Ti-n-lalan clearly indicate the persistence of well defined rituals- extremely important with fertility in view - other scenes show a new spirit which is no longer that of the image or groups of images with a ritual object. A supposition of this kind can, perhaps, be made about some of the most important of the Acacus walls: the logical sequence of the scenes composed of numerous human figures, sometimes linked by a common theme, as a battle or a duel, gives the feeling of story or record of

events of some importance. Together with such a narrative conception, some of these figures seem to acquire a

> well-defined individuality.

>

> The conception behind the isolated figures of cattle - some of which are painted with uncommon ability - could be based on the same principles: the recollection of domestication certainly had for these peoples, and its influence on the social life of the groups, must not be forgotten. This authentic Neolithic revolution must also have had a great influence on the complex world of beliefs and cultural values. In the epoch not long after beginnings of domestication, such as depicted in the pastoral paintings, the bull must have represented an entity of primary importance. The prosperity, even the survival of the people was bound up with him; in the most potent and healthy individuals lay the hopes for the continuation and improvement of the breeds. A great part of human life depended on this animal that is more and more often represented on the rocks of the massif. There is nothing strange then in thinking that isolated figures of bulls were portrayed in memory of

> particularly important specimens, with a view to selective breeding, and that the largest herds were reproduced in order to extol their uncommon characteristics with the magical purpose, also, of seeing them projected and preserved in the future. The herdsman-artist (for he must certainly be called that) was himself the medium through which such faithful representation of herds or isolated figures could emerge; the arguments already put forward concerning this are continually being confirmed.

>

> it must be recognized that only the continual close intimacy with the subject, the perfect knowledge of its every anatomical detail, would allow the painter to reveal the smallest particularities of great importance regarding breed.

> In the period following the pastoral phase the relative groups of painted works undergo a decided change. There still persists, in the phase of the bi-triangular style, the sense of the most important of the ritualistic manifestations. They are accompanied by death or other tribal events, but the iconography seems no longer to have that underlying mystery and "pathos" that were impressive in the archaic epochs. And everything is now permeated by a more human and open spirit: chariots with galloping horses, hunting the uaddan or the giraffe.

> Little by little, as we approach the period when the camel makes its appearance in north Africa - re introduced from neighboring Asia after the Pleistocene - rock-art continues to decline; to this the progressive and definite extension of the desert zone can certainly not have been extraneous.

>

>

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>

| 26055|2008-05-30 15:33:55|Mahari Mengistu|Re: AMEN DECODED.|

No problem, Ferg. I have a hunch about "slavery" as regards its meaning that I would like you to address later.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Ferg" wrote:

>

> Sorry Mahari, forgot to thank you for the comment.

>

> Somo

> ----- Original Message -----

> From: Mahari Mengistu

> To: Ta_Seti@yahoogroups.com

> Sent: Tuesday, May 27, 2008 4:54 AM

> Subject: [Ta_Seti] Re: AMEN DECODED.

>

>

> Thank you, Ferg,

> As usual you seem to have hit upon something substantive.

> HTP,

> Mahari

>

> --- In Ta_Seti@yahoogroups.com, "Ferg" wrote:

>>

>> Hi.

>>

>> Could this be a possible etymology of AMEN?

>>

>> Somo

>>

>

| 26056|2008-05-30 16:39:02|Mahari Mengistu|Re: AMEN DECODED / Dogon, DNA, String Theory...|

>>Anyone in any African priesthood will tell you all major concepts

have two or more meanings.<<

Thanks, Asar. The above is quite in line with one of the Kemetans great laws of existence, in fact, and should be expected: the law of opposites or duality;thus, always two meanings or interpretations. This law is so profound and if true - and it certainly seems to be -

that it is inescapable. And certainly the priests would not have overlooked this aspect to spirituality and words. In a sense, words are an expression of spirituality. Also, I think that as we attempt to decipher the meanings of words and deities/gods (I prefer to express it as "spirit manifestations" since the Western concepts of god(s) can get in the way) we should keep this law in mind. It likely could give a fuller, more complete and truer meaning to the words.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, Asar Imhotep wrote:

>

> Mbote (Greetings) IMJ

>

> Thank you for your comments. I have come to learn, through many different paths, that ancient mythology has at least two levels of understanding. There is a general story told to the public of that community and then there is the deeper, more esoteric explanations given to initiates on their way to become priests.

>

> I've also come to understand that there are many different approaches to knowledge acquisition and our ancient ancestors had a unique approach that allowed them to obtain information modern scientists feel they "shouldn't have known" (see Dr. Finch's The Star of Deep Beginnings).

>

> I've also been privy to information which confirms the scientific component of ancient mythology, its coding in mythology, and to some extent without initiation, how to approach the signs to decode the information. The ancient priesthood of Ta-Meri was the first "masonic" system in the world. It's "lodges" were located all throughout Africa and the world. They developed in the process a unique method of coding their findings in signs so they can communicate all throughout the continent.

>

> Some wrote their findings down (Ma'Nde, Ta-Meri, Itiopians, etc.) Some did not write their findings (Dogon, Massai, Dagara etc.) or deified their concepts fully. They did leave clues on how to read their scripts and to field of science their concepts applied.

>

> What modern scholars have to understand is that the Kmtjw didn't pick just any old sign to represent concepts and they didn't just put words together. A common mistake in Egyptology is to assume a concept called a "phonetic complement." A phonetic compliment is not needed for someone who can read the glyphs. Let's look at the deity Amen.

>

>

>

>

> It consist of the reed glyph, the weavers loom (some say game board) and the symbol for water or waves. The weavers loom is a biliteral sign which consist of two consonants /m/ and /n/. What we have to ask ourself is why would you need the extra /n/ (the water glyph) to emphasize the /n/ in the MN biliteral glyph?

>

> The loom glyph can ONLY be interpreted as the consonant MN. So why would an experienced reader of Mdw Ntr need the extra /n/ if they understand that the glyph reads MN? Remember, they knew how to say the vowels and they weren't even written. So if they knew what vowels were there, why would they need an extra consonant to "emphasize" to pronounciation of the bi and trilaterals? Once again, the Kmtjw never just put something their just because. African symbolism doesn't work like that.

>

> Now, the extra /n/ makes perfect sense when we look at how it is spelled in other African languages. The Akan and the Dogon (toro) language might give us insight into the matter. AMEN is a god among the Akan and among the Dogona (called AMMA).

>

> A female's name among the Akan is AMEN-NA which means MOTHER OF AMEN. As a postulated before the NU/NA in Egypt could mean MOTHER as well. As Dr. Winters just pointed out in his previous post concerning the Proto-Saharans:

>

> "Under the canine figure we have: Be tu a ka na or "To exist obedient to the order in joy [with the] Mother".

>

> So we know the word NA is wide spread among the saharan to mean MOTHER. In the Dogon, they simply reverse the name order and say it slightly different. They say NU-MMO. They drop the /a/ in front of their deity AMMA when placing the NU/NA in front of it.

>

> Just like the Yoruba drops the /L/ consonant and /O/ vowel when they say the word ODU (container). The full word is OLODU. And even then the OL in OLODU is a contraction itself of the word OLUWA. So the full saying would be OLUWA ODU. The word ODU is really two words the O means "you" and DU means "exert." So ODU means (on one level) "you exert." It also means container or abundance. OLODU means "general container." OLUWA means "lord or owner."

>

> I say this to say that African words are really short sentences which really consists of words of two or three characters. Pay

attention to all of the proto Saharan words. This gives us a clue on how to read each character in Mdw Ntr. That each "letter" is not a "letter" but a word for most words in the Egyptian language. They call this agglutination in linguistics. Mdw Ntr is a "conscious" script. It is a deliberate written language. They intended for it to operate like this from the beginning and that's why from the beginning their words were ideographic and phonetic from the start.

>

> So with that in mind, you have to look at the major, philosophical concepts in the language in a new light. Scranton does an excellent job in pointing this feature out in Mdw Ntr in his book Sacred Symbols of the Dogon. As Budge pointed out, the early Egyptian words could be read ideographically. As time went on, this method would not be sufficient for the language, but at the same time, there was no need to abandon the method on major concepts like deities.

>

>

>

> As will be explained later, the reed ideographically means "that which is, to be, to exist, that which comes into existence." The weaving loom means "woven and complete." The wave glyph represents the "primordial waters" or "matter." It also means "to weave" or "to write." So when you read it ideographically, it reads "that which is woven from the primordial matter." Or it could read "the existence of woven waves (matter)."

>

> The meanings of the glyphs are not made up, but you can find those meanings in any Hieroglyphic dictionary for those individual glyphs. Another thing Scranton points out is that the overall myths explain the function of the deities. So just paying attention to the creation myths will tell you their function and meaning.

>

> So when we seem AMEN, we should keep the ideographic meaning in mind and its many meanings. NU or the NUN is the mother of all things in Egyptian mythology. So AMEN-NA would be the Mother of "that which is woven or complete." Again there are many levels and meanings to these words and that is where the beauty lies. It's NEVER just one meaning. Anyone in any African priesthood will tell you all major concepts have two or more meanings.

>

>

>

> IMJs@... wrote:

>

> Asar, your insights on this topic are truly DEEP... and the comments on

> The Dogon's grasp of 'String Theory' and Quantum Mechanics reminded me
 > of something I'd read awhile back. I went to find it but found another
 > study also attesting to their clear understanding of DNA, eons before
 > it's supposed discoverers.
 >
 > Independent Dogon Researchers Agree About DNA
 > <http://themasterofspeech.com/dogonresearch.html>
 >
 > Also see this page on the divinity of numerals in Egyptian glyphs -
 > fascinating stuff
 > <http://www.recoveredspace.com/const102egynumerals1.htm>
 >
 > IMJ
 > ...
 >
 > The Science of the Dogon: Decoding the African Mystery Tradition
 > <http://www.amazon.com/Science-Dogon-Decoding-African-Tradition/dp/1594771332/102-8633467-8500134?SubscriptionId=14H876SFAKFS0EHBVQ02>
 >
 > Sacred Symbols of the Dogon: The Key to Advanced Science in the Ancient
 > Egyptian Hieroglyphs
 > <http://www.amazon.com/gp/redirect.html%3FASIN=1594771340%26tag=suns-20%26lcode=sp1%26cID=2025%26ccmID=165953%26location=/Sacred-Symbols-Dogon-Advanced-Hieroglyphs/dp/1594771340%253FSubscriptionId=14H876SFAKFS0EHBVQ02>
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 > Asar Imhotep
 > <http://www.asarimhotep.com>
 >
 | 26057|2008-05-31 07:36:33|Tafari khumbaka|Re: Egypt planning DNA test for 3,500-year-old mummy|
 Hawass is a racist.....

Paul Kekai Manansala wrote:

Funny how Hawass refuses to release full DNA test information on grounds of "national security."

Regards,
Paul Kekai Manansala

Egypt planning DNA test for 3,500-year-old mummy

By SALAH NASRAWI |Associated Press Writer

4:36 PM CDT, May 29, 2008

CAIRO, Egypt - Egypt plans to conduct a DNA test on a 3,500-year-old mummy to determine if it is King Thutmose I, one of the most important pharaohs, the country's chief archaeologist said Thursday.

Zahi Hawass, Egypt's antiquities chief, said the DNA test and an X-ray will be carried out on a mummy found at the site of ancient Thebes on the west bank of the Nile, what is today Luxor's Valley of the Kings, the Middle East News Agency reported.

Hawass said a mummy on display in the Egyptian Museum that was purported for many years to be Thutmose I was not actually the ancient ruler's remains.

Thutmose I was the third pharaoh of Egypt's 18th dynasty of pharaohs. His reign is generally dated from 1506 to 1493 B.C.

He was succeeded by his son Thutmose II, who in turn was succeeded by Thutmose II's sister, Hatshepsut, ancient Egypt's most powerful female pharaoh.

Egypt has acquired a \$5 million DNA lab, funded by the Discovery Channel, which has become a centerpiece of an ambitious plan to identify mummies and re-examine the royal mummy collection.

The best way to obtain accurate results is from the DNA found in a cell's nucleus because it contains information from both parents. But mummy DNA is usually so deteriorated that the chances of finding usable nuclear DNA are slim.

Hawass did not say what the mummy's DNA will be compared to in the attempt to identify it.

Last year, Egypt started a DNA test on a female mummy to determine whether it is Queen Hatshepsut. The results were never made public.

There is some secrecy surrounding Egypt's DNA testing of mummies.

Hawass, the head of Egypt's Supreme Council of Antiquities, long refused to allow DNA testing on Egyptian mummies but accepted it recently on condition it would only be done by Egyptian experts.

He has never disclosed full results of the examinations, sometimes on grounds of national security. Though Hawass has never explained the reasons for this, apparently there is concern the tests could cast doubt on the Egyptian lineage of the mummies.

The DNA tests on the mummy will start Friday at the Egyptian Museum in Cairo after it is flown from Luxor. The mummy has remained in its tomb in the Valley of Kings since its discovery.



Tafari-sudra,Khumbaka

| 26058|2008-05-31 07:37:07|Shu Tefnut|Fwd: THE CONCEPT OF THE GODDESS EXISTED BEFORE THE CONCEPT OF THE GO|

Thank you my sis-Star, you are asbrilliantas, the star Sirius.

The concept of the Goddess existed before the concept of the God did
<http://destee.com/forums/showthread.php?t=54335>

1. I do not know what Kemetic text anyone has been reading but a serious study will reveal that the concept of the Goddess existed before the concept of the God did. Furthermore, in the text we will see that it was the Goddess who gave immaculate conception or a so called virgin birth to the God. So if anyone has any text where some male God is giving birth to themselves I advise further study.

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not our history, culture or legacy so where did we get that? Ain't no African woman or man trying to be independent of each other anywhere in our story...do the research. Abnormal conditions might produce the appearance of a so called "independent black woman" but psychologically, emotionally, spiritually and physically it's not a natural reality. I don't know of any black women anywhere who does not want a black man! Now when we start throwing in un-natural conditions and other issues that can cloud and affect her perception or outlook on men in general, that becomes a different issue.

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4. Do black women or men owe each other an apology? Hell no !! What are we apologizing for....for being a victim? Here we are apologizing for being purposely molded to be other than self. Apologizing for being purposely divided and pitted against each other by our same historic oppressor. Apologizing for being mis-educated and of being a Willie Lynch victim. Apologizing for being brainwashed into white structured religions that said "this or that is how we should treat each other" when it was all an "Anti-African" reality that was never designed for our unity, love, spiritual growth or family structure.

5. So now we are at the point where we actually think or feel that the victim should apologize to the other victim for being a victim, huh? That's insanity. I want yall to think about this and think real hard. When Harriet Tubman said: "I could have freed a lot more if I could have convinced them that they were slaves"....that is mind blowing!! Here are people being treated like dogs, fed worse than dogs, being worked from sun up till sun down, being beat with the whip, being raped, sodomized and killed at will....and she had a problem trying to convince them that they were slaves, that something wasn't right??? If she had a problem with that, then Garvey, Malcome, Martin and others today really got problems convincing our so

called intellectually sophisticated people that something isn't right.

6. So here we are in circa 2008, still victims of religions that aren't ours...that we didn't start, that never existed until the white man printed some books...and that we can't see as a vestige and instrument of slavery, of spiritual, social, economic and mental control that still does not empower anyone except the creators of those systems. Still victims of "DIVIDE AND CONQUER". We can't see that we're all still in need of healing and that post traumatic slave syndrome is in full swing while we fake ourselves out claiming we are free. I have an audio on my site by Dr. Amos Wilson who I'm sure everyone probably knows about in terms of who he is, but if you get the chance, stop by and listen to that.

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not know they were ignorant until they come up out of it...likewise, a molded person does not know that they were molded until the mold is broken....and neither requires an apology.

ONE LOVE !!!

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| 26059|2008-05-31 07:40:42|Paul Kekai Manansala|Re: Influence of ancient Saharan culture on KMT (Check out Black Mum|

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> >>and they become so clear as to permit conjectures of an
> anthropological character to relate them to a white Mediterranean
> group<<

>

> Hummm. Throughout the whole article no mention of a black Afrakan
> people per se but here they don't fail to insert "white" group at the
> least indication, ignoring the fact that they are depicted as black
> or brown in color.

>

Not only color but most of the other "salient traits" point to Africans of the "black group."

Regards,
Paul Kekai Manansala

| 26060|2008-05-31 20:22:00|Paul Kekai Manansala|Video: Egyptian Scents|
MSNBC video on Egyptian perfumes.

<http://www.msnbc.msn.com/id/21134540/vp/24840907#24827943>

Regards,

Paul Kekai Manansala

| 26061|2008-06-01 04:12:24|Wayne Owens|Re: Fwd: THE CONCEPT OF THE GODDESS
EXISTED BEFORE THE CONCEPT OF TH

Please Add me to the list of Afrikan Men who are believers, worshippers of the Goddess, I have written, taught and preached if you will this issue for so long I felt I was alone, If you all know of any brothers who feel the same way then direct me to them, we are few and far in between and we need to preach the valors and power of the Afrikan Goddess to our other brethren, I refer to myself as a priest for my QUEEN/WIFE/GODDESS, I refer to her as my oracle as well!

Here is one of my blogs on the matter and please visit my blog page at will and comment.

Praise her name

Praise her glory

Praise her beauty

Praise the Afrikan Goddess!!!

The GOD/DESSConcept

March 13, 2008, 2:28 pm

Filed under: [African Children](#), [African-Americans](#), [Africans](#), [Black Children](#), [Black Families](#), [Black Nationalism](#), [Black People](#), [Blogroll](#), [Pan-Africanism](#), [black men](#) | Tags: [Uncategorized](#)

In the title there is an intentional break as to represent the complementary nature of God and Goddess. For many the Goddess concept will be difficult to grasp, this is the result of our being for so long indoctrinated/taught the idea that the creator is only male. Now surely we can hear in the church, mosque and temple on any given Sunday that we must respect our women. This idea is wonderful, unfortunately it has not been enough to simply say it. Part of this or rather a major part of this is due to the lessons we give our children on the idea, belief and concept of God. Now I have heard brothers, men in general refer to woman as goddess, this is used when the brothers are trying to compliment the woman's physical beauty. Most of that is in order that the brother might spend the night with her! Now being married to a Goddess myself I am fully aware that her physical beauty exists, but what of her divine self?

The divinity of the Afrikan woman has been placed in a worldview that is not the original view Afrikans had and some still have of her. We are currently living in a foreign idea of her divinity and who she is. Currently most western religions, or rather all of them have her in a low position in spirituality, she is thought of as secondary even an afterthought. It is as if one side of our brain was disregarded as not necessary, could we truly function as a whole human being? Victims of stroke may have one side of their body inoperative, now certainly they can continue to do most things but really they are not as they used to be! This is the same condition of Afrikan people worldwide, we are operating with only a part of ourselves, that part is male and we are not operating correctly. I contribute that a major part of our current state of existence is retarded per result of not recognizing our women as the GODDESS.

Understand that this GODDESS idea is not simply complimentary, or some play to praise women

because just as our women are not operating as GODDESSES, neither are our men behaving like GODS. I am saying that the very nature of the Afrikan woman is that of the GODDESS! This very statement contradicts most of what we believe about ourselves, and what we see of ourselves nevertheless it is a truth. It is my observation that the Afrikan family is not whole because the male portion neither recognizes his own GOD/self nor the GODDESS/self of the female portion. Until this is done our families will stay in the conditions we currently exist in. In another essay entitled, Holy Family:The Afrikan Holy Trinity I wrote,

A God-Head that does not include female energy is not only exclusive and misogynistic but also does great disservice to the family concept. How can children be properly reared in an environment that is either anti-woman, or belittles woman or places her as secondary and even an afterthought?

How then do we find her, the great her that is the GODDESS? Where will we find her? Why has she been downplayed, why has she been forgotten by us, and what would be the impact if she were remembered

African History for African Families:

www.majadi.wordpress.com

Upward Movement, Upward Movement!

--- On **Fri, 5/30/08**, **Shu Tefnut** wrote:

From: Shu Tefnut

Subject: [Ta_Seti] Fwd: THE CONCEPT OF THE GODDESS EXISTED BEFORE THE CONCEPT OF THE GOD DID.

To: afrikanunity_ofharlem@yahoo.com, "HERU BENNU AMEN RA" , "Eugene Bennett" , bnyee@googlegroups.com, dr.garaia@africanidea.org, friends@templehealing.com, GatherTheFires@yahoogroups.com, happilynaturalday@yahoogroups.com, hndsupport@gmail.com, "Terry Howcott" , luv4self_network@yahoogroups.com, mwananchi@yahoogroups.com, NABSE@yahoogroups.com, nnabakyaala.afrika@gmail.com, openyourthirdeye@yahoo.com, smaitawi@yahoogroups.com, Ta_Seti@yahoogroups.com, thanubian2@yahoo.com, trueblackness@yahoogroups.com

Date: Friday, May 30, 2008, 1:39 PM

Thank you my sis-Star, you are asbrilliantas, the star Sirius.

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<http://destee.com/forums/showthread.php?t=54335>

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| 26062|2008-06-01 12:30:26|Djehuti Sundaka|Re: Fwd: THE CONCEPT OF THE GODDESS
EXISTED BEFORE THE CONCEPT OF TH|
An excerpt from

MAAT: A Modernized Revival of the Ancient Endeavor for Social Harmony

THE REALIZATION OF MUAT

The realization of Muat begins with the fact that consciousness implies existence.

The existence of consciousness is dependent upon the existence of things apart from the consciousness for the consciousness to be conscious of.

The existence of things to be conscious of (empirically or rationally) is reality.

The reality experienced by consciousness reveals the consistent decay of finite things into a static equilibrium.

The consistent decay of finite things into a static equilibrium is the diffusion of the finite amount of energy upon which the finite things are established.

The diffusion of the finite amount of energy upon which the finite things are established imply a time of origin of the diffusion of energy and therefore a time of origin of the establishment of the finite things.

Finite things originate from either greater things or from nothing.

To state that a thing can originate from no thing is to imply that the existence of a thing is of the existence of no thing.

To imply that the existence of a thing is of the existence of no thing is to imply that a thing can be of that of which it is not.

To imply that a thing can be of that of which it is not is a direct contradiction.

A thing (the presence of a thing) and no thing (the absence of a thing) are opposite and mutually exclusive terms which imply that a thing can only be of a thing and that no thing can originate no thing.

The origin of finite things cannot be from nothing but must be from greater things that are either of, or the result of, an Infinite Continuum.

An Infinite Continuum eternally responsible for the ultimate origins of all finite things must be omnipotent (being all power) and omnipresent (being all locations) in that it is infinite.

An Infinite Continuum ultimately responsible for any complexities to arise must ultimately possess the properties leading

to such complexity and therefore be an Infinite Complexity.

That which is infinite is without deficit.

That which is without deficit is without need.

That which is without need is without desire.

That which is without desire is without emotion and intent.

That which is without intent is without thought.

That which is without thought is without contemplation.

That which is without contemplation is without personhood.

That which is without personhood is not a person.

MUAT

the Ultimate Reality of Infinite Continuity
is not a person.

The recognition of the impersonal nature of Muat is what distinguishes it from the modern monotheistic concept of God. As Muat is omnipresent, the concept of God is attributed with omnipresence. As Muat is omnipotent, the concept of God is attributed with omnipotence. As Muat is omniscient (i.e. all information), the concept of God is attributed with omniscience. However, being that Muat is infinitely all information, it is infinitely beyond the limitation of having to engage in a thinking process. As Muat is infinitely all power, it is infinitely beyond having needs or desires resulting in any intents or intercessions in mortal affairs. As Muat is eternal, it is infinitely beyond ever having initiated a beginning to the natural world, superseding any notion of a 'Creator'. Everything of the natural world is merely the ongoing natural result of the eternal recycling process that is Muat.

In many ways, the impersonal recognition of Muat resembles the de-anthropomorphized concept of God recognized by the religious philosophers and mystics of past ages. The great thinkers of Islam, Judaism, Christianity, and various Indian traditions all independently arrived at a common conception of the divine that was necessarily impersonal in order to possess the transcendence ascribed to it.

Although their intellectual heirs have maintained this conception, to refer to such a concept as 'God' is a misnomer. The concept of God is at its essence anthropomorphic. The necessity of some to have had to de-anthropomorphize the personal attributes of the concept is testimony to its anthropomorphic character. Once the concept of God is de-anthropomorphized, it is no longer the concept of a god. Non-anthropomorphic concepts of the divine such as Rta and the Tao are ancient examples of the 'All' being conceived of without the personifications that would have conceptualized it as being a god. To conceive of such as a god (or a person) is to create a mental idol of the 'All'; an ideological construct separating one from the true apprehension of reality. The concept of 'God' is therefore equivalent to being the imagined masculine personification of Muat. While both are identical in their 'omni' attributes, they differ in that God is conceived of as being a person while Muat is infinitely beyond the aspect of personhood.

The following definitions are metaphysical terms revealing various aspects of Muat and their relation to the world.

Muat Metaphysical Terms

Muat; the Ultimate State of Reality that is the Infinite Continuum

Huh; the aspect of Eternity/Infinity or Absolute Presence of the Infinite Continuum

Sakmit; the aspect of Absolute Power of the Infinite Continuum

Djhwty; the aspect of Infinite Complexity of the Infinite Continuum

Nw; the Dimension of Reality in which expands the Universe

Nwat; the Universe

Asat; the Overall Aspect of Life in the Universe

Hapw-Asat; the Overall Purpose of Asat to Grow and Diversify

Hapw-Jhuti; the Overall Purpose of Sentient Humanoid Life to Organize the Diversity of Nwat contributing to Complex Formation and the Hapw-Asat

THE RECOGNITION OF THE GODDESS

Private, formal worship engaged in by the Aka-Merome is based on the recognition of Muat as being intrinsically feminine and that all women are therefore the human expressions of the Divine. The basis of this recognition comes from a variety of observations that result in a common conclusion: that life, the only distinguishably divine aspect of Reality, is inherently feminine.

Throughout nature, life is dependent upon the female for survival. Despite a few exceptions, life depends upon the female to lay eggs, give birth, provide nourishment, provide protection, and provide training. Among the lions, it is the female that provides the pride's food through hunting. Among the hyenas, it is the female that leads the pack. Among the Mandrill baboons, it is the female that both leads the troop and ultimately determines the leading male. Among the bees and ants, it is the female that is the reproduction center, worker, and soldier of the colony. The males, for the most part, serve only as the inseminators of a future queen. This purpose of serving merely as an inseminator for a female isn't limited to bees but can be seen as the standard throughout nature. While male bees and ants soon die after the act of reproduction, the male mantid literally has his head bit off while still engaged in the act of insemination. Thus, not only do male mantids die before the birth of their young, they die even before the conception of many of their young. And even to do this, as with most males throughout nature, the male must first prove himself to the female to be worthy of the task. Where males don't prove themselves, females are found to be quite reproductive on their own. Male bees and ants are developed from unfertilized eggs. Fleas, frogs, and even turkeys have been known to have laid unfertilized eggs from which have developed live offspring. In the most extreme case, a species of lizards called *Cnemidophorus* is composed entirely of females. In the human world, it is the tiny sperm of the male that is passively pushed by a detachable tail to the enormous egg of the female to await acceptance. Once absorbed into the egg, it is the body of the egg itself that will undergo the cell division resulting in the body of a human being. If the body turns out to be genetically male, it will be a body with a Y chromosome. This Y chromosome is actually a diminutive X chromosome of only 21 genes, of which only one actually contributes to masculinity. Thus, a male only differs from being a female by a single gene. And while fathers pass more of their genes on to their daughters than to their sons (by virtue of passing on an X chromosome), sons inherit more of their genes from their mothers than from their fathers (by virtue of inheriting an X chromosome).

Both the cytoplasm, which composes over 90% of every cell, and the mitochondria, the very life of the cell, will only have been inherited from the female. It is due to the great abundance of mitochondria in each of the heart cells that the heart is able to beat throughout life without ever tiring. Without the mitochondria, neither food nor oxygen can be processed into the energy used to sustain life.

On a larger scale, life is further provided inside the female by the umbilical cord and outside the female by her breasts. The mother is the primary provider, protector, and teacher of a young child. As such, in prehistoric times, regardless of which gender had actually been responsible for the invention of Stone Age tools and fire, it would have been the mother who would have been responsible for teaching the use and production of these tools to successive generations. Generally outliving men as elders and possessing a more developed language center in their brains, women had become the living expressions of wisdom. It is this uniquely intellectual human ability to engage in language and symbolic thought that significantly distinguishes humanity from the rest of the animal world enabling humanity to achieve much greater levels of organization.

Furthermore, as the providers of over 80% of the diet and 100% of the medicinal herbs, it had been the woman who had served as the lifeline of the community. As the primary providers, first teachers, and first doctors of the human community, women had become the first agriculturists and first ecclesiastical figures thereby laying down the foundations of civilization.

In religion, the divinity of the woman had been conceived of and expressed in the form of the Goddess thousands of years before any gods had ever been imagined. Thus, the first religion had been the religion of the Goddess, not God, and the recognition of this Divine Femininity had been exclusive, not shared. Femininity and masculinity are not principals of divine equality. There is no divine Mother/Father principal of creation. Reality is Feminine, while masculinity is merely an aspect of the Feminine Reality.

Divine Responsibility

Since all women are therefore the human expressions of the Divine Reality that is Muat, each woman is a Goddess to be exclusively worshipped by her high priest/husband. This is not to say that each woman is a representation of "The Goddess" or that "The Goddess" dwells within her but that each woman is literally Goddess and that apart from womanhood the status of Goddess does not exist. Though both feminine and divine, the Divine Feminine that is Muat is not a (or the) Goddess but is merely manifested as Goddess through the agency of womanhood. Since womanhood is therefore synonymous

with goddesshood, each woman has the ongoing responsibility of maintaining the divine dignity that accompanies her divine status through the lifestyle of Maat. For the married woman, this lifestyle includes her voluntary participation in the full moon ritual called the Nafr-hatip that takes place on the fifteenth day of any month. The marriage itself is considered to be a holy life long monogamous commitment beginning when a couple have privately declared their vows to each other before consummation. This wedding, or union of the Goddess with her high priest, is followed the next day by the mini-hab (i.e. marriage-feast): the festive celebration of the new union with family and friends.

Glorification Of The Goddess

Nafr-hatip is the private, formal form of worship that a husband performs for his wife in recognition of her goddesshood and his appreciation of her divine presence. Though the woman's body is the physical manifestation of goddesshood, the divine presence for which Nafr-hatip is performed requires that the woman be the living embodiment of Maat and therefore the personification of Muat in order to be truly divine. With this requirement fulfilled, the Goddess can then receive the worship due her from her personal high priest. This worship, in the form of Nafr-hatip, is derived from the ancient Kamy temple rituals of pleasure and beautification for the Goddess. As such, it involves creating a pleasant atmosphere for the Goddess to be worshipped. This includes the lighting of incense, playing of music, and the setting of flowers, all of which must be to the Goddess' liking and done only after the husband has bathed and put on clean clothes. Next is the purification ceremony in which the Goddess enters the room, is offered a seat, and has her hands and feet washed while sipping on a glass of water. This is followed by a warm bath in which the Goddess is bathed and afterwards massaged. When ready, the Goddess is then anointed with fragrant oil and is either dressed in her favorite jewelry and clothes or presented with new jewelry and clothes of her liking. Once dressed, the Goddess is then fed a prepared meal of her choosing and afterwards presented with a gift of her desire. The Goddess is also poetically praised at various times throughout the ritual with verses to her liking. With the formal activities of cleansing, adornment, and feeding completed, the time remaining is spent fulfilling the Goddess' every wish and need.

--- In Ta_Seti@yahoogroups.com, Wayne Owens wrote:

>

> Please Add me to the list of Afrikan Men who are believers, worshippers of the Goddess, I have written, taught and preached if you will this issue for so long I felt I was alone, If you all know of any brothers who feel the same way then direct me to them, we are few and far in between and we need to preach the valors and power of the Afrikan Goddess to our other brethren, I refer to myself as a priest for my QUEEN/WIFE/GODDESS, I refer to her as my oracle as well!

>

> Here is one of my blogs on the matter and please visit my blog page at will and comment.

> Praise her name

> Praise her glory

> Praise her beauty

> Praise the Afrikan Goddess!!!

>

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>

> The GOD/DESSConcept

> March 13, 2008, 2:28 pm

> Filed under: African Children, African-Americans, Africans, Black Children, Black Families, Black Nationalism, Black People, Blogroll, Pan-Africanism, black men | Tags: Uncategorized

>

> In the title there is an intentional break as to represent the complementary nature of God and Goddess. For many the Goddess concept will be difficult to grasp, this is the result of our being for so long indoctrinated/taught the idea that the creator is only male. Now surely we can hear in the church, mosque and temple on any given Sunday that we must respect our women. This idea is wonderful, unfortunately it has not been enough to simply say it. Part of this or rather a major part of this is due to the lessons we give our children on the idea, belief and concept of God. Now I have heard brothers, men in general refer to woman as goddess, this is used when the brothers are trying to compliment the woman's physical beauty. Most of that is in order that the brother might spend the night with her! Now being married to a Goddess myself I am fully aware that her physical beauty exists, but what of her divine self?

> The divinity of the Afrikan woman has been placed in a worldview that is not the original view Afrikans had and some still have of her. We are currently living in a foreign idea of her divinity and who she is. Currently most western religions, or rather all of them have her in a low position in spirituality, she is thought of as secondary even an afterthought. It is as if one side of our brain was disregarded as not necessary, could we truly function as a whole human being? Victims of stroke may have one side of their body

inoperative, now certainly they can continue to do most things but really they are not as they used to be! This is the same condition of Afrikan people worldwide, we are operating with only a part of ourselves, that part is male and we are not operating correctly. I contribute that a major part of our current state of existence is retarded per result of not recognizing our women as the GODDESS.

> Understand that this GODDESS idea is not simply complimentary, or some play to praise women because just as our women are not operating as GODDESSES, neither are our men behaving like GODS. I am saying that the very nature of the Afrikan woman is that of the GODDESS!

This very statement contradicts most of what we believe about ourselves, and what we see of ourselves nevertheless it is a truth.

It is my observation that the Afrikan family is not whole because the male portion neither recognizes his own GOD/self nor the GODDESS/self of the female portion. Until this is done our families will stay in the conditions we currently exist in. In another essay entitled, "Holy Family: The Afrikan Holy Trinity" I wrote,

> "A God-Head that does not include female energy is not only exclusive and misogynistic but also does great disservice to the family concept. How can children be properly reared in an environment that is either anti-woman, or belittles woman or places her as secondary and even an afterthought?"

> How then do we find her, the great her that is the GODDESS? Where will we find her? Why has she been downplayed, why has she been forgotten by us, and what would be the impact if she were remembered

>

>

> African History for African Families:

> www.majadi.wordpress.com

>

> Upward Movement, Upward Movement!

>

>

> --- On Fri, 5/30/08, Shu Tefnut shutefnut@... wrote:

>

> From: Shu Tefnut shutefnut@...

> Subject: [Ta_Seti] Fwd: THE CONCEPT OF THE GODDESS EXISTED BEFORE THE CONCEPT OF THE GOD DID.

> To: afrikanunity_ofharlem@..., "HERU BENNU AMEN RA" afrikangodsoftherealm@yahoogroups.com, "Eugene Bennett" eubenne1@..., bnyee@googlegroups.com, dr.garaia@..., friends@..., GatherTheFires@yahoogroups.com, happilynaturalday@yahoogroups.com, hndsupport@..., "Terry Howcott" terrylynnh@..., luv4self_network@yahoogroups.com, mwananchi@yahoogroups.com, NABSE@yahoogroups.com, nnabakyaala.afrika@..., openyourthirdeye@..., smaitawi@yahoogroups.com, Ta_Seti@yahoogroups.com, thanubian2@...,

trueblackness@yahoogroups.com

> Date: Friday, May 30, 2008, 1:39 PM

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> Thank you my sis-Star, you are asbrilliantas, the
star Sirius.

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> The concept of the Goddess existed before the concept of the God did

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> <http://destee.com/forums/showthread.php?t=54335>

>

> 1. I do not know what Kemetic text anyone has been reading
but a serious study will reveal that the concept of the Goddess
existed before the concept of the God did. Furthermore, in the text
we will see that it was the Goddess who gave immaculate conception or
a so called virgin birth to the God. So if anyone has any text where
some male God is giving birth to themselves I advise further study.

>

>

> 2. This concept of an "INDEPENDENT WOMAN" is also a bunch of
garbage. Independent of what, of who? That's not our history, culture
or legacy so where did we get that? Ain't no African woman or man

trying to be independent of each other anywhere in our story...do the research. Abnormal conditions might produce the appearance of a so called "independent black woman" but psychologically, emotionally, spiritually and physically it's not a natural reality. I don't know of any black women anywhere who does not want a black man! Now when we start throwing in un-natural conditions and other issues that can cloud and affect her perception or outlook on men in general, that becomes a different issue.

>

> 3. Ida B. Wells, Susan b. Anthony, Gwendolyn Brooks and others were victims as we all are of a European male dominated structure which of course had an affect upon them on many levels. Almost all European feminist are lesbians without a doubt...and as such, the feminist movement spearheaded by white women was in fact a lesbian movement also even though it was actually one to get from under the oppression of white men initially. How and why our women got into it is beyond me because black men were not oppressing black women. Then again, many of us were within the home as we modeled ourselves after white men as we were molded to do.

>

> 4. Do black women or men owe each other an apology? Hell no !! What are we apologizing for....for being a victim? Here we are apologizing for being purposely molded to be other than self. Apologizing for being purposely divided and pitted against each other by our same historic oppressor. Apologizing for being mis-educated and of being a Willie Lynch victim. Apologizing for being brainwashed into white structured religions that said "this or that is how we should treat each other" when it was all an "Anti-African" reality that was never designed for our unity, love, spiritual growth or family structure.

>

> 5. So now we are at the point where we actually think or feel that the victim should apologize to the other victim for being a victim, huh? That's insanity. I want yall to think about this and think real hard. When Harriet Tubman said: "I could have freed a lot more if I could have convinced them that they were slaves"....that is mind blowing!! Here are people being treated like dogs, fed worse than dogs, being worked from sun up till sun down, being beat with the whip, being raped, sodomized and killed at will....and she had a problem trying to convince them that they were slaves, that something wasn't right??? If she had a problem with that, then Garvey, Malcome, Martin and others today really got problems convincing our so called intellectually sophisticated people that something isn't right.

>

> 6. So here we are in circa 2008, still victims of religions that aren't ours...that we didn't start, that never existed until the

white man printed some books...and that we can't see as a vestige and instrument of slavery, of spiritual, social, economic and mental control that still does not empower anyone except the creators of those systems. Still victims of "DIVIDE AND CONQUER". We can't see that we're all still in need of healing and that post traumatic slave syndrome is in full swing while we fake ourselves out claiming we are free. I have an audio on my site by Dr. Amos Wilson who I'm sure everyone probably knows about in terms of who he is, but if you get the chance, stop by and listen to that.

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>

> ONE LOVE !!!

>

>

> Religion and spirituality is like trying to mix oil and water together...it don't go. One is free, one locks you down. One is the original the other is a creation. One is based upon development and the other upon man made rules. [http://keitascorner .net/](http://keitascorner.net/)

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> Thu May29,2008 10:14pm

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| 26064|2008-06-01 15:33:54|Shu Tefnut|RESPONSE TO GODDESS ISIS.|

--- On Sat, 5/31/08, shutefnut <shutefnut@yahoo.com> wrote:

From: shutefnut <shutefnut@yahoo.com>

Subject: Re: THE CONCEPT OF THE GODDESS EXISTED BEFORE THE CONCEPT OF THE GOD

DID.

To: goddess_isis_loving@yahoo.com

Date: Saturday, May 31, 2008, 6:00 AM

HOTEP!

Great Goddess you are an inspiration to us all, who have read you words. You are so

omnipotent in your selection of teaching. I am a humble student of our legacy who knows

in his hart the value of the words you speak. continue to do THE GREAT WORK YOU WERE

ORDAINED TO DO. Every time you open your mouth and speak your thoughts (THOTH), I

feel at home in the universe. For I am not of this world, I'm only having a human experience.

Again thank you for your tireless and unwavering dedication to the conscious awakening of our people.

P.S. I started the group Afrikan Gods of The Realm a few months ago and I'm still trying to learn how to manage it. Hopefully the changes I have made will make a difference.

HERU BENNU AMEN RA.

| 26065|2008-06-01 17:21:39|Mahari Mengistu|Re: Egypt planning DNA test for 3,500-year-old mummy|

No question - as are a significant portion of Arabs which has been noted by the Sudanese woman who was adopted by black Americans and who had an encounter with Bin Laden. Her name escapes me at this moment.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, Tafari khumbaka wrote:

>

> Hawass is a racist.....

>

> Paul Kekai Manansala wrote: Funny how

Hawass refuses to release full DNA test information on grounds of "national security."

>
> Regards,
> Paul Kekai Manansala
> ---
> Egypt planning DNA test for 3,500-year-old mummy By SALAH

NASRAWI |Associated Press Writer

> 4:36 PM CDT, May 29, 2008 CAIRO, Egypt - Egypt plans to

conduct a DNA test on a 3,500-year-old mummy to determine if it is King Thutmose I, one of the most important pharaohs, the country's chief archaeologist said Thursday.

>
> Zahi Hawass, Egypt's antiquities chief, said the DNA test and an X-

ray will be carried out on a mummy found at the site of ancient Thebes on the west bank of the Nile, what is today Luxor's Valley of the Kings, the Middle East News Agency reported.

>
> Hawass said a mummy on display in the Egyptian Museum that was

purported for many years to be Thutmose I was not actually the ancient ruler's remains.

>
> Thutmose I was the third pharaoh of Egypt's 18th dynasty of

pharaohs. His reign is generally dated from 1506 to 1493 B.C.

>
> He was succeeded by his son Thutmose II, who in turn was succeeded

by Thutmose II's sister, Hatshepsut, ancient Egypt's most powerful female pharaoh.

>
> Egypt has acquired a \$5 million DNA lab, funded by the Discovery

Channel, which has become a centerpiece of an ambitious plan to identify mummies and re-examine the royal mummy collection.

>
> The best way to obtain accurate results is from the DNA found in a

cell's nucleus because it contains information from both parents. But mummy DNA is usually so deteriorated that the chances of finding usable nuclear DNA are slim.

>
> Hawas did not say what the mummy's DNA will be compared to in the

attempt to identify it.

>

> Last year, Egypt started a DNA test on a female mummy to determine

whether it is Queen Hatshepsut. The results were never made public.

>

> There is some secrecy surrounding Egypt's DNA testing of mummies.

>

> Hawass, the head of Egypt's Supreme Council of Antiquities, long

refused to allow DNA testing on Egyptian mummies but accepted it recently on condition it would only be done by Egyptian experts.

>

> He has never disclosed full results of the examinations, sometimes

on grounds of national security. Though Hawass has never explained the reasons for this, apparently there is concern the tests could cast doubt on the Egyptian lineage of the mummies.

>

> The DNA tests on the mummy will start Friday at the Egyptian Museum

in Cairo after it is flown from Luxor. The mummy has remained in its tomb in the Valley of Kings since its discovery.

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> Tafari-sudra, Khumbaka

>

| 26066|2008-06-01 17:37:43|Mahari Mengistu|Re: Fwd: THE CONCEPT OF THE GODDESS
EXISTED BEFORE THE CONCEPT OF TH

>>>7. I don't owe no black woman an apology and they don't owe me any.

<<

I think that makes the writer a brotha - if it matters.

I think that all the points are "on point" but I think that out of respect an apology to our brothas and sistas would be appropriate and good just to let them know that we care if we somewhat hurt them.

And I've not doubt that we all (certainly almost all) have unnecessarily hurt a brother or sister unwittingly because we live in such a totally crazy social environment. One wise man said that we "are mesmerized" by our mortal existence which goes to the point

that the "ignorant don't know they are ignorant" and the "molded don't know they have been molded".

An apology just might nudge the brother or sister into a different perspective on his/her existence.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, Shu Tefnut wrote:

>

> Thank you my sis-Star, you are as brilliant as, the star Sirius.

>

>

> The concept of the Goddess existed before the concept of the God did

>

> <http://destee.com/forums/showthread.php?t=54335>

>

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> Thu May 29, 2008 10:14 pm

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| 26067|2008-06-01 18:05:49|Mahari Mengistu|Re: Fwd: nabielogr sent you a video!|

Thanks for the video. However, I found the narrator's account pedestrian, distorting and patronizing. I am thoroughly tired of hearing ignorant a-- white people give me misinformed renditions of Afrakan civilization. On the positive side, it's good to hear any kind of credit offered to ancient Afrakans. I'd just like to see a more wholistic account of Afrakans but that is asking too much because after all that's what we - all of us in the world - find ourselves suffering from now as a result of the West's non-wholistic view and approach to the world - from climate change to "you name it".

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, Tafari khumbaka wrote:

>

>

>

> YouTube Service wrote: Subject: nabielogr sent you a

video!

> From: YouTube Service

> To: tafari-sudra

> Date: Sun, 1 Jun 2008 07:50:11 -0700 (PDT)

>

> a:link, a:visited, a:active { color: #03C; } body, h1,

h2, h3 { font-family: Arial, sans-serif; color:
#000; } h1 { font-size: 24px; font-weight:
normal; } h2 { font-size: 18px; font-weight:
normal; } h3 { font-size: 14px; font-weight:
bold; } hr { margin-top: 10px; margin-bottom:
10px; height: 1px; color: #999; background-color:
#999; border: 0; } p, td, li { font-size: 13px;
line-height: 16px; color: #000; } .video_box { width:
120; border: 1px solid #CCC; padding: 5px; }

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> 2008 YouTube, Inc.

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> Tafari-sudra,Khumbaka

>

| 26068|2008-06-01 20:19:01|Mahari Mengistu|STONEHENGE DECODED|

I just watched Natl Geographic's Stonehenge Decoded which prompts this question: Does anyone know or have any ideas about the ethnic makeup of the peoples who constructed Stonehenge.

They created a depiction of the people and they were all white OF COURSE. I have my doubts about that assessment from that time period.

At the end of the program the narrator mentioned that the end of Stonehenge was brought about by the advent of the metal age from a new people and thus the kind of unity that was required for stonebuilding could no longer be achieved. Makes it sound very modern.

HTP,

Mahari

| 26069|2008-06-01 23:44:00|Asar Imhotep|Aspects of African Civilization (person, culture, religion) Amadou H|

(Felt the forum could benefit from this article)

Amadou Hampat頂□h2>

Aspects of African Civilization (Person, Culture, Religion)

Translated by Susan B. Hunt

Originally published in French as
Aspects de la civilisation africaine: personne, culture,
religion
Paris: Pr鳥**nce africaine, 1972.**

Chapter 2

Remarks on Culture: Wisdom and the Linguistic Question in Black Africa

**This chapter is in the form of a questionnaire elaborated by
Sylla Yoro at the request of the Ivoirian daily
Fraternité.**

Question 1.

Your name is forever connected to a sentence which the intellectuals are in the habit of quoting in the course of their conversations: "In Africa, when an old person dies, it is a library that burns." Would you develop this image for our readers?

When I was appointed to the executive council of UNESCO, I was given the mission of speaking to Europeans about African tradition as culture. This was difficult because the Western tradition had established once and for all that where there is no writing, there is no culture. The result was that when I proposed for the first time to take oral traditions into account as historical sources and sources of culture, I didn't provoke anything but smiles. Some people even asked sardonically what African traditions could possibly have to offer Europe! To one interlocutor who asked me one day, "What indeed can we obtain from Africa?" I remember answering: "Laughter, which you have lost." Perhaps today

one could add as well: a certain human dimension, which modern technological civilization is in the process of erasing.

The fact of not having a literature does not prevent Africa from having a past and a knowledge. As my teacher Tierno Bokar says: "Writing is one thing and knowledge is another thing. Writing is a photograph of knowledge, but it is not knowledge itself. Knowledge is a light which is in man. It is the heritage that consists of everything the ancestors have been able to know. This they transmit to us in seminal form, just as the potential for a baobab tree is contained in its seed."

Of course, this knowledge inherited and transmitted by word of mouth can either develop or wither away. It develops wherever there exist centers of initiation and young people to receive that formation. It is lost wherever initiation disappears.

African knowledge is immense, varied, and covers all aspects of life. The "knower" is never a "specialist". He is a generalist. For example, the same old man knows as much about pharmacopoeia, "earth sciences" (the agricultural or medicinal properties of different kinds of soil), and "the science of water" as he does about astronomy, cosmogony, psychology, etc. It is therefore possible to speak of a single "science of life" conceived as a whole, in which everything is related, interdependent and interactive.

In Africa, everything is "History" [*Histoire*]. The great History of life is made up of sections which are, for example, the history of soils and waters (geography), the history of

plants (botany and pharmacopoeia), the history of "the threads in the bowels of the earth" (mineralogy), the history of the stars (astronomy, astrology), the history of waters, etc.

These knowledges are always concrete and tend toward practical uses.

Knowledges have an order. One begins at the bottom, that is to say, with beings and things that are less developed or less animated when compared to man, and ascends upwards toward man. The earth, considered as "navel" of the world, is the principal habitat of three sorts of beings, or three modes or manifestations of life:

- 1. At the bottom of the ladder, one finds inanimate beings, called "mutes", whose language is thought to be hidden, being incomprehensible or inaudible to ordinary mortals. This is the world of all that lies on the surface of the earth (sand, water, etc.) or in its interior (minerals, metals, etc.).**
- 2. Next come "animate immobile" beings. These are living things that do not move about from place to place. They are plants that are able to extend and spread out their branches in space, but whose stem or trunk cannot move.**
- 3. Finally, "mobile animate beings", from the most minuscule of animals to man, including all classes of animals.**

Each of these categories is subdivided into three groups:

- 1. Among mute inanimate beings, one finds solid, liquid and gaseous (literally: "smoking") inanimates.**
- 2. Among immobile animate objects, one finds creeping plants, climbing plants, and plants that stand vertically, the latter constituting the highest class.**
- 3. Mobile animate beings include land animals (among them animals without bones, those that shed their skin, etc., and animals with bones), aquatic animals and flying animals.**

These nine classes of beings correspond to specific moments in the educational process, but these modules are not necessarily successive or progressive. Education is connected to life and dispensed according to the circumstances that present themselves. If, for example, a serpent suddenly leaps out of the bush, this will provide an opportunity for the old master to give a lesson about the serpent. His discourse will vary depending on whether his listeners are children or adults. He could speak about the legends of the serpent, or remedies which can cure its bite. If he is surrounded by children, he will very gladly elaborate on the harm a serpent can do so they will learn to be careful.

The study of the earth, the waters, the atmosphere, and all that they contain insofar as they are manifestations of life constitutes the ensemble of human knowledge bequeathed by tradition. But the greatest of all these "histories", the most developed, the most significant, is the history of man himself, who is at the summit of "mobile animate beings".

It is the knowledge of man and the application of this knowledge in practical life that makes man a "superior"

being on the ladder of living things. But one can only say this about man if he is in the state of "neddaaku" (Fulani/Peul) or of "maayaa" (Bambara), that is to say, in a fully human state.

The history of man includes, on the one hand, the great myths of the creation of man and of his appearance on earth, including the significance of the place which he occupies in the fabric of the universe, the role which he ought to play (essentially the role of axis of equilibrium), and his relation to the forces of life which surround him and live in him. It includes, on the other hand, the history of the great ancestors, innumerable educational and initiation stories and symbolic tales, and finally, history pure and simple, including the great royal traditions, the historical chronicles, the epics, etc.

Tradition transmitted orally is so precise and so rigorous that one can, with various kinds of cross checking, reconstruct the great events of centuries past in the minutest detail, especially the lives of the great empires or the great men who distinguish history. It is noteworthy that, based on diverse oral traditions, I was able to reconstruct [The History of the Fulani Empire of Massina of the 18th Century](#). In a similar way, comparing oral traditions allowed my friend Boubou Hama of Niger to produce his voluminous works on the history and traditional knowledge of African people.

In oral civilization, speech engages man; speech IS man. Whence the profound respect for traditional stories bequeathed by the past. One is permitted to embellish their form or poetic phrasing, but their framework remains

unchanged over the centuries, serving as a vehicle for the prodigious memory which is very characteristic of peoples in oral traditions. In a modern civilization, paper substitutes for speech. It is paper that engages man. But can one say with absolute certainty that the written source is more worthy of confidence than the oral source, continuously monitored by the traditional milieu?

At this point, it is useful to explain that in Africa, the side of things that is visible and apparent always corresponds to an invisible and hidden aspect which is like its source or principle. Just as the day emerges from the night, all things consist of a diurnal and a nocturnal aspect, a visible side and a hidden side. Indeed, each visible science always corresponds to a much deeper science, theoretical and, one could say, esoteric, based on the fundamental conception of the unity of life and of the interrelation, within the fabric of this unity, of all the different levels of existence. Here there is a domain which, just because it is less immediately exploitable, does not mean that it is any less worthy of being closely examined and explored before the last depositories of this science disappear.

As we have seen, African knowledge is a global knowledge, a living knowledge, and it is because the old people are themselves the last depositories of this knowledge that they can be compared to vast libraries whose multiple shelves are connected by invisible links which constitute precisely this "science of the invisible", authenticated by the chains of transmission through initiation.

In the past, this knowledge was transmitted regularly from generation to generation by rites of initiation and various forms of traditional education. This regular transmission was interrupted because of an external, extra-African action: the impact of colonization. The colonial powers arrived with their technological superiority, their own methods and their own ideal of life, and did everything in their power to substitute their own way of life for that of the Africans. Just as one never seeds fallow ground, the colonial powers were obliged to "clear" the African tradition to be able to plant their own tradition.

Thus from the outset the Western school began to do battle with the traditional African school and to hunt down the keepers of traditional knowledges. This was the époque when all healers were thrown in prison as "charlatans" or for "practicing medicine without a license." It was also the era when children were prevented from speaking their mother tongue in order to shield them from traditional influences, to such an extent that at school, a child who was caught speaking his mother tongue had to wear a board called a "symbol" on which was drawn the head of a donkey, and he was not allowed to eat lunch.

The seeds of this new tradition, once sown, have grown and borne fruit. It is for this reason why African youth, born of the Western school, have a pronounced tendency to live and to think "à l'europeenne", for which they cannot be reproached because they don't know any other way. The student always lives according to the rules of his or her school.

During the colonial period, transmission by initiation, which used to take place on a great holiday and at regular intervals, sought asylum by going underground. Little by little, the removal of children from their families had the result that old people no longer found around them young people who were able to receive their teachings. Little by little, initiation left the cities and took refuge in the bush. But the final blow was delivered by the advent of an independence based exclusively on European ideas and ideologies. Whereas colonialism actually created skepticism and penetrated little into the countryside, the same European ideas, conveyed by modern political parties, mobilized the masses in even the farthest corners of the bush, so much so that the handing down of tradition almost couldn't find any place to be practiced any more.

At a time when diverse countries of the world, through the intermediation of UNESCO, devote money and effort to saving the great Nubian monuments threatened by the rising waters behind the Aswan High Dam, is it not more urgent still to save the extraordinary human culture and stock of knowledge accumulated over the course of millennia in these fragile monuments which are men, when the last depositories of this knowledge are in the process of disappearing?

Question 2.

One of the important problems that face Africa today is the linguistic problem. You are one of the rare writers from the

Sudan and Western Sahel to speak and write your mother tongue, Fulfulde, perfectly. Tell us a little about the problems surrounding the writing of this language and about African languages in general.

It is not known exactly how long Fulfulde has been written in Arabic characters. At any rate, this writing was never systematized. A definitive linguistic study performed in the Western way preliminary to establishing for each phoneme a precise character was never done, so writing varied with each region, if not with each *marabout* , since each one adopted his own system for writing certain phonemes. The result was that a typesetter or writer, not having memorized his text, could no longer read it after six months had passed. The only known exception is the Fouta Djallon region [1], where, thanks to the fact that writing has been practiced there for a long time, we are almost able re-read it ourselves, albeit with difficulty.

Before beginning to serve at I.F.A.N. (l'Institut Français d'Afrique Noire) in Dakar, where I concentrated on these problems, I had contacts with linguists such as Colonel Figaret, Gibert Vieillard and Gaden, who are great "Fulanists", i.e., specialists in the Fulani language. But each one of them had his own way of transcribing this language, and the systems differed further according to whether they were created by French or English professors.

From this period onward, I took it to heart to work so that all Africa would have at its disposal, for any given idiom, an

appropriate alphabet, elaborated taking into account the linguistic progress made by European specialists. For a long time the great difficulty lay in the fact that the colonial system of national education did not favor the preservation of ethnic languages and applied all its effort to replacing them with its own language. I described in my answer to the previous question the fate that awaited students who were caught speaking their mother tongue.

In the end, this paternalistic practice had a practical side that was highly beneficial for Africa. What with tribal rivalries, certainly no African language could have been imposed as the only language on the whole of Africa. A Bambara, for example, would not for anything in the world adopt the Fulani language as the language of culture, and vice versa, because for each of these peoples, it would mean abdicating their own personality for the benefit of another. The French language, however, being the language of power, was not embarrassed by these considerations and imposed its authority. It was the same for English in the Anglophone countries.

Admittedly, the colonial language neither encouraged nor developed the idiosyncrasies of different peoples. On the other hand, it was able to create a linguistic unity which would have been difficult to realize by other means, so that my friend Felix Houphouët Boigny and myself are able to communicate with each other thanks to the French language. If this language had not been there, we would be as foreign to each other as a Russian can be to a Senegalese!

Considering the unity created by the French language, which is, however, a foreign language, what I had in mind was to try to create linguistic unities for the ethnic groups spread across Africa. Let us take the case of the Fulani, for example. All the Fulani tribes, which are dispersed from Guinea as far as Eastern Africa, speak a common language. The cultural unity of their ethnic group could be realized if they had a single system of transcription, which could emphasize all the dialectical richness of the language and at the same time correct the differences that have arisen over the course of time with dispersion. The Fulani language could thus become one of the basic languages of culture. The same applies to Bambara, which also extends over a very large territory; for Hausa, Songhai, etc.

Thus, by standardizing the writing of the principle languages of Africa, one could begin to create large ethnic units that spread out across diverse republics, since these ethnic groups extend over different countries. There would be unity in the diversity.

I must, however, strongly emphasize that my intention has never been to oppose the cultural and political use of the French language. For us, French a remarkable instrument of linguistic unity and communication with the world, providing us access to a world of universal scientific and economic perspectives. This is why I wish with all my heart the long life and success of "la francophonie", the French-speaking community.

On the other hand, the rehabilitation of the principle African languages would make it possible to highlight the

original tradition of each ethnic group, to think in its language, to collect traditions in its language without losing their flavor or their finer points as inevitably happens in translations which "are missing the salt" compared to the original.

This is why I asked UNESCO to reconsider, within the framework of its assistance to Africa and the struggle against illiteracy, the problem of the transcription of African languages in a standardized alphabet with Latin characters, the latter being more widely used and more easily applicable to modern studies than Arabic.

For me it is a question of helping Africa preserve and develop its own personality, and allowing it to speak for itself. It is indeed up to Africans to speak about Africa to foreigners, and not up to foreigners, however knowledgeable they may be, to speak about Africa to Africans. As a Malian proverb says, "When a goat is present, one should not bleat in his place!" Indeed, they too often attribute intentions to us which are not ours. They interpret our customs or our traditions according to a logic which, though it may be logical, is not logical for us. Differences in psychology and understanding distort interpretations coming from outside.

Let us give an example: for a European, to look somebody directly in the eyes is a sign of frankness and honesty, whereas in Africa it is an impertinence. As a sign of respect, the African lowers the eyes, while the European looks right at you. In both cases, the objective is courtesy, but the means and the behavior differ. With us, to honor someone you take off your shoes. The Europeans remove their hats, and the

ultimate in discourtesy, for them, is to keep one's hat on. When my friend Boubou Hama was introduced for the first time to his "*commandant de cercle*" [2] as the best primary school teacher in Niger, he took off his shoes to honor him. Far from being touched, the *commandant de cercle* reproached him for this ridiculous mania for taking off his shoes when he had the insolence to keep his hat on!

The explanation and interpretation of African traditions must therefore be left to Africa itself ? without disregarding the remarkable work in this field done by certain high quality ethnologists.

Sooner or later, neglecting our languages would cut us off from our traditions and even modify the structure of our spirit. It would irreversibly amputate one of the riches of humanity ? a style of life deeply human, fraternal and balanced ? something that is increasingly rare in modern humanity.

After eliciting many smiles and much sarcasm, the idea I launched at UNESCO made its way little by little and found its culmination in 1966 with the Congress of Bamako organized by UNESCO. Representatives from the majority of West African nations gathered for the purpose of standardizing the transcription of African languages. Today, the majority of francophone West African states have adopted the alphabet conceived in Bamako and it has been officially recognized by their governments.

Senegal was at the forefront in deciding that African languages would thenceforward be taught in the university.

Certain African linguists who received a Western scientific education, such as Patience Agbabi and Alfa Soo, to mention only two of them, focused their effort in this direction and have already completed important work. For my part, I have had published by UNESCO a Fulani initiation story (containing practical, psychological and esoteric teaching), which included both the original Fulani version (in the standardized alphabet) and a French translation.

"Why write African languages?" one may ask. Because only they allow us, insofar as they are tools for meditation, to penetrate the true soul of Africa. No matter how beautiful a translation, it will always be missing a "certain something" that results from the particularities of the original language ? the color, the configuration of the contents of its spirit, its conception of things and its manner of speaking about them.

The word is creative. It keeps man in his own nature. As soon as a man changes language, he changes state. He is cast in a different mold.

The Fulani are accustomed to saying that the individual is made up of three essential things: his physical aspect, his speech, and his work (his trade). He can lose one or two of these three qualities without ceasing to be himself. But the day he loses the third, he becomes "someone else." He is no longer his ethnicity. The great African capitals are well acquainted with this type of "hybrid" man.

Of these three qualities, however, the essential quality is language. One knows, for example, of Bambaras who, upon

losing their idiom, were so perfectly "Fulanicized" that they were mistaken for Fulani, and vice versa.

If I devote all my efforts to safeguarding the Fulani language in particular and African languages in general, it is precisely to avoid this depersonalization. Not out of chauvinism, but because the beauty of an oriental carpet comes from the variety of its colors. This also goes for humanity.

Question 3:

You are, with old Boubou Hama [3] of Niger, one of the founders of the Institute for Oral Tradition in Niamey.

Would you introduce our readers to this great enterprise: the reasons for and date of its creation, its achievements, and the projects which relate to its possible expansion?

Shortly after Mali became independent, I was charged by the government of my country with reorganizing the Institut Français d'Afrique Noire (I.F.A.N.) Center in Koulouba-Bamako. I turned it into an "Institute for the Social Sciences" with the hope that its geographical location in Bamako would make it possible for this center to illuminate all of West Africa and to work in close collaboration with centers in these countries.

The various meetings and conferences held in Ibadan, Lagos, Accra, Abidjan, Bamako, Niamey, Timbuktu and Ouagadougou, in which the majority of the francophone and

anglophone countries of West Africa participated, allowed us to agree on procedures for joint work. Based on the results of the work of these assemblies, UNESCO accepted the principle of taking oral traditions into account as historical sources for drafting the *General History of Africa* [4], editing currently in progress. In 1964, the General Assembly of UNESCO decided to include in its priority program assistance to national centers of research on oral traditions.

Unfortunately, because of political and economic circumstances, Mali was not able, at that time, to play the role which I had dreamed for her. Instead, thanks to the presence of the president of the National Assembly, Boubou Hama, researcher, former director of the I.F.A.N. in Niamey, writer, poet, historian, philosopher and above all very eminent traditionalist, thanks also to the benevolent attitude of President Hamani Diori and his government, the Republic of Niger offered to launch, in addition to its own "National Center for Research and the Social Sciences" (formerly I.F.A.N.), a new "Regional Center for the Documentation of Oral Tradition" (C.R.D.T.O), invited to become an international African institution.

Soon I must undertake a round of visits to the governments of the West African states, financed in part by UNESCO, to obtain their support for this large regional Center, whose provisional seat is Niamey.

In the course of my last discussion with my friend, the President of the Republic Félix Houphouët Boigny, who was then Minister of Education of his country, I was able to see

that he intended to attach great importance to research on, and to the use of, oral traditions, because they can contribute to a deeper understanding of the African soul as well as safeguard its identity, without neglecting, as I have always said, the scientific and technological progress which our times impose on humanity.

For its part, the government of Niger, with the assistance of F.A.C. (a section of the United Nations), undertook the construction in Niamey of a vast building whose functional design and style were in harmony with the site, for a sum of 68 million francs C.F.A., to provide an adequate place of work for a regional center.

This Center has as its most important function the systematic and intensive collection, by personnel trained for this purpose, of oral traditions as sources of culture and vehicles of thought and African civilization, from the traditional depositories who are beginning to die off.

This collection should make it possible to deepen and disseminate our understanding of African cultures in an hour when all Africans feel the need to become fully conscious of their origins and their history in order to better direct their contemporary development. It should also allow the editors of the *General History of Africa* to take into account oral sources which have not yet been utilized.

The Regional Center (C.R.D.T.O.) also has as its objective:

- The development of the scientific study of African languages for their use as a means of, and as subjects

for, teaching, along with the elaboration of books, teaching materials, and other works essential for this purpose. This work falls under the heading of the literacy program in African languages;

- The development of the systematic employment of African languages in radio, television, cinema and theater;**
- The publication of books, reviews and newspapers in African languages, as well as the translation of representative works from other cultures into African languages.**

Since its creation, the Center not only organized a meeting of the directors of the various national centers in other countries to standardize their work, it also completed various projects, among them: providing training for sound recording technicians, making a very large number of sound recordings of the traditions of the various ethnic groups living in the Savanna, and producing a film about a Hausa storyteller.

Numerous publications are already finished, among them *The Way of Fulani Education*; *The Genealogical List of Gobir*, some of my own work, and a large number of collections of the historical traditions of ethnic groups in Niger, Mali, Cameroon, Nigeria, etc.

We also bring to your attention the provision of research grants to various nationals and aide for procuring hardware (especially sound recording equipment) for the national centers of other countries.

Projects currently underway which conform to the objectives laid out above include the intensive pursuit of the collection of tradition, the creation of an Institute to provide services for the elimination of illiteracy and to disseminate elementary knowledge of hygiene, agriculture, and practical sciences, and work to promote the employment of African languages in the economic and cultural life of the population.

I believe it is useful to report that, for his part, President Boubou Hama, on his own initiative, has undertaken the task of salvaging manuscripts written in Arabic by African authors. Currently, this collection already numbers more than 1,200 very rare manuscripts from all over Africa.

To conclude, I express the hope that the heads of African states will reserve a warm welcome for this proposal for joint work which will be submitted to them. The enterprise is important, generous, and indispensable. It gives us the hope of putting new life into Africa, of bringing its past, its glories, and its values to light, and of allowing it finally to contribute its share to the cultural patrimony of humankind.

Question 4:

You are a Fulani writer, and very recently you published with *Classiques Africains* an initiation narrative, *Ka 𞤅𞤿𞤲𞤵* [5], in this language. Would you summarize this work for us and explain the meaning of its symbolism?

The educational life of the Fulani is made up of three great phases: the teaching and education of youth, extending from birth to 21 years of age; the teaching dispensed to adults between 21 and 42 years of age to deepen the knowledge they already have; and finally, beginning at age 43, the individual becomes a teacher in turn, and is obliged, until he is 63 years of age, to pass on that which he has received. After age 63, a man can either continue to teach or stop. In any event, he is considered to have duly fulfilled his role as a man.

Thus education is dispensed by the elders (the "old", a term which is far from being pejorative as it sometimes is in Europe). It can include a practical, hands-on component "out in the field" (herding, hunting, and sometimes even farming in areas where the Fulani do not have "rimaybes", agricultural servants). It also contains a very important oral component.

Teaching is not presented in a systematic way as it is in the modern West, i.e., in a curriculum of progressively ascending grades evenly distributed over time. Here, elementary, middle, and higher education are dispensed at the same time, depending on events and circumstances, and always constitute a lesson of language in action.

The sight of an event prompts the master to draw a lesson from it for his students according to their ability. For example, the sight of a caravan of tiny ants transporting a grasshopper will allow him to give a whole course, not only on the ant and the grasshopper, but also on the usefulness of solidarity and the great strength which is created by the

union of small assembled forces. It is thus a matter of teaching by symbols and parables.

The initiation narrative *Ka~~嵐~~ra* is an example of precisely this type of teaching through symbols. In this tale, we are introduced to three heroes setting out on a voyage, or rather a quest, whose goal is the full realization of the individual achieved by piercing the mystery of things and of life.

Indeed, man is considered capable of living in three states: a superficial, course state, completely external, called "the bark"; a middle state, already more refined, called "the wood"; and finally an essential, central state, called "the heart".

Two of the three heroes in this story represent "the bark" and "the wood". They will not finish their voyage. One will be shed, like skin or bark, the other burned, like wood. Only the third, Hammadi, who represents "the heart", will arrive safe and sound, having victoriously passed the subtle tests scattered along his way. In the end, he will profit not only from his own voyage, but also from those of his two companions, recovering both the bark and the wood, thus reconstituting in himself the tree of knowledge. Each of these three travelers therefore symbolizes a state of our total being.

They undertake a voyage in a "subterranean" world, i.e., the world of significances hidden behind the appearance of things, the world of symbols, where everything has meaning, where everything speaks to one who knows how to hear. During this voyage, they encounter events or animals each of which is a symbol to be deciphered. There are thus eleven

levels before arriving at the heart of "the country of Ka嵐ra", the center from which well up all the forces of life.

Among the symbols encountered and the teachings dispensed on their way, there is nothing which cannot be interpreted in view of its application to everyday life. Let us take for example the chameleon which our travelers encounter in the course of their "descent" into the country of Ka嵐ra.

Like any symbol, this one has both a positive and a negative interpretation by reason of the dualism inherent in all things. As I said in my response to question number one, just as the day is composed of a dark face (the night) and a luminous face (the day), all things have two aspects, one diurnal and the other nocturnal.

In its auspicious or diurnal aspect, the chameleon represents an extremely prudent and sensible being, one who is skillful and whose ideals remain firmly in place. Indeed, the chameleon never turns his head to look to the right or to the left. Nobody can make him deviate from the direction he has taken. Only his eyes turn to look around him. Here the eyes symbolize the means which allow him, without turning away from his goal, to examine surrounding conditions. Moreover, in the interest of its evolution the chameleon takes on the color of the environment, i.e., it adapts to the conditions of the places it crosses through so as not to clash with them. It does this not out of hypocrisy, but wise prudence.

The chameleon does not get mixed up in dubious affairs. Indeed, he never takes a step except very carefully to see

whether the ground is going to give way under his feet. His prehensile [6] tail enables him to "cover his rear" and make sure he has something to fall back on. Indeed, he can balance his small body out in empty space as long as his tail remains solidly attached to a branch. His tongue, which is very long, allows him to feel out his prey before throwing himself on it, a symbol of the prudence of a man who does not act without due consideration, and who does not start something until he is sure of success. The chameleon says, "I send out my tongue to check out the lay of the land, while retaining the option of at least bringing it back in again if I am not able to bring home the prey." This admonition to prudence is addressed to everyone, but particularly to chiefs and kings so they do not imprudently engage the destiny of their people.

In his nocturnal, or negative aspect (negative in that a quality is lacking, just as darkness is lack of light), the chameleon symbolizes hypocrisy, sloth, apathy and stubbornness, while the eyes turning in all directions symbolize indiscretion.

At another point in their journey, our heroes encounter a bustard [7] with only one leg, flapping its wings [8]. They repeatedly fling themselves at it to try to catch it, each time in vain. Every time it escapes them. This incident symbolizes the struggle to "gain the world" and the bustard symbolizes the material wealth one believes one can easily earn. Because it has only one leg and is in a bad way, one imagines that it is easy prey. You pounce to catch it, and each time it slips between your legs. Those who seek wealth or power, if they

are friends at the beginning, always end up enemies, and fall down. Thus our three heroes knock heads and fall back on their rears. [9] The appetite for material gain induces them to start all over again, and they fall three times in a row because one is seldom able to benefit from a lesson the first time.

In the underground world of Ka嵐ra, all the events, animals, and symbols encountered are like mirrors which reflect back to man his own image from different angles. For the Fulani, as certainly for many other African traditions, natural entities provide the symbols for their teachings, and the world around them becomes like a large book which one ought to learn how to decipher.

When our three heroes arrive at the heart of the country of Ka嵐ra beyond the eleven symbolic steps, the Highest Power (actually Ka嵐ra, representative of Gu鯨, supreme and unknowable God) reveals some of his secrets to them and places at their disposal, for their return trip, some gold, that is to say, a means to power, material as well as spiritual (the interpretation can play at various levels). Only Hammadi, the victorious hero, will demonstrate that one can do great and useful things with gold. His two companions will provide proof that a misused fortune, i.e., one used only for egotistical and personal ends, will become an instrument of ruin.

On another plane, this gold also represents knowledge can be used well or badly. It also symbolizes the great wisdom and nobility of man, the true nobility that permits a man in

rags to stand before a man dressed in silk and not be timid. Gold is corrosion-proof; oxides cannot eat away at it. So it is for the soul of a man who has attained full interior realization. This is the man one calls "the complete man" (*neddo* in Fulani).

As a matter of fact, the return trip to the ordinary world of men represents the most significant phase of the journey for our three heroes. The special and decisive tests that await them are related to the *use* they make of their gold. Only Hammadi will pass the tests successfully, thanks to the counsel of a little old man in rags (who is none other than Ka嵐ra in disguise) to whom he agrees to give his gold in exchange for his teachings. He will return to the world of men, having gotten back not only his own gold, but also the gold of his two companions who died on the way. Thus because he listened to the advice of an old man and did not do anything that was forbidden, Hammadi, without having sought it, earned in the end the nobility coveted by one of his companions and the wealth coveted by the other.

As we said, several levels of interpretation are possible for this tale, which has the property of being applicable to any circumstance in life to learn a lesson from it. Applying its symbols to the problems that preoccupy us here, one can say that when we accept the counsel of the old and refrain from doing what is forbidden, we will not abdicate the essence of our personality or make a *tabula rasa* of everything in the interest of totally foreign customs, since we have at home a legitimate foundation upon which we can build our society and our personality. According to a Malian proverb, "A

piece of wood remains in the water in vain; it will never become a cañ [10]."

A country may well import foreign plants to adapt them to its soil if it wishes. It is indeed its duty to do everything to enhance the value of its soil so that it bears many plants and good fruit. The danger lies in wanting to change the ground, to put another in its place; in wanting, for example, to bring a Nordic soil to Africa to boost millet production. It is highly probable that nothing very nourishing will come of it.

Let us find our ground, it will nourish us! And perhaps even offer its savory fruits to other nations that have lost the taste for them. Let us find our own African personality, and perhaps then we will be able to talk about African unity. Let us find ourselves, and perhaps then we will be able to extend to the foreign friend, no longer the hand of a beggar, but the hand of a brother.

Question 5.

Finally, in conclusion, what practical advice would you give young people who envision making a career in oral tradition?

Oral tradition is collected in the presence of the old, so the first thing I would advise young people is to learn how to approach the old people they want to visit. They should

make inquiries about local customs in advance. Indeed, not all old people are approached in the same manner.

The common denominator is that, first and foremost, one must adopt a respectful attitude and present oneself as a student, not as an expert.

Our young people must learn how to hide their curiosity as they do in the French schools, to listen with infinite patience to what seems at first sight to be nothing but the verbiage of old men. Old people never "bare all" right off the bat. They weigh and evaluate the person they are talking to in order to assess their real qualities.

One should listen to the remarks of the old from start to finish, without interrupting them with requests, questions, or by making comparisons to something else one already knows. One has to "put logic in one's pocket" and simply listen. It is only after having registered everything that they can, when the elder falls silent, or at the time of another interview, pose relevant questions or ask for explanations about passages that merit clarification.

One should never forget that people can achieve a common goal without taking the same road. It is all symbolism at the top of the mountain, which can be reached by different paths. Therefore, one should not transform into a strict rule the signs of respect taught in Europe, which do not apply and can even be diametrically opposed to the way things are done here. We already referred, in our response to Question 2 about linguistics, to the fact that in the West, to look somebody in the eye is a sign of honesty and frankness,

whereas in Africa it is unqualified insolence. Never forget either that in Africa, we take off our shoes to honor someone, whereas the Europeans remove their hats. I do not mean by this that our young people should be strictly obliged to take off their shoes, only that when they see others do so, they should at least not laugh at them.

Laughter, while it constitutes an agreeable behavior during hours of recreation, becomes a reason to stop the lesson during teaching. You do not laugh when an old person is teaching. If you do, he stops talking.

In short, avoid smiles, meaningful glances, and noisy manifestations of surprise. Avoid showing off your own knowledge.

In Africa as everywhere else, is not the true scientific attitude that of the researcher who is able to forget what he knows in order to improve his chances of learning what he does not know?

ENDNOTES

- 1. *Marabout* is the Bambara term for Moslem clerics are Koranic teachers, and therefore able to read and write Arabic to a greater or lesser extent. The Fouta Djallon region is located in the Guinea highlands southwest of Mali.**

2. Mali was called the French Soudan during the colonial period. It was divided into administrative districts called "*cercles*", each administered by a "*commandant de cercle*". The French colonies in West Africa achieved independence in 1960.
3. "Old" is used here as an honorific.
4. The first eight volumes of *The General History of Africa* were published by Unesco in both French and English between 1981 and 1989. There are now at least 14 volumes. For more information on oral tradition in Mali, see B. Amadou Hampaté 1981. "The Living Tradition", *General History of Africa: Methodology and African Prehistory*, Vol. 1, J. Ki-Zerbo, ed. (Berkeley, CA: University of California Press and Unesco): 166-205.
5. Available in English: B. Amadou Hampaté 1988. *Kaŋra*. Translated by Daniel Whitman; with "Kings, sages, rogues ? the historical writings of Amadou Hampate Ba" by Whitman and an interview with Amadou Hampaté conducted in French at his home in Abidjan, Ivory Coast (1979). (Washington, D.C.: Three Continents Press). 159 p. Paperback \$12.50 from amazon.com
6. Adapted for seizing or grasping by wrapping around.
7. Any of a family (Otididae) of large Old World and Australian game birds frequenting open, grassy regions.
8. "*battre de l'aile*", literally "beating the wings", means to be in a bad or shaky state.
9. "*tomber sur le dos de qn.*" means to attack, fall on somebody, or go for somebody; to jump down

somebody's throat. Here they "*tomber* □ *a renverse sur le dos*," meaning they fall backward on their backsides, but if they ended up as enemies, one can imagine they also jumped down each other's throats.

10. An African crocodile.

Asar Imhotep

<http://www.asarimhotep.com>



| 26070|2008-06-02 03:17:23|clyde winters|Re: Aspects of African Civilization (person, culture, religion) Amad|
You were right.

Clyde

--- On **Mon, 6/2/08**, **Asar Imhotep** wrote:

From: Asar Imhotep
Subject: [Ta_Seti] Aspects of African Civilization (person, culture, religion) Amadou Hampate Ba
To: ta_seti@yahoogroups.com
Date: Monday, June 2, 2008, 1:43 AM

(Felt the forum could benefit from this article)

Amadou Hampat頂□h2>

Aspects of African Civilization

(Person, Culture, Religion)

Translated by Susan B. Hunt

Originally published in French as
[Aspects de la civilisation africaine](#): personne,
culture, religion

Paris: Présence africaine, 1972.

Chapter 2

**Remarks on Culture:
Wisdom and the Linguistic Question in Black
Africa**

**This chapter is in the form of a questionnaire
elaborated by Sylla Yoro at the request of the
Ivoirian daily *Fraternité*.**

Question 1.

**Your name is forever connected to a sentence
which the intellectuals are in the habit of quoting
in the course of their conversations: "In Africa,
when an old person dies, it is a library that
burns." Would you develop this image for our
readers?**

When I was appointed to the executive council of UNESCO, I was given the mission of speaking to Europeans about African tradition as culture. This was difficult because the Western tradition had established once and for all that where there is no writing, there is no culture. The result was that when I proposed for the first time to take oral traditions into account as historical sources and sources of culture, I didn't provoke anything but smiles. Some people even asked sardonically what African traditions could possibly have to offer Europe! To one interlocutor who asked me one day, "What indeed can we obtain from Africa?" I remember answering: "Laughter, which you have lost." Perhaps today one could add as well: a certain human dimension, which modern technological civilization is in the process of erasing.

The fact of not having a literature does not prevent Africa from having a past and a knowledge. As my teacher Tierno Bokar says: "Writing is one thing and knowledge is another thing. Writing is a photograph of knowledge, but it is not knowledge itself. Knowledge is a light which is in man. It is the heritage that consists of everything the ancestors have been able to know. This they transmit to us in seminal form, just as the potential for a baobab tree is

contained in its seed."

Of course, this knowledge inherited and transmitted by word of mouth can either develop or wither away. It develops wherever there exist centers of initiation and young people to receive that formation. It is lost wherever initiation disappears.

African knowledge is immense, varied, and covers all aspects of life. The "knower" is never a "specialist" . He is a generalist. For example, the same old man knows as much about pharmacopoeia, "earth sciences" (the agricultural or medicinal properties of different kinds of soil), and "the science of water" as he does about astronomy, cosmogony, psychology, etc. It is therefore possible to speak of a single "science of life" conceived as a whole, in which everything is related, interdependent and interactive.

In Africa, everything is "History" [*Histoire*]. The great History of life is made up of sections which are, for example, the history of soils and waters (geography), the history of plants (botany and pharmacopoeia) , the history of "the threads in the bowels of the earth" (mineralogy) , the history of the stars (astronomy, astrology), the history of waters, etc.

These knowledges are always concrete and tend

toward practical uses.

Knowledges have an order. One begins at the bottom, that is to say, with beings and things that are less developed or less animated when compared to man, and ascends upwards toward man. The earth, considered as "navel" of the world, is the principal habitat of three sorts of beings, or three modes or manifestations of life:

- 1. At the bottom of the ladder, one finds inanimate beings, called "mutes", whose language is thought to be hidden, being incomprehensible or inaudible to ordinary mortals. This is the world of all that lies on the surface of the earth (sand, water, etc.) or in its interior (minerals, metals, etc.).**
- 2. Next come "animate immobile" beings. These are living things that do not move about from place to place. They are plants that are able to extend and spread out their branches in space, but whose stem or trunk cannot move.**
- 3. Finally, "mobile animate beings", from the most minuscule of animals to man, including all classes of animals.**

Each of these categories is subdivided into three groups:

- 1. Among mute inanimate beings, one finds solid, liquid and gaseous (literally:**

"smoking") inanimates.

- 2. Among immobile animate objects, one finds creeping plants, climbing plants, and plants that stand vertically, the latter constituting the highest class.**
- 3. Mobile animate beings include land animals (among them animals without bones, those that shed their skin, etc., and animals with bones), aquatic animals and flying animals.**

These nine classes of beings correspond to specific moments in the educational process, but these modules are not necessarily successive or progressive. Education is connected to life and dispensed according to the circumstances that present themselves. If, for example, a serpent suddenly leaps out of the bush, this will provide an opportunity for the old master to give a lesson about the serpent. His discourse will vary depending on whether his listeners are children or adults. He could speak about the legends of the serpent, or remedies which can cure its bite. If he is surrounded by children, he will very gladly elaborate on the harm a serpent can do so they will learn to be careful.

The study of the earth, the waters, the atmosphere, and all that they contain insofar as they are manifestations of life constitutes the ensemble of human knowledge bequeathed by tradition. But the greatest of all these "histories",

the most developed, the most significant, is the history of man himself, who is at the summit of "mobile animate beings".

It is the knowledge of man and the application of this knowledge in practical life that makes man a "superior" being on the ladder of living things. But one can only say this about man if he is in the state of "neddaaku" (Fulani/Peul) or of "maayaa" (Bambara), that is to say, in a fully human state.

The history of man includes, on the one hand, the great myths of the creation of man and of his appearance on earth, including the significance of the place which he occupies in the fabric of the universe, the role which he ought to play (essentially the role of axis of equilibrium) , and his relation to the forces of life which surround him and live in him. It includes, on the other hand, the history of the great ancestors, innumerable educational and initiation stories and symbolic tales, and finally, history pure and simple, including the great royal traditions, the historical chronicles, the epics, etc.

Tradition transmitted orally is so precise and so rigorous that one can, with various kinds of cross checking, reconstruct the great events of centuries past in the minutest detail, especially the lives of the great empires or the great men who distinguish history. It is noteworthy that,

based on diverse oral traditions, I was able to reconstruct [The History of the Fulani Empire of Massina of the 18th Century](#). In a similar way, comparing oral traditions allowed my friend Boubou Hama of Niger to produce his voluminous works on the history and traditional knowledge of African people.

In oral civilization, speech engages man; speech IS man. Whence the profound respect for traditional stories bequeathed by the past. One is permitted to embellish their form or poetic phrasing, but their framework remains unchanged over the centuries, serving as a vehicle for the prodigious memory which is very characteristic of peoples in oral traditions. In a modern civilization, paper substitutes for speech. It is paper that engages man. But can one say with absolute certainty that the written source is more worthy of confidence than the oral source, continuously monitored by the traditional milieu?

At this point, it is useful to explain that in Africa, the side of things that is visible and apparent always corresponds to an invisible and hidden aspect which is like its source or principle. Just as the day emerges from the night, all things consist of a diurnal and a nocturnal aspect, a visible side and a hidden side. Indeed, each visible science always corresponds to a much

deeper science, theoretical and, one could say, esoteric, based on the fundamental conception of the unity of life and of the interrelation, within the fabric of this unity, of all the different levels of existence. Here there is a domain which, just because it is less immediately exploitable, does not mean that it is any less worthy of being closely examined and explored before the last depositories of this science disappear.

As we have seen, African knowledge is a global knowledge, a living knowledge, and it is because the old people are themselves the last depositories of this knowledge that they can be compared to vast libraries whose multiple shelves are connected by invisible links which constitute precisely this "science of the invisible", authenticated by the chains of transmission through initiation.

In the past, this knowledge was transmitted regularly from generation to generation by rites of initiation and various forms of traditional education. This regular transmission was interrupted because of an external, extra-African action: the impact of colonization. The colonial powers arrived with their technological superiority, their own methods and their own ideal of life, and did everything in their power to substitute their own way of life for that of the Africans. Just as one never seeds fallow ground,

the colonial powers were obliged to "clear" the African tradition to be able to plant their own tradition.

Thus from the outset the Western school began to do battle with the traditional African school and to hunt down the keepers of traditional knowledges. This was the **époque** when all healers were thrown in prison as "charlatans" or for "practicing medicine without a license." It was also the era when children were prevented from speaking their mother tongue in order to shield them from traditional influences, to such an extent that at school, a child who was caught speaking his mother tongue had to wear a board called a "symbol" on which was drawn the head of a donkey, and he was not allowed to eat lunch.

The seeds of this new tradition, once sown, have grown and borne fruit. It is for this reason why African youth, born of the Western school, have a pronounced tendency to live and to think "□ *'européenne'*", for which they cannot be reproached because they don't know any other way. The student always lives according to the rules of his or her school.

During the colonial period, transmission by initiation, which used to take place on a great holiday and at regular intervals, sought asylum by going underground. Little by little, the removal of children from their families had the

result that old people no longer found around them young people who were able to receive their teachings. Little by little, initiation left the cities and took refuge in the bush. But the final blow was delivered by the advent of an independence based exclusively on European ideas and ideologies. Whereas colonialism actually created skepticism and penetrated little into the countryside, the same European ideas, conveyed by modern political parties, mobilized the masses in even the farthest corners of the bush, so much so that the handing down of tradition almost couldn't find any place to be practiced any more.

At a time when diverse countries of the world, through the intermediation of UNESCO, devote money and effort to saving the great Nubian monuments threatened by the rising waters behind the Aswā High Dam, is it not more urgent still to save the extraordinary human culture and stock of knowledge accumulated over the course of millennia in these fragile monuments which are men, when the last depositories of this knowledge are in the process of disappearing?

Question 2.

One of the important problems that face Africa today is the linguistic problem. You are one of

the rare writers from the Sudan and Western Sahel to speak and write your mother tongue, Fulfulde, perfectly. Tell us a little about the problems surrounding the writing of this language and about African languages in general.

It is not known exactly how long Fulfulde has been written in Arabic characters. At any rate, this writing was never systematized. A definitive linguistic study performed in the Western way preliminary to establishing for each phoneme a precise character was never done, so writing varied with each region, if not with each *marabout* , since each one adopted his own system for writing certain phonemes. The result was that a typesetter or writer, not having memorized his text, could no longer read it after six months had passed. The only known exception is the Fouta Djallon region [1], where, thanks to the fact that writing has been practiced there for a long time, we are almost able re-read it ourselves, albeit with difficulty.

Before beginning to serve at I.F.A.N. (l'Institut Français d'Afrique Noire) in Dakar, where I concentrated on these problems, I had contacts with linguists such as Colonel Figaret, Gibert Vieillard and Gaden, who are great "Fulanists", i.e., specialists in the Fulani language. But each

one of them had his own way of transcribing this language, and the systems differed further according to whether they were created by French or English professors.

From this period onward, I took it to heart to work so that all Africa would have at its disposal, for any given idiom, an appropriate alphabet, elaborated taking into account the linguistic progress made by European specialists. For a long time the great difficulty lay in the fact that the colonial system of national education did not favor the preservation of ethnic languages and applied all its effort to replacing them with its own language. I described in my answer to the previous question the fate that awaited students who were caught speaking their mother tongue.

In the end, this paternalistic practice had a practical side that was highly beneficial for Africa. What with tribal rivalries, certainly no African language could have been imposed as the only language on the whole of Africa. A Bambara, for example, would not for anything in the world adopt the Fulani language as the language of culture, and vice versa, because for each of these peoples, it would mean abdicating their own personality for the benefit of another. The French language, however, being the language of power, was not embarrassed by these considerations and imposed its authority.

It was the same for English in the Anglophone countries.

Admittedly, the colonial language neither encouraged nor developed the idiosyncrasies of different peoples. On the other hand, it was able to create a linguistic unity which would have been difficult to realize by other means, so that my friend Felix Houphou^백Boigny and myself are able to communicate with each other thanks to the French language. If this language had not been there, we would be as foreign to each other as a Russian can be to a Senegalese!

Considering the unity created by the French language, which is, however, a foreign language, what I had in mind was to try to create linguistic unities for the ethnic groups spread across Africa. Let us take the case of the Fulani, for example. All the Fulani tribes, which are dispersed from Guinea as far as Eastern Africa, speak a common language. The cultural unity of their ethnic group could be realized if they had a single system of transcription, which could emphasize all the dialectical richness of the language and at the same time correct the differences that have arisen over the course of time with dispersion. The Fulani language could thus become one of the basic languages of culture. The same applies to Bambara, which also extends over a very large territory; for

Hausa, Songhai, etc.

Thus, by standardizing the writing of the principle languages of Africa, one could begin to create large ethnic units that spread out across diverse republics, since these ethnic groups extend over different countries. There would be unity in the diversity.

I must, however, strongly emphasize that my intention has never been to oppose the cultural and political use of the French language. For us, French a remarkable instrument of linguistic unity and communication with the world, providing us access to a world of universal scientific and economic perspectives. This is why I wish with all my heart the long life and success of "la francophonie" , the French-speaking community.

On the other hand, the rehabilitation of the principle African languages would make it possible to highlight the original tradition of each ethnic group, to think in its language, to collect traditions in its language without losing their flavor or their finer points as inevitably happens in translations which "are missing the salt" compared to the original.

This is why I asked UNESCO to reconsider, within the framework of its assistance to Africa and the struggle against illiteracy, the problem of

the transcription of African languages in a standardized alphabet with Latin characters, the latter being more widely used and more easily applicable to modern studies than Arabic.

For me it is a question of helping Africa preserve and develop its own personality, and allowing it to speak for itself. It is indeed up to Africans to speak about Africa to foreigners, and not up to foreigners, however knowledgeable they may be, to speak about Africa to Africans. As a Malian proverb says, "When a goat is present, one should not bleat in his place!" Indeed, they too often attribute intentions to us which are not ours. They interpret our customs or our traditions according to a logic which, though it may be logical, is not logical for us. Differences in psychology and understanding distort interpretations coming from outside.

Let us give an example: for a European, to look somebody directly in the eyes is a sign of frankness and honesty, whereas in Africa it is an impertinence. As a sign of respect, the African lowers the eyes, while the European looks right at you. In both cases, the objective is courtesy, but the means and the behavior differ. With us, to honor someone you take off your shoes. The Europeans remove their hats, and the ultimate in discourtesy, for them, is to keep one's hat on. When my friend Boubou Hama was introduced

for the first time to his "*commandant de cercle*" [2] as the best primary school teacher in Niger, he took off his shoes to honor him. Far from being touched, the *commandant de cercle* reproached him for this ridiculous mania for taking off his shoes when he had the insolence to keep his hat on!

The explanation and interpretation of African traditions must therefore be left to Africa itself without disregarding the remarkable work in this field done by certain high quality ethnologists.

Sooner or later, neglecting our languages would cut us off from our traditions and even modify the structure of our spirit. It would irreversibly amputate one of the riches of humanity a style of life deeply human, fraternal and balanced something that is increasingly rare in modern humanity.

After eliciting many smiles and much sarcasm, the idea I launched at UNESCO made its way little by little and found its culmination in 1966 with the Congress of Bamako organized by UNESCO. Representatives from the majority of West African nations gathered for the purpose of standardizing the transcription of African languages. Today, the majority of francophone West African states have adopted the alphabet conceived in Bamako and it has been officially

recognized by their governments.

Senegal was at the forefront in deciding that African languages would thenceforward be taught in the university. Certain African linguists who received a Western scientific education, such as Patience Diagne and Alfa Soo, to mention only two of them, focused their effort in this direction and have already completed important work. For my part, I have had published by UNESCO a Fulani initiation story (containing practical, psychological and esoteric teaching), which included both the original Fulani version (in the standardized alphabet) and a French translation.

"Why write African languages?" one may ask. Because only they allow us, insofar as they are tools for meditation, to penetrate the true soul of Africa. No matter how beautiful a translation, it will always be missing a "certain something" that results from the particularities of the original language the color, the configuration of the contents of its spirit, its conception of things and its manner of speaking about them.

The word is creative. It keeps man in his own nature. As soon as a man changes language, he changes state. He is cast in a different mold.

The Fulani are accustomed to saying that the individual is made up of three essential things:

his physical aspect, his speech, and his work (his trade). He can lose one or two of these three qualities without ceasing to be himself. But the day he loses the third, he becomes "someone else." He is no longer his ethnicity. The great African capitals are well acquainted with this type of "hybrid" man.

Of these three qualities, however, the essential quality is language. One knows, for example, of Bambaras who, upon losing their idiom, were so perfectly "Fulanicized" that they were mistaken for Fulani, and vice versa.

If I devote all my efforts to safeguarding the Fulani language in particular and African languages in general, it is precisely to avoid this depersonalization. Not out of chauvinism, but because the beauty of an oriental carpet comes from the variety of its colors. This also goes for humanity.

Question 3:

You are, with old Boubou Hama [3] of Niger, one of the founders of the Institute for Oral Tradition in Niamey. Would you introduce our readers to this great enterprise: the reasons for and date of its creation, its achievements, and the projects which relate to its possible expansion?

Shortly after Mali became independent, I was charged by the government of my country with reorganizing the Institut Français d'Afrique Noire (I.F.A.N.) Center in Koulouba-Bamako. I turned it into an "Institute for the Social Sciences" with the hope that its geographical location in Bamako would make it possible for this center to illuminate all of West Africa and to work in close collaboration with centers in these countries.

The various meetings and conferences held in Ibadan, Lagos, Accra, Abidjan, Bamako, Niamey, Timbuktu and Ouagadougou, in which the majority of the francophone and anglophone countries of West Africa participated, allowed us to agree on procedures for joint work. Based on the results of the work of these assemblies, UNESCO accepted the principle of taking oral traditions into account as historical sources for drafting the *General History of Africa* [4], editing currently in progress. In 1964, the General Assembly of UNESCO decided to include in its priority program assistance to national centers of research on oral traditions.

Unfortunately, because of political and economic circumstances, Mali was not able, at that time, to play the role which I had dreamed for her. Instead, thanks to the presence of the president of the National Assembly, Boubou Hama,

researcher, former director of the I.F.A.N. in Niamey, writer, poet, historian, philosopher and above all very eminent traditionalist, thanks also to the benevolent attitude of President Hamani Diori and his government, the Republic of Niger offered to launch, in addition to its own "National Center for Research and the Social Sciences" (formerly I.F.A.N.), a new "Regional Center for the Documentation of Oral Tradition" (C.R.D.T.O), invited to become an international African institution.

Soon I must undertake a round of visits to the governments of the West African states, financed in part by UNESCO, to obtain their support for this large regional Center, whose provisional seat is Niamey.

In the course of my last discussion with my friend, the President of the Republic Félix Houphouët Boigny, who was then Minister of Education of his country, I was able to see that he intended to attach great importance to research on, and to the use of, oral traditions, because they can contribute to a deeper understanding of the African soul as well as safeguard its identity, without neglecting, as I have always said, the scientific and technological progress which our times impose on humanity.

For its part, the government of Niger, with the

assistance of F.A.C. (a section of the United Nations), undertook the construction in Niamey of a vast building whose functional design and style were in harmony with the site, for a sum of 68 million francs C.F.A., to provide an adequate place of work for a regional center.

This Center has as its most important function the systematic and intensive collection, by personnel trained for this purpose, of oral traditions as sources of culture and vehicles of thought and African civilization, from the traditional depositories who are beginning to die off.

This collection should make it possible to deepen and disseminate our understanding of African cultures in an hour when all Africans feel the need to become fully conscious of their origins and their history in order to better direct their contemporary development. It should also allow the editors of the *General History of Africa* to take into account oral sources which have not yet been utilized.

The Regional Center (C.R.D.T.O.) also has as its objective:

- . The development of the scientific study of African languages for their use as a means of, and as subjects for, teaching, along with the elaboration of books, teaching materials,

and other works essential for this purpose.

This work falls under the heading of the literacy program in African languages;

- The development of the systematic employment of African languages in radio, television, cinema and theater;
- The publication of books, reviews and newspapers in African languages, as well as the translation of representative works from other cultures into African languages.

Since its creation, the Center not only organized a meeting of the directors of the various national centers in other countries to standardize their work, it also completed various projects, among them: providing training for sound recording technicians, making a very large number of sound recordings of the traditions of the various ethnic groups living in the Savanna, and producing a film about a Hausa storyteller.

Numerous publications are already finished, among them *The Way of Fulani Education*; *The Genealogical List of Gobir*, some of my own work, and a large number of collections of the historical traditions of ethnic groups in Niger, Mali, Cameroon, Nigeria, etc.

We also bring to your attention the provision of research grants to various nationals and aide for procuring hardware (especially sound recording equipment) for the national centers of other

countries.

Projects currently underway which conform to the objectives laid out above include the intensive pursuit of the collection of tradition, the creation of an Institute to provide services for the elimination of illiteracy and to disseminate elementary knowledge of hygiene, agriculture, and practical sciences, and work to promote the employment of African languages in the economic and cultural life of the population.

I believe it is useful to report that, for his part, President Boubou Hama, on his own initiative, has undertaken the task of salvaging manuscripts written in Arabic by African authors. Currently, this collection already numbers more than 1,200 very rare manuscripts from all over Africa.

To conclude, I express the hope that the heads of African states will reserve a warm welcome for this proposal for joint work which will be submitted to them. The enterprise is important, generous, and indispensable. It gives us the hope of putting new life into Africa, of bringing its past, its glories, and its values to light, and of allowing it finally to contribute its share to the cultural patrimony of humankind.

Question 4:

You are a Fulani writer, and very recently you published with *Classiques Africains* an initiation narrative, *Ka嵐ra* [5], in this language. Would you summarize this work for us and explain the meaning of its symbolism?

The educational life of the Fulani is made up of three great phases: the teaching and education of youth, extending from birth to 21 years of age; the teaching dispensed to adults between 21 and 42 years of age to deepen the knowledge they already have; and finally, beginning at age 43, the individual becomes a teacher in turn, and is obliged, until he is 63 years of age, to pass on that which he has received. After age 63, a man can either continue to teach or stop. In any event, he is considered to have duly fulfilled his role as a man.

Thus education is dispensed by the elders (the "old", a term which is far from being pejorative as it sometimes is in Europe). It can include a practical, hands-on component "out in the field" (herding, hunting, and sometimes even farming in areas where the Fulani do not have "rimaybes", agricultural servants). It also contains a very important oral component.

Teaching is not presented in a systematic way as it is in the modern West, i.e., in a curriculum of progressively ascending grades evenly distributed over time. Here, elementary, middle, and higher education are dispensed at the same time, depending on events and circumstances, and always constitute a lesson of language in action.

The sight of an event prompts the master to draw a lesson from it for his students according to their ability. For example, the sight of a caravan of tiny ants transporting a grasshopper will allow him to give a whole course, not only on the ant and the grasshopper, but also on the usefulness of solidarity and the great strength which is created by the union of small assembled forces. It is thus a matter of teaching by symbols and parables.

The initiation narrative *Ka~~嵐~~ra* is an example of precisely this type of teaching through symbols. In this tale, we are introduced to three heroes setting out on a voyage, or rather a quest, whose goal is the full realization of the individual achieved by piercing the mystery of things and of life. Indeed, man is considered capable of living in three states: a superficial, course state, completely external, called "the bark"; a middle state, already more refined, called "the wood"; and finally an essential, central state, called "the

heart".

Two of the three heroes in this story represent "the bark" and "the wood". They will not finish their voyage. One will be shed, like skin or bark, the other burned, like wood. Only the third, Hammadi, who represents "the heart", will arrive safe and sound, having victoriously passed the subtle tests scattered along his way. In the end, he will profit not only from his own voyage, but also from those of his two companions, recovering both the bark and the wood, thus reconstituting in himself the tree of knowledge. Each of these three travelers therefore symbolizes a state of our total being.

They undertake a voyage in a "subterranean" world, i.e., the world of significances hidden behind the appearance of things, the world of symbols, where everything has meaning, where everything speaks to one who knows how to hear. During this voyage, they encounter events or animals each of which is a symbol to be deciphered. There are thus eleven levels before arriving at the heart of "the country of Ka嵐ra", the center from which well up all the forces of life.

Among the symbols encountered and the teachings dispensed on their way, there is nothing which cannot be interpreted in view of its application to everyday life. Let us take for

example the chameleon which our travelers encounter in the course of their "descent" into the country of Ka嵐ra.

Like any symbol, this one has both a positive and a negative interpretation by reason of the dualism inherent in all things. As I said in my response to question number one, just as the day is composed of a dark face (the night) and a luminous face (the day), all things have two aspects, one diurnal and the other nocturnal.

In its auspicious or diurnal aspect, the chameleon represents an extremely prudent and sensible being, one who is skillful and whose ideals remain firmly in place. Indeed, the chameleon never turns his head to look to the right or to the left. Nobody can make him deviate from the direction he has taken. Only his eyes turn to look around him. Here the eyes symbolize the means which allow him, without turning away from his goal, to examine surrounding conditions. Moreover, in the interest of its evolution the chameleon takes on the color of the environment, i.e., it adapts to the conditions of the places it crosses through so as not to clash with them. It does this not out of hypocrisy, but wise prudence.

The chameleon does not get mixed up in dubious affairs. Indeed, he never takes a step except very carefully to see whether the ground

is going to give way under his feet. His prehensile [6] tail enables him to "cover his rear" and make sure he has something to fall back on. Indeed, he can balance his small body out in empty space as long as his tail remains solidly attached to a branch. His tongue, which is very long, allows him to feel out his prey before throwing himself on it, a symbol of the prudence of a man who does not act without due consideration, and who does not start something until he is sure of success. The chameleon says, "I send out my tongue to check out the lay of the land, while retaining the option of at least bringing it back in again if I am not able to bring home the prey." This admonition to prudence is addressed to everyone, but particularly to chiefs and kings so they do not imprudently engage the destiny of their people.

In his nocturnal, or negative aspect (negative in that a quality is lacking, just as darkness is lack of light), the chameleon symbolizes hypocrisy, sloth, apathy and stubbornness, while the eyes turning in all directions symbolize indiscretion.

At another point in their journey, our heroes encounter a bustard [7] with only one leg, flapping its wings [8]. They repeatedly fling themselves at it to try to catch it, each time in vain. Every time it escapes them. This incident symbolizes the struggle to "gain the world" and

the bustard symbolizes the material wealth one believes one can easily earn. Because it has only one leg and is in a bad way, one imagines that it is easy prey. You pounce to catch it, and each time it slips between your legs. Those who seek wealth or power, if they are friends at the beginning, always end up enemies, and fall down. Thus our three heroes knock heads and fall back on their rears. [9] The appetite for material gain induces them to start all over again, and they fall three times in a row because one is seldom able to benefit from a lesson the first time.

In the underground world of Ka嵐ra, all the events, animals, and symbols encountered are like mirrors which reflect back to man his own image from different angles. For the Fulani, as certainly for many other African traditions, natural entities provide the symbols for their teachings, and the world around them becomes like a large book which one ought to learn how to decipher.

When our three heroes arrive at the heart of the country of Ka嵐ra beyond the eleven symbolic steps, the Highest Power (actually Ka嵐ra, representative of Gu鯨, supreme and unknowable God) reveals some of his secrets to them and places at their disposal, for their return trip, some gold, that is to say, a means to power,

material as well as spiritual (the interpretation can play at various levels). Only Hammadi, the victorious hero, will demonstrate that one can do great and useful things with gold. His two companions will provide proof that a misused fortune, i.e., one used only for egotistical and personal ends, will become an instrument of ruin.

On another plane, this gold also represents knowledge can be used well or badly. It also symbolizes the great wisdom and nobility of man, the true nobility that permits a man in rags to stand before a man dressed in silk and not be timid. Gold is corrosion-proof; oxides cannot eat away at it. So it is for the soul of a man who has attained full interior realization. This is the man one calls "the complete man" (*neddo* in Fulani).

As a matter of fact, the return trip to the ordinary world of men represents the most significant phase of the journey for our three heroes. The special and decisive tests that await them are related to the *use* they make of their gold. Only Hammadi will pass the tests successfully, thanks to the counsel of a little old man in rags (who is none other than Ka嵐ra in disguise) to whom he agrees to give his gold in exchange for his teachings. He will return to the world of men, having gotten back not only his own gold, but also the gold of his two companions who died on

the way. Thus because he listened to the advice of an old man and did not do anything that was forbidden, Hammadi, without having sought it, earned in the end the nobility coveted by one of his companions and the wealth coveted by the other.

As we said, several levels of interpretation are possible for this tale, which has the property of being applicable to any circumstance in life to learn a lesson from it. Applying its symbols to the problems that preoccupy us here, one can say that when we accept the counsel of the old and refrain from doing what is forbidden, we will not abdicate the essence of our personality or make a *tabula rasa* of everything in the interest of totally foreign customs, since we have at home a legitimate foundation upon which we can build our society and our personality. According to a Malian proverb, "A piece of wood remains in the water in vain; it will never become a cañ [10]."

A country may well import foreign plants to adapt them to its soil if it wishes. It is indeed its duty to do everything to enhance the value of its soil so that it bears many plants and good fruit. The danger lies in wanting to change the ground, to put another in its place; in wanting, for example, to bring a Nordic soil to Africa to boost millet production. It is highly probable that

nothing very nourishing will come of it.

Let us find our ground, it will nourish us! And perhaps even offer its savory fruits to other nations that have lost the taste for them. Let us find our own African personality, and perhaps then we will be able to talk about African unity. Let us find ourselves, and perhaps then we will be able to extend to the foreign friend, no longer the hand of a beggar, but the hand of a brother.

Question 5.

Finally, in conclusion, what practical advice would you give young people who envision making a career in oral tradition?

Oral tradition is collected in the presence of the old, so the first thing I would advise young people is to learn how to approach the old people they want to visit. They should make inquiries about local customs in advance. Indeed, not all old people are approached in the same manner.

The common denominator is that, first and foremost, one must adopt a respectful attitude and present oneself as a student, not as an

expert.

Our young people must learn how to hide their curiosity as they do in the French schools, to listen with infinite patience to what seems at first sight to be nothing but the verbiage of old men. Old people never "bare all" right off the bat. They weigh and evaluate the person they are talking to in order to assess their real qualities.

One should listen to the remarks of the old from start to finish, without interrupting them with requests, questions, or by making comparisons to something else one already knows. One has to "put logic in one's pocket" and simply listen. It is only after having registered everything that they can, when the elder falls silent, or at the time of another interview, pose relevant questions or ask for explanations about passages that merit clarification.

One should never forget that people can achieve a common goal without taking the same road. It is all symbolism at the top of the mountain, which can be reached by different paths.

Therefore, one should not transform into a strict rule the signs of respect taught in Europe, which do not apply and can even be diametrically opposed to the way things are done here. We already referred, in our response to Question 2 about linguistics, to the fact that in the West, to look somebody in the eye is a sign of honesty

and frankness, whereas in Africa it is unqualified insolence. Never forget either that in Africa, we take off our shoes to honor someone, whereas the Europeans remove their hats. I do not mean by this that our young people should be strictly obliged to take off their shoes, only that when they see others do so, they should at least not laugh at them.

Laughter, while it constitutes an agreeable behavior during hours of recreation, becomes a reason to stop the lesson during teaching. You do not laugh when an old person is teaching. If you do, he stops talking.

In short, avoid smiles, meaningful glances, and noisy manifestations of surprise. Avoid showing off your own knowledge.

In Africa as everywhere else, is not the true scientific attitude that of the researcher who is able to forget what he knows in order to improve his chances of learning what he does not know?

ENDNOTES

1. *Marabout* is the Bambara term for Moslem clerics are Koranic teachers, and therefore able to read and write Arabic to a greater or

lesser extent. The Fouta Djallon region is located in the Guinea highlands southwest of Mali.

2. Mali was called the French Soudan during the colonial period. It was divided into administrative districts called "*cercles*", each administered by a "*commandant de cercle*". The French colonies in West Africa achieved independence in 1960.
3. "Old" is used here as an honorific.
4. The first eight volumes of *The General History of Africa* were published by Unesco in both French and English between 1981 and 1989. There are now at least 14 volumes. For more information on oral tradition in Mali, see B. Amadou Hampaté 1981. "The Living Tradition", *General History of Africa: Methodology and African Prehistory*, Vol. 1, J. Ki-Zerbo, ed. (Berkeley, CA: University of California Press and Unesco): 166-205.
5. Available in English: B. Amadou Hampaté 1988. *Kaŋra*. Translated by Daniel Whitman; with "Kings, sages, rogues the historical writings of Amadou Hampate Ba" by Whitman and an interview with Amadou Hampaté conducted in French at his home in Abidjan, Ivory Coast (1979). (Washington, D.C.: Three Continents Press). 159 p. Paperback \$12.50 from [amazon.com](https://www.amazon.com)
6. Adapted for seizing or grasping by wrapping

around.

7. Any of a family (Otididae) of large Old World and Australian game birds frequenting open, grassy regions.
8. "*battre de l'aile*", literally "beating the wings", means to be in a bad or shaky state.
9. "*tomber sur le dos de qn.*" means to attack, fall on somebody, or go for somebody; to jump down somebody's throat. Here they "*tomber à la renverse sur le dos,*" meaning they fall backward on their backsides, but if they ended up as enemies, one can imagine they also jumped down each other's throats.
10. An African crocodile.

Asar Imhotep

<http://www.asarimhotep.com>



| 26071|2008-06-02 05:14:56|Peter Gray|Re: Egypt planning DNA test for 3,500-year-old mummy|
Mahari,

I think you are referring to Kola Boof.

Peter

To: Ta_Seti@yahoogroups.com
From: mahari@myway.com
Date: Mon, 2 Jun 2008 00:21:38 +0000
Subject: [Ta_Seti] Re: Egypt planning DNA test for 3,500-year-old mummy

No question - as are a significant portion of Arabs which has been noted by the Sudanese woman who was adopted by black Americans and who had an encounter with Bin Laden. Her name escapes me at this moment.

HTP,
Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Tafari khumbaka wrote:

>
> Hawass is a racist.....
>
> Paul Kekai Manansala wrote: Funny how
Hawass refuses to release full DNA test information on grounds
of "national security."
>
> Regards,
> Paul Kekai Manansala
> ---
> Egypt planning DNA test for 3,500-year-old mummy By SALAH
NASRAWI |Associated Press Writer
> 4:36 PM CDT, May 29, 2008 CAIRO, Egypt - Egypt plans to
conduct a DNA test on a 3,500-year-old mummy to determine if it is
King Thutmose I, one of the most important pharaohs, the country's
chief archaeologist said Thursday.
>
> Zahi Hawass, Egypt's antiquities chief, said the DNA test and an X-
ray will be carried out on a mummy found at the site of ancient
Thebes on the west bank of the Nile, what is today Luxor's Valley of
the Kings, the Middle East News Agency reported.
>
> Hawass said a mummy on display in the Egyptian Museum that was
purported for many years to be Thutmose I was not actually the
ancient ruler's remains.
>
> Thutmose I was the third pharaoh of Egypt's 18th dynasty of
pharaohs. His reign is generally dated from 1506 to 1493 B.C.
>

- > He was succeeded by his son Thutmose II, who in turn was succeeded by Thutmose II's sister, Hatshepsut, ancient Egypt's most powerful female pharaoh.
- >
- > Egypt has acquired a \$5 million DNA lab, funded by the Discovery Channel, which has become a centerpiece of an ambitious plan to identify mummies and re-examine the royal mummy collection.
- >
- > The best way to obtain accurate results is from the DNA found in a cell's nucleus because it contains information from both parents. But mummy DNA is usually so deteriorated that the chances of finding usable nuclear DNA are slim.
- >
- > Hawass did not say what the mummy's DNA will be compared to in the attempt to identify it.
- >
- > Last year, Egypt started a DNA test on a female mummy to determine whether it is Queen Hatshepsut. The results were never made public.
- >
- > There is some secrecy surrounding Egypt's DNA testing of mummies.
- >
- > Hawass, the head of Egypt's Supreme Council of Antiquities, long refused to allow DNA testing on Egyptian mummies but accepted it recently on condition it would only be done by Egyptian experts.
- >
- > He has never disclosed full results of the examinations, sometimes on grounds of national security. Though Hawass has never explained the reasons for this, apparently there is concern the tests could cast doubt on the Egyptian lineage of the mummies.
- >
- > The DNA tests on the mummy will start Friday at the Egyptian Museum in Cairo after it is flown from Luxor. The mummy has remained in its tomb in the Valley of Kings since its discovery.
- >
- >
- >
- >
- >
- >
- >
- > Tafari-sudra, Khumbaka
- >

| 26072|2008-06-02 06:21:38|Tafari khumbaka|vids on ancient Kham|

Attachments :

<http://www.youtube.com/watch?v=i2zroftqJbs&NR=1>

click above

<http://www.youtube.com/watch?v=i2zroftqJbs&feature=related>

click above

those familiar with the persea tree and its place for the names of the book of life and its place for the Goddess Het-Hru(kundali) will see the caduceus especially in the sati III mdu piece it should be overlaid with the persea tree.....

disregard the word worship as it is used by people in vid and this is good material.



Tafari-sudra, Khumbaka

| 26073|2008-06-02 06:21:39|Tafari khumbaka|Re: Fwd: nabielogr sent you a video!|

yes(tu) he was a condescending son of a mother & father,(lol) , europeans are breaking many seals since champollion and the beauty of africa has them awed and in fear.

their ancestors with gall and intent terrorized , murdered and enslaved those they payed homage to and are the foundation of their rise in the world, ;the narrator should read black spark white fire

tafari 🙏

Mahari Mengistu wrote:

Thanks for the video. However, I found the narrator's account pedestrian, distorting and patronizing. I am thoroughly tired of hearing ignorant a-- white people give me misinformed renditions of Afrakan civilization. On the positive side, it's good to hear any kind of credit offered to ancient Afrakans. I'd just like to see a more wholistic account of Afrakans but that is asking too much because after all that's what we - all of us in the world - find ourselves suffering from now as a result of the West's non-wholistic view and approach to the world - from climate change to "you name it".

HTP,

Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Tafari khumbaka wrote:

>

>

>

> YouTube Service wrote: Subject: nabielogr sent you a video!

> From: YouTube Service

> To: tafari-sudra

> Date: Sun, 1 Jun 2008 07:50:11 -0700 (PDT)

>

> a:link, a:visited, a:active { color: #03C; } body, h1,

```
h2, h3 { font-family: Arial, sans-serif; color:
#000; } h1 { font-size: 24px; font-weight:
normal; } h2 { font-size: 18px; font-weight:
normal; } h3 { font-size: 14px; font-weight:
bold; } hr { margin-top: 10px; margin-bottom:
10px; height: 1px; color: #999; background-color:
#999; border: 0; } p, td, li { font-size: 13px;
line-height: 16px; color: #000; } .video_box { width:
120; border: 1px solid #CCC; padding: 5px; }
YouTube Broadcast Yourself?
> nabielogr wants to share a video with you watch
video
>
> Video Description Rescue Nubia
> Personal Message rescue nubia
> To respond to nabielogr, click here.
> Thanks,
> nabielogr
>
> Using YouTube
> YouTube Help
> Check the Help Center for answers to common questions.
> -----
> Your Account Settings
> To change your preferences, settings, or personal info, go to
the 'My Account' section.
> -----
> Email Notifications
> To change or cancel email notifications from YouTube, go to the
Email Options section of your Profile.
> -----
> Report Spam Email
> If this is a spam email, please report it.
>
> 2008 YouTube, Inc.
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>
>
>
> Tafari-sudra, Khumbaka
>
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Tafari-sudra, Khumbaka

| 26074|2008-06-02 06:22:02|Jerry Royce Sampson|FYI: "100 Poets Project 08" Looking for Talented Poets for Internet|

FYI: "100 Poets Project 08" Looking for Talented Poets for Internet Showcase

Greetings,

"100 Poets Project 08" is an unplugged and unedited show for the performers of the arts. We're looking for poets to perform via the Internet on our Internet Radio Show.

The performance will be recorded and unedited, and will be launched to a group audio player on our web page to iRockTalkRadio.com for On-demand 24/7 programming.

iRockTalkRadio.com has over a quarter million listeners world-wide. Heavy in Africa, Asia, and the UK.

Please request additional information, so you can be our next Super Star Poet on "100 Poets Project SpotLight".

web link: <http://irocktalkradio.com>

Peace & Blessings,

Brandon Royce
www.iRockTalkRadio.com
410-581-8100

| 26075|2008-06-02 06:22:17|Joe Cockrum III|Re: RESPONSE TO GODDESS ISIS.|

I plan to subscribe to that group (afrikangodsoftherealm). My name's Joe L. Cockrum III (better known as Third) from San Antonio, TX where I still reside, 26 years of age and African-American. I agree that the Goddess (Isis, Nut) was worshipped before the God. And true it was Isis/Aset who birthed Horus/Heru. Aleister Crowley mentioned 3 aeons. The first Aeon being the Aeon of Isis, (Rule of The Goddess) the material ignores the spiritual, the second being the Aeon of Osiris, (Rule of The God) which is of suffering and death, the spiritual strives to ignore the material. Now the 3rd aeon, the Aeon of Horus, (Union of The God and Goddess) the aeon where mankind (Man and Wo-Man) recognizes their own divinity within, their own will and realize we're all stars, as the goddess Nuit/Nut says, "I am within you and outside of you." (Microcosm and Macrocosm) I'm part of a Khemetic group called Siaion of Truth. I study Thelema as well. I've been identified as having a Horus connection. See I was born on the day of the sun (Sunday) during the hour of the moon (23:10/11:10 p.m.). I have this book called "Morals and Dogma" by Albert Pike. According to Albet Pike (who quotes Plutarch) he states that the Egyptians (Khemetans) regarded Osiris as the Sun and Isis as the Moon. Since I was born on the day of the sun and hour of the moon which is a union of the two resulted me (Heru).

Forevermore,

Third~G

~Sic Luceat Lux~

" Every man and woman is a star..."- Liber Al Vel Legis 1,3

--- On **Sun, 6/1/08, Shu Tefnut** wrote:

From: Shu Tefnut
Subject: [Ta_Seti] RESPONSE TO GODDESS ISIS.
To: afrikanunity_ofharlem@yahoo.com, "HERU BENNU AMEN RA" , "Eugene Bennett" , bnyee@googlegroups.com, dr.garaia@africanidea.org, friends@templehealing.com, GatherTheFires@yahoogroups.com, happilynaturalday@yahoogroups.com, hndsupport@gmail.com, "Terry Howcott" , luv4self_network@yahoogroups.com, mwananchi@yahoogroups.com, NABSE@yahoogroups.com, nnabakyaala.afrika@gmail.com, openyourthirdeye@yahoo.com, smaitawi@yahoogroups.com, Ta_Seti@yahoogroups.com, thanubian2@yahoo.com, trueblackness@yahoogroups.com
Date: Sunday, June 1, 2008, 12:22 PM

--- On Sat, 5/31/08, shutefnut <shutefnut@yahoo.com> wrote:

From: shutefnut <shutefnut@yahoo.com>
Subject: Re: THE CONCEPT OF THE GODDESS EXISTED BEFORE THE CONCEPT OF THE GOD DID.
To:goddess_isis_loving@yahoo.com
Date: Saturday, May 31, 2008, 6:00 AM

HOTEP!

Great Goddess you are an inspiration to us all, who have read you words. You are so omnipotent in your selection of teaching. I am a humble student of our legacy who knows in his hart the value of the words you speak. continue to doTHE GREAT WORK YOU WERE ORDAINED TO DO. Every time you open your mouth and speak your thoughts(THOTH) , I feel at home in the universe. For I am not of this world, I'm only having a human experience. Again thank you for your tireless and unwavering dedication to the conscious awakening of our people.

P.S. I started the group Afrikan Gods of The Realm a few months ago and I'm still trying to learn how to manage it. Hopefully the changes I have made will make a difference.

HERU BENNU AMEN RA.

| 26076|2008-06-02 12:17:12|Vernessa McVay|Re: Fwd: THE CONCEPT OF THE GODDESS EXISTED BEFORE THE CONCEPT OF TH|

I agree.

"The black woman is the meteor that's coming to this earth!" -- Kola Boof

--- On Sun, 6/1/08, Mahari Mengistu <mahari@myway.com> wrote:

> From: Mahari Mengistu <mahari@myway.com>
> Subject: [Ta_Seti] Re: Fwd: THE CONCEPT OF THE GODDESS EXISTED BEFORE THE
CONCEPT OF THE GOD DID.

> To: Ta_Seti@yahoogroups.com

> Date: Sunday, June 1, 2008, 7:37 PM

> >>7. I don't owe no black woman an apology and
> they don't owe me any.

> <<

>

> I think that makes the writer a brotha - if it matters.

> I think that all the points are "on point" but I

> think that out of

> respect an apology to our brothas and sistas would be

> appropriate and

> good just to let them know that we care if we somewhat hurt
> them.

> And I've not doubt that we all (certainly almost all)

> have

> unnecessarily hurt a brother or sister unwittingly because

> we live in

> such a totally crazy social environment. One wise man said

> that

> we "are mesmerized" by our mortal existence which

> goes to the point

> that the "ignorant don't know they are

> ignorant" and the "molded

> don't know they have been molded".

> An apology just might nudge the brother or sister into a

> different

> perspective on his/her existence.

> HTP,

> Mahari

>

> --- In Ta_Seti@yahoogroups.com, Shu Tefnut

> wrote:

> >

> > Thank you my sis-Star, you are as brilliant as, the

> star Sirius.

> >

> >

> > The concept of the Goddess existed before the concept
> of the God did
> >
> > <http://destee.com/forums/showthread.php?t=54335>
> >
> > 1. I do not know what Kemetic text anyone has been
> reading but a
> serious study will reveal that the concept of the Goddess
> existed
> before the concept of the God did. Furthermore, in the text
> we will
> see that it was the Goddess who gave immaculate conception
> or a so
> called virgin birth to the God. So if anyone has any text
> where some
> male God is giving birth to themselves I advise further
> study.
> >
> >
> > 2. This concept of an "INDEPENDENT WOMAN" is
> also a bunch of
> garbage. Independent of what, of who? That's not our
> history, culture
> or legacy so where did we get that? Ain't no African
> woman or man
> trying to be independent of each other anywhere in our
> story...do the
> research. Abnormal conditions might produce the appearance
> of a so
> called "independent black woman" but
> psychologically, emotionally,
> spiritually and physically it's not a natural reality.
> I don't know
> of any black women anywhere who does not want a black man!
> Now when
> we start throwing in un-natural conditions and other issues
> that can
> cloud and affect her perception or outlook on men in
> general, that
> becomes a different issue.
> >
> > 3. Ida B. Wells, Susan b. Anthony, Gwendolyn Brooks and
> others were
> victims as we all are of a European male dominated
> structure which of
> course had an affect upon them on many levels. Almost all

- > European
- > feminist are lesbians without a doubt...and as such, the
- > feminist
- > movement spearheaded by white women was in fact a lesbian
- > movement
- > also even though it was actually one to get from under the
- > oppression
- > of white men initially. How and why our women got into it
- > is beyond
- > me because black men were not oppressing black women. Then
- > again,
- > many of us were within the home as we modeled ourselves
- > after white
- > men as we were molded to do.
- > >
- > > 4. Do black women or men owe each other an apology?
- > Hell no !! What
- > are we apologizing for....for being a victim? Here we are
- > apologizing
- > for being purposely molded to be other than self.
- > Apologizing for
- > being purposely divided and pitted against each other by
- > our same
- > historic oppressor. Apologizing for being mis-educated and
- > of being a
- > Willie Lynch victim. Apologizing for being brainwashed into
- > white
- > structured religions that said "this or that is how we
- > should treat
- > each other" when it was all an
- > "Anti-African" reality that was never
- > designed for our unity, love, spiritual growth or family
- > structure.
- > >
- > > 5. So now we are at the point where we actually think
- > or feel that
- > the victim should apologize to the other victim for being a
- > victim,
- > huh? That's insanity. I want yall to think about this
- > and think real
- > hard. When Harriet Tubman said: "I could have freed a
- > lot more if I
- > could have convinced them that they were
- > slaves"....that is mind
- > blowing!! Here are people being treated like dogs, fed
- > worse than

- > dogs, being worked from sun up till sun down, being beat
- > with the
- > whip, being raped, sodomized and killed at will....and she
- > had a
- > problem trying to convince them that they were slaves, that
- > something
- > wasn't right??? If she had a problem with that, then
- > Garvey, Malcome,
- > Martin and others today really got problems convincing our
- > so called
- > intellectually sophisticated people that something
- > isn't right.
- > >
- > > 6. So here we are in circa 2008, still victims of
- > religions that
- > aren't ours...that we didn't start, that never
- > existed until the
- > white man printed some books...and that we can't see as
- > a vestige and
- > instrument of slavery, of spiritual, social, economic and
- > mental
- > control that still does not empower anyone except the
- > creators of
- > those systems. Still victims of "DIVIDE AND
- > CONQUER". We can't see
- > that we're all still in need of healing and that post
- > traumatic slave
- > syndrome is in full swing while we fake ourselves out
- > claiming we are
- > free. I have an audio on my site by Dr. Amos Wilson who
- > I'm sure
- > everyone probably knows about in terms of who he is, but if
- > you get
- > the chance, stop by and listen to that.
- > >
- > > 7. I don't owe no black woman an apology and they
- > don't owe me any.
- > What we owe ourselves is determination, spirit and love to
- > TRY and
- > reclaim the essence of who and what we are as a people as
- > we attempt
- > to grow together and to reconnect the dots of our existence
- > as a
- > people. VICTIMS OWE EACH OTHER NOTHING....if anything, we
- > owe our
- > oppressor something....and that's the idea and fact

> that we are
 > refusing to be victims anymore!! Remember, an ignorant
 > person
 > (someone who doesn't know) does not know they were
 > ignorant until
 > they come up out of it...likewise, a molded person does not
 > know that
 > they were molded until the mold is broken....and neither
 > requires an
 > apology.
 > >
 > > ONE LOVE !!!
 > >
 > >
 > > Religion and spirituality is like trying to mix oil
 > and water
 > together...it don't go. One is free, one locks you
 > down. One is the
 > original the other is a creation. One is based upon
 > development and
 > the other upon man made rules. <http://keitascorner.net/>
 > >
 > >
 > > Thu May 29, 2008 10:14 pm
 > >
 > > Show Message Option
 > > _____
 > >
 > > goddess Isis
 > goddess_isis...
 > > Offline
 > > Send Email
 > >
 > >
 > > Forward Message #103888 of 103897 < Prev | Next
 > >
 > >
 | 26077|2008-06-02 12:55:40|Asar Imhotep|Re: Aspects of African Civilization (person, culture,
 religion) Amad|
 Thanks Bro. Clyde

I think this scholar needs to studied a lot more by the layman. He illuminates a lot that we study.

clyde winters wrote:

You were right.
Clyde

--- On **Mon, 6/2/08, Asar Imhotep** wrote:

From: Asar Imhotep
Subject: [Ta_Seti] Aspects of African Civilization (person, culture, religion) Amadou Hampate Ba
To: ta_seti@yahoogroups .com
Date: Monday, June 2, 2008, 1:43 AM

(Felt the forum could benefit from this article)

Amadou Hampat頂□h2>

Aspects of African Civilization (Person, Culture, Religion)

Translated by Susan B. Hunt

**Originally published in French as
[Aspects de la civilisation africaine](#): personne,
culture, religion
Paris: Pr鳥nce africaine, 1972.**

Chapter 2

**Remarks on Culture:
Wisdom and the Linguistic Question in Black
Africa**

This chapter is in the form of a questionnaire

elaborated by Sylla Yoro at the request of the
Ivoirian daily *Fraternité* ~~de~~ *Abidjan*.

Question 1.

Your name is forever connected to a sentence which the intellectuals are in the habit of quoting in the course of their conversations: "In Africa, when an old person dies, it is a library that burns." Would you develop this image for our readers?

When I was appointed to the executive council of UNESCO, I was given the mission of speaking to Europeans about African tradition as culture. This was difficult because the Western tradition had established once and for all that where there is no writing, there is no culture. The result was that when I proposed for the first time to take oral traditions into account as historical sources and sources of culture, I didn't provoke anything but smiles. Some people even asked sardonically what African traditions could possibly have to offer Europe! To one interlocutor who asked me one day, "What indeed can we obtain from Africa?" I remember answering: "Laughter, which you have lost." Perhaps today one could add as well: a certain human dimension, which modern technological civilization is in the process of

erasing.

The fact of not having a literature does not prevent Africa from having a past and a knowledge. As my teacher Tierno Bokar says: "Writing is one thing and knowledge is another thing. Writing is a photograph of knowledge, but it is not knowledge itself. Knowledge is a light which is in man. It is the heritage that consists of everything the ancestors have been able to know. This they transmit to us in seminal form, just as the potential for a baobab tree is contained in its seed."

Of course, this knowledge inherited and transmitted by word of mouth can either develop or wither away. It develops wherever there exist centers of initiation and young people to receive that formation. It is lost wherever initiation disappears.

African knowledge is immense, varied, and covers all aspects of life. The "knower" is never a "specialist" . He is a generalist. For example, the same old man knows as much about pharmacopoeia, "earth sciences" (the agricultural or medicinal properties of different kinds of soil), and "the science of water" as he does about astronomy, cosmogony, psychology, etc. It is therefore possible to speak of a single "science of life" conceived as a whole, in which everything is related, interdependent and interactive.

In Africa, everything is "History" [*Histoire*]. The great History of life is made up of sections which are, for example, the history of soils and waters (geography), the history of plants (botany and pharmacopoeia) , the history of "the threads in the bowels of the earth" (mineralogy) , the history of the stars (astronomy, astrology), the history of waters, etc.

These knowledges are always concrete and tend toward practical uses.

Knowledges have an order. One begins at the bottom, that is to say, with beings and things that are less developed or less animated when compared to man, and ascends upwards toward man. The earth, considered as "navel" of the world, is the principal habitat of three sorts of beings, or three modes or manifestations of life:

- 1. At the bottom of the ladder, one finds inanimate beings, called "mutes", whose language is thought to be hidden, being incomprehensible or inaudible to ordinary mortals. This is the world of all that lies on the surface of the earth (sand, water, etc.) or in its interior (minerals, metals, etc.).**
- 2. Next come "animate immobile" beings. These are living things that do not move about from place to place. They are plants that are able to extend and spread out their branches in space,**

but whose stem or trunk cannot move.

3. Finally, "mobile animate beings", from the most minuscule of animals to man, including all classes of animals.

Each of these categories is subdivided into three groups:

1. Among mute inanimate beings, one finds solid, liquid and gaseous (literally: "smoking") inanimates.
2. Among immobile animate objects, one finds creeping plants, climbing plants, and plants that stand vertically, the latter constituting the highest class.
3. Mobile animate beings include land animals (among them animals without bones, those that shed their skin, etc., and animals with bones), aquatic animals and flying animals.

These nine classes of beings correspond to specific moments in the educational process, but these modules are not necessarily successive or progressive. Education is connected to life and dispensed according to the circumstances that present themselves. If, for example, a serpent suddenly leaps out of the bush, this will provide an opportunity for the old master to give a lesson about the serpent. His discourse will vary depending on whether his listeners are children or adults. He could speak about the legends of the

serpent, or remedies which can cure its bite. If he is surrounded by children, he will very gladly elaborate on the harm a serpent can do so they will learn to be careful.

The study of the earth, the waters, the atmosphere, and all that they contain insofar as they are manifestations of life constitutes the ensemble of human knowledge bequeathed by tradition. But the greatest of all these "histories", the most developed, the most significant, is the history of man himself, who is at the summit of "mobile animate beings".

It is the knowledge of man and the application of this knowledge in practical life that makes man a "superior" being on the ladder of living things. But one can only say this about man if he is in the state of "neddaaku" (Fulani/Peul) or of "maayaa" (Bambara), that is to say, in a fully human state.

The history of man includes, on the one hand, the great myths of the creation of man and of his appearance on earth, including the significance of the place which he occupies in the fabric of the universe, the role which he ought to play (essentially the role of axis of equilibrium) , and his relation to the forces of life which surround him and live in him. It includes, on the other hand, the history of the great ancestors, innumerable educational and initiation stories and symbolic

tales, and finally, history pure and simple, including the great royal traditions, the historical chronicles, the epics, etc.

Tradition transmitted orally is so precise and so rigorous that one can, with various kinds of cross checking, reconstruct the great events of centuries past in the minutest detail, especially the lives of the great empires or the great men who distinguish history. It is noteworthy that, based on diverse oral traditions, I was able to reconstruct [The History of the Fulani Empire of Massina of the 18th Century](#).

In a similar way, comparing oral traditions allowed my friend Boubou Hama of Niger to produce his voluminous works on the history and traditional knowledge of African people.

In oral civilization, speech engages man; speech IS man. Whence the profound respect for traditional stories bequeathed by the past. One is permitted to embellish their form or poetic phrasing, but their framework remains unchanged over the centuries, serving as a vehicle for the prodigious memory which is very characteristic of peoples in oral traditions. In a modern civilization, paper substitutes for speech. It is paper that engages man. But can one say with absolute certainty that the written source is more worthy of confidence than the oral source, continuously monitored by the traditional milieu?

At this point, it is useful to explain that in Africa, the side of things that is visible and apparent always corresponds to an invisible and hidden aspect which is like its source or principle. Just as the day emerges from the night, all things consist of a diurnal and a nocturnal aspect, a visible side and a hidden side. Indeed, each visible science always corresponds to a much deeper science, theoretical and, one could say, esoteric, based on the fundamental conception of the unity of life and of the interrelation, within the fabric of this unity, of all the different levels of existence. Here there is a domain which, just because it is less immediately exploitable, does not mean that it is any less worthy of being closely examined and explored before the last depositories of this science disappear.

As we have seen, African knowledge is a global knowledge, a living knowledge, and it is because the old people are themselves the last depositories of this knowledge that they can be compared to vast libraries whose multiple shelves are connected by invisible links which constitute precisely this "science of the invisible", authenticated by the chains of transmission through initiation.

In the past, this knowledge was transmitted regularly from generation to generation by rites of initiation and various forms of traditional education. This regular transmission was interrupted because of an external, extra-African

action: the impact of colonization. The colonial powers arrived with their technological superiority, their own methods and their own ideal of life, and did everything in their power to substitute their own way of life for that of the Africans. Just as one never seeds fallow ground, the colonial powers were obliged to "clear" the African tradition to be able to plant their own tradition.

Thus from the outset the Western school began to do battle with the traditional African school and to hunt down the keepers of traditional knowledges. This was the ~~é~~poque when all healers were thrown in prison as "charlatans" or for "practicing medicine without a license." It was also the era when children were prevented from speaking their mother tongue in order to shield them from traditional influences, to such an extent that at school, a child who was caught speaking his mother tongue had to wear a board called a "symbol" on which was drawn the head of a donkey, and he was not allowed to eat lunch.

The seeds of this new tradition, once sown, have grown and borne fruit. It is for this reason why African youth, born of the Western school, have a pronounced tendency to live and to think "□ 'européenne", for which they cannot be reproached because they don't know any other way. The student always lives according to the

rules of his or her school.

During the colonial period, transmission by initiation, which used to take place on a great holiday and at regular intervals, sought asylum by going underground. Little by little, the removal of children from their families had the result that old people no longer found around them young people who were able to receive their teachings. Little by little, initiation left the cities and took refuge in the bush. But the final blow was delivered by the advent of an independence based exclusively on European ideas and ideologies. Whereas colonialism actually created skepticism and penetrated little into the countryside, the same European ideas, conveyed by modern political parties, mobilized the masses in even the farthest corners of the bush, so much so that the handing down of tradition almost couldn't find any place to be practiced any more.

At a time when diverse countries of the world, through the intermediation of UNESCO, devote money and effort to saving the great Nubian monuments threatened by the rising waters behind the Aswan High Dam, is it not more urgent still to save the extraordinary human culture and stock of knowledge accumulated over the course of millennia in these fragile monuments which are men, when the last depositories of this knowledge

are in the process of disappearing?

Question 2.

One of the important problems that face Africa today is the linguistic problem. You are one of the rare writers from the Sudan and Western Sahel to speak and write your mother tongue, Fulfulde, perfectly. Tell us a little about the problems surrounding the writing of this language and about African languages in general.

It is not known exactly how long Fulfulde has been written in Arabic characters. At any rate, this writing was never systematized. A definitive linguistic study performed in the Western way preliminary to establishing for each phoneme a precise character was never done, so writing varied with each region, if not with each *marabout* , since each one adopted his own system for writing certain phonemes. The result was that a typesetter or writer, not having memorized his text, could no longer read it after six months had passed. The only known exception is the Fouta Djallon region [1], where, thanks to the fact that writing has been practiced there for a long time, we are almost able re-read it ourselves, albeit with difficulty.

Before beginning to serve at I.F.A.N. (l'Institut Français d'Afrique Noire) in Dakar, where I concentrated on these problems, I had contacts with linguists such as Colonel Figaret, Gibert Vieillard and Gaden, who are great "Fulanists", i.e., specialists in the Fulani language. But each one of them had his own way of transcribing this language, and the systems differed further according to whether they were created by French or English professors.

From this period onward, I took it to heart to work so that all Africa would have at its disposal, for any given idiom, an appropriate alphabet, elaborated taking into account the linguistic progress made by European specialists. For a long time the great difficulty lay in the fact that the colonial system of national education did not favor the preservation of ethnic languages and applied all its effort to replacing them with its own language. I described in my answer to the previous question the fate that awaited students who were caught speaking their mother tongue.

In the end, this paternalistic practice had a practical side that was highly beneficial for Africa. What with tribal rivalries, certainly no African language could have been imposed as the only language on the whole of Africa. A Bambara, for example, would not for anything in the world adopt the Fulani language as the language of

culture, and vice versa, because for each of these peoples, it would mean abdicating their own personality for the benefit of another. The French language, however, being the language of power, was not embarrassed by these considerations and imposed its authority. It was the same for English in the Anglophone countries.

Admittedly, the colonial language neither encouraged nor developed the idiosyncrasies of different peoples. On the other hand, it was able to create a linguistic unity which would have been difficult to realize by other means, so that my friend Felix Houphouët Boigny and myself are able to communicate with each other thanks to the French language. If this language had not been there, we would be as foreign to each other as a Russian can be to a Senegalese!

Considering the unity created by the French language, which is, however, a foreign language, what I had in mind was to try to create linguistic unities for the ethnic groups spread across Africa. Let us take the case of the Fulani, for example. All the Fulani tribes, which are dispersed from Guinea as far as Eastern Africa, speak a common language. The cultural unity of their ethnic group could be realized if they had a single system of transcription, which could emphasize all the dialectical richness of the language and at the same time correct the differences that have arisen over

the course of time with dispersion. The Fulani language could thus become one of the basic languages of culture. The same applies to Bambara, which also extends over a very large territory; for Hausa, Songhai, etc.

Thus, by standardizing the writing of the principle languages of Africa, one could begin to create large ethnic units that spread out across diverse republics, since these ethnic groups extend over different countries. There would be unity in the diversity.

I must, however, strongly emphasize that my intention has never been to oppose the cultural and political use of the French language. For us, French a remarkable instrument of linguistic unity and communication with the world, providing us access to a world of universal scientific and economic perspectives. This is why I wish with all my heart the long life and success of "la francophonie" , the French-speaking community.

On the other hand, the rehabilitation of the principle African languages would make it possible to highlight the original tradition of each ethnic group, to think in its language, to collect traditions in its language without losing their flavor or their finer points as inevitably happens in translations which "are missing the salt" compared to the original.

This is why I asked UNESCO to reconsider, within the framework of its assistance to Africa and the struggle against illiteracy, the problem of the transcription of African languages in a standardized alphabet with Latin characters, the latter being more widely used and more easily applicable to modern studies than Arabic.

For me it is a question of helping Africa preserve and develop its own personality, and allowing it to speak for itself. It is indeed up to Africans to speak about Africa to foreigners, and not up to foreigners, however knowledgeable they may be, to speak about Africa to Africans. As a Malian proverb says, "When a goat is present, one should not bleat in his place!" Indeed, they too often attribute intentions to us which are not ours. They interpret our customs or our traditions according to a logic which, though it may be logical, is not logical for us. Differences in psychology and understanding distort interpretations coming from outside.

Let us give an example: for a European, to look somebody directly in the eyes is a sign of frankness and honesty, whereas in Africa it is an impertinence. As a sign of respect, the African lowers the eyes, while the European looks right at you. In both cases, the objective is courtesy, but the means and the behavior differ. With us, to honor someone you take off your shoes. The Europeans

remove their hats, and the ultimate in discourtesy, for them, is to keep one's hat on. When my friend Boubou Hama was introduced for the first time to his "*commandant de cercle*" [2] as the best primary school teacher in Niger, he took off his shoes to honor him. Far from being touched, the *commandant de cercle* reproached him for this ridiculous mania for taking off his shoes when he had the insolence to keep his hat on!

The explanation and interpretation of African traditions must therefore be left to Africa itself ? without disregarding the remarkable work in this field done by certain high quality ethnologists.

Sooner or later, neglecting our languages would cut us off from our traditions and even modify the structure of our spirit. It would irreversibly amputate one of the riches of humanity ? a style of life deeply human, fraternal and balanced ? something that is increasingly rare in modern humanity.

After eliciting many smiles and much sarcasm, the idea I launched at UNESCO made its way little by little and found its culmination in 1966 with the Congress of Bamako organized by UNESCO. Representatives from the majority of West African nations gathered for the purpose of standardizing the transcription of African languages. Today, the majority of francophone West African states have

adopted the alphabet conceived in Bamako and it has been officially recognized by their governments.

Senegal was at the forefront in deciding that African languages would thenceforward be taught in the university. Certain African linguists who received a Western scientific education, such as Patience Diagne and Alfa Soo, to mention only two of them, focused their effort in this direction and have already completed important work. For my part, I have had published by UNESCO a Fulani initiation story (containing practical, psychological and esoteric teaching), which included both the original Fulani version (in the standardized alphabet) and a French translation.

"Why write African languages?" one may ask. Because only they allow us, insofar as they are tools for meditation, to penetrate the true soul of Africa. No matter how beautiful a translation, it will always be missing a "certain something" that results from the particularities of the original language ? the color, the configuration of the contents of its spirit, its conception of things and its manner of speaking about them.

The word is creative. It keeps man in his own nature. As soon as a man changes language, he changes state. He is cast in a different mold.

The Fulani are accustomed to saying that the individual is made up of three essential things: his physical aspect, his speech, and his work (his trade). He can lose one or two of these three qualities without ceasing to be himself. But the day he loses the third, he becomes "someone else." He is no longer his ethnicity. The great African capitals are well acquainted with this type of "hybrid" man.

Of these three qualities, however, the essential quality is language. One knows, for example, of Bambaras who, upon losing their idiom, were so perfectly "Fulanicized" that they were mistaken for Fulani, and vice versa.

If I devote all my efforts to safeguarding the Fulani language in particular and African languages in general, it is precisely to avoid this depersonalization. Not out of chauvinism, but because the beauty of an oriental carpet comes from the variety of its colors. This also goes for humanity.

Question 3:

You are, with old Boubou Hama [3] of Niger, one of the founders of the Institute for Oral Tradition in Niamey. Would you introduce our readers to this great enterprise: the reasons for and date of its

creation, its achievements, and the projects which relate to its possible expansion?

Shortly after Mali became independent, I was charged by the government of my country with reorganizing the Institut Français d'Afrique Noire (I.F.A.N.) Center in Koulouba-Bamako. I turned it into an "Institute for the Social Sciences" with the hope that its geographical location in Bamako would make it possible for this center to illuminate all of West Africa and to work in close collaboration with centers in these countries.

The various meetings and conferences held in Ibadan, Lagos, Accra, Abidjan, Bamako, Niamey, Timbuktu and Ouagadougou, in which the majority of the francophone and anglophone countries of West Africa participated, allowed us to agree on procedures for joint work. Based on the results of the work of these assemblies, UNESCO accepted the principle of taking oral traditions into account as historical sources for drafting the *General History of Africa* [4], editing currently in progress. In 1964, the General Assembly of UNESCO decided to include in its priority program assistance to national centers of research on oral traditions.

Unfortunately, because of political and economic

circumstances, Mali was not able, at that time, to play the role which I had dreamed for her. Instead, thanks to the presence of the president of the National Assembly, Boubou Hama, researcher, former director of the I.F.A.N. in Niamey, writer, poet, historian, philosopher and above all very eminent traditionalist, thanks also to the benevolent attitude of President Hamani Diori and his government, the Republic of Niger offered to launch, in addition to its own "National Center for Research and the Social Sciences" (formerly I.F.A.N.), a new "Regional Center for the Documentation of Oral Tradition" (C.R.D.T.O), invited to become an international African institution.

Soon I must undertake a round of visits to the governments of the West African states, financed in part by UNESCO, to obtain their support for this large regional Center, whose provisional seat is Niamey.

In the course of my last discussion with my friend, the President of the Republic Félix Houphouët Boigny, who was then Minister of Education of his country, I was able to see that he intended to attach great importance to research on, and to the use of, oral traditions, because they can contribute to a deeper understanding of the African soul as well as safeguard its identity, without neglecting, as I have always said, the

scientific and technological progress which our times impose on humanity.

For its part, the government of Niger, with the assistance of F.A.C. (a section of the United Nations), undertook the construction in Niamey of a vast building whose functional design and style were in harmony with the site, for a sum of 68 million francs C.F.A., to provide an adequate place of work for a regional center.

This Center has as its as its most important function the systematic and intensive collection, by personnel trained for this purpose, of oral traditions as sources of culture and vehicles of thought and African civilization, from the traditional depositories who are beginning to die off.

This collection should make it possible to deepen and disseminate our understanding of African cultures in an hour when all Africans feel the need to become fully conscious of their origins and their history in order to better direct their contemporary development. It should also allow the editors of the *General History of Africa* to take into account oral sources which have not yet been utilized.

The Regional Center (C.R.D.T.O.) also has as its objective:

- The development of the scientific study of African languages for their use as a means of, and as subjects for, teaching, along with the elaboration of books, teaching materials, and other works essential for this purpose. This work falls under the heading of the literacy program in African languages;
- The development of the systematic employment of African languages in radio, television, cinema and theater;
- The publication of books, reviews and newspapers in African languages, as well as the translation of representative works from other cultures into African languages.

Since its creation, the Center not only organized a meeting of the directors of the various national centers in other countries to standardize their work, it also completed various projects, among them: providing training for sound recording technicians, making a very large number of sound recordings of the traditions of the various ethnic groups living in the Savanna, and producing a film about a Hausa storyteller.

Numerous publications are already finished, among them *The Way of Fulani Education*; *The Genealogical List of Gobir*, some of my own work, and a large number of collections of the historical traditions of ethnic groups in Niger, Mali,

Cameroon, Nigeria, etc.

We also bring to your attention the provision of research grants to various nationals and aide for procuring hardware (especially sound recording equipment) for the national centers of other countries.

Projects currently underway which conform to the objectives laid out above include the intensive pursuit of the collection of tradition, the creation of an Institute to provide services for the elimination of illiteracy and to disseminate elementary knowledge of hygiene, agriculture, and practical sciences, and work to promote the employment of African languages in the economic and cultural life of the population.

I believe it is useful to report that, for his part, President Boubou Hama, on his own initiative, has undertaken the task of salvaging manuscripts written in Arabic by African authors. Currently, this collection already numbers more than 1,200 very rare manuscripts from all over Africa.

To conclude, I express the hope that the heads of African states will reserve a warm welcome for this proposal for joint work which will be submitted to them. The enterprise is important, generous, and indispensable. It gives us the hope of putting new life into Africa, of bringing its past, its glories, and its values to light, and of allowing it finally to

contribute its share to the cultural patrimony of humankind.

Question 4:

You are a Fulani writer, and very recently you published with *Classiques Africains* an initiation narrative, *Ka 𞤅𞤲𞤸𞤸* [5], in this language. Would you summarize this work for us and explain the meaning of its symbolism?

The educational life of the Fulani is made up of three great phases: the teaching and education of youth, extending from birth to 21 years of age; the teaching dispensed to adults between 21 and 42 years of age to deepen the knowledge they already have; and finally, beginning at age 43, the individual becomes a teacher in turn, and is obliged, until he is 63 years of age, to pass on that which he has received. After age 63, a man can either continue to teach or stop. In any event, he is considered to have duly fulfilled his role as a man.

Thus education is dispensed by the elders (the "old", a term which is far from being pejorative as it sometimes is in Europe). It can include a practical, hands-on component "out in the field" (herding, hunting, and sometimes even farming in

areas where the Fulani do not have "rimaybes", agricultural servants). It also contains a very important oral component.

Teaching is not presented in a systematic way as it is in the modern West, i.e., in a curriculum of progressively ascending grades evenly distributed over time. Here, elementary, middle, and higher education are dispensed at the same time, depending on events and circumstances, and always constitute a lesson of language in action.

The sight of an event prompts the master to draw a lesson from it for his students according to their ability. For example, the sight of a caravan of tiny ants transporting a grasshopper will allow him to give a whole course, not only on the ant and the grasshopper, but also on the usefulness of solidarity and the great strength which is created by the union of small assembled forces. It is thus a matter of teaching by symbols and parables.

The initiation narrative *Ka嵐ra* is an example of precisely this type of teaching through symbols. In this tale, we are introduced to three heroes setting out on a voyage, or rather a quest, whose goal is the full realization of the individual achieved by piercing the mystery of things and of life. Indeed, man is considered capable of living in three states: a superficial, course state, completely external, called "the bark"; a middle state, already more

refined, called "the wood"; and finally an essential, central state, called "the heart".

Two of the three heroes in this story represent "the bark" and "the wood". They will not finish their voyage. One will be shed, like skin or bark, the other burned, like wood. Only the third, Hammadi, who represents "the heart", will arrive safe and sound, having victoriously passed the subtle tests scattered along his way. In the end, he will profit not only from his own voyage, but also from those of his two companions, recovering both the bark and the wood, thus reconstituting in himself the tree of knowledge. Each of these three travelers therefore symbolizes a state of our total being.

They undertake a voyage in a "subterranean" world, i.e., the world of significances hidden behind the appearance of things, the world of symbols, where everything has meaning, where everything speaks to one who knows how to hear. During this voyage, they encounter events or animals each of which is a symbol to be deciphered. There are thus eleven levels before arriving at the heart of "the country of Ka嵐ra", the center from which well up all the forces of life.

Among the symbols encountered and the teachings dispensed on their way, there is nothing which cannot be interpreted in view of its application to everyday life. Let us take for example the

chameleon which our travelers encounter in the course of their "descent" into the country of Ka嵐ra.

Like any symbol, this one has both a positive and a negative interpretation by reason of the dualism inherent in all things. As I said in my response to question number one, just as the day is composed of a dark face (the night) and a luminous face (the day), all things have two aspects, one diurnal and the other nocturnal.

In its auspicious or diurnal aspect, the chameleon represents an extremely prudent and sensible being, one who is skillful and whose ideals remain firmly in place. Indeed, the chameleon never turns his head to look to the right or to the left. Nobody can make him deviate from the direction he has taken. Only his eyes turn to look around him. Here the eyes symbolize the means which allow him, without turning away from his goal, to examine surrounding conditions. Moreover, in the interest of its evolution the chameleon takes on the color of the environment, i.e., it adapts to the conditions of the places it crosses through so as not to clash with them. It does this not out of hypocrisy, but wise prudence.

The chameleon does not get mixed up in dubious affairs. Indeed, he never takes a step except very carefully to see whether the ground is going to give

way under his feet. His prehensile [6] tail enables him to "cover his rear" and make sure he has something to fall back on. Indeed, he can balance his small body out in empty space as long as his tail remains solidly attached to a branch. His tongue, which is very long, allows him to feel out his prey before throwing himself on it, a symbol of the prudence of a man who does not act without due consideration, and who does not start something until he is sure of success. The chameleon says, "I send out my tongue to check out the lay of the land, while retaining the option of at least bringing it back in again if I am not able to bring home the prey." This admonition to prudence is addressed to everyone, but particularly to chiefs and kings so they do not imprudently engage the destiny of their people.

In his nocturnal, or negative aspect (negative in that a quality is lacking, just as darkness is lack of light), the chameleon symbolizes hypocrisy, sloth, apathy and stubbornness, while the eyes turning in all directions symbolize indiscretion.

At another point in their journey, our heroes encounter a bustard [7] with only one leg, flapping its wings [8]. They repeatedly fling themselves at it to try to catch it, each time in vain. Every time it escapes them. This incident symbolizes the struggle to "gain the world" and the bustard symbolizes the material wealth one believes one can easily earn.

Because it has only one leg and is in a bad way, one imagines that it is easy prey. You pounce to catch it, and each time it slips between your legs. Those who seek wealth or power, if they are friends at the beginning, always end up enemies, and fall down. Thus our three heroes knock heads and fall back on their rears. [9] The appetite for material gain induces them to start all over again, and they fall three times in a row because one is seldom able to benefit from a lesson the first time.

In the underground world of Ka嵐ra, all the events, animals, and symbols encountered are like mirrors which reflect back to man his own image from different angles. For the Fulani, as certainly for many other African traditions, natural entities provide the symbols for their teachings, and the world around them becomes like a large book which one ought to learn how to decipher.

When our three heroes arrive at the heart of the country of Ka嵐ra beyond the eleven symbolic steps, the Highest Power (actually Ka嵐ra, representative of Gu鯨, supreme and unknowable God) reveals some of his secrets to them and places at their disposal, for their return trip, some gold, that is to say, a means to power, material as well as spiritual (the interpretation can play at various levels). Only Hammadi, the victorious hero, will demonstrate that one can do great and useful

things with gold. His two companions will provide proof that a misused fortune, i.e., one used only for egotistical and personal ends, will become an instrument of ruin.

On another plane, this gold also represents knowledge can be used well or badly. It also symbolizes the great wisdom and nobility of man, the true nobility that permits a man in rags to stand before a man dressed in silk and not be timid. Gold is corrosion-proof; oxides cannot eat away at it. So it is for the soul of a man who has attained full interior realization. This is the man one calls "the complete man" (*neddo* in Fulani).

As a matter of fact, the return trip to the ordinary world of men represents the most significant phase of the journey for our three heroes. The special and decisive tests that await them are related to the *use* they make of their gold. Only Hammadi will pass the tests successfully, thanks to the counsel of a little old man in rags (who is none other than Ka嵐ra in disguise) to whom he agrees to give his gold in exchange for his teachings. He will return to the world of men, having gotten back not only his own gold, but also the gold of his two companions who died on the way. Thus because he listened to the advice of an old man and did not do anything that was forbidden, Hammadi, without having sought it, earned in the end the nobility coveted by one of his companions and the wealth

coveted by the other.

As we said, several levels of interpretation are possible for this tale, which has the property of being applicable to any circumstance in life to learn a lesson from it. Applying its symbols to the problems that preoccupy us here, one can say that when we accept the counsel of the old and refrain from doing what is forbidden, we will not abdicate the essence of our personality or make a *tabula rasa* of everything in the interest of totally foreign customs, since we have at home a legitimate foundation upon which we can build our society and our personality. According to a Malian proverb, "A piece of wood remains in the water in vain; it will never become a cañ [10]."

A country may well import foreign plants to adapt them to its soil if it wishes. It is indeed its duty to do everything to enhance the value of its soil so that it bears many plants and good fruit. The danger lies in wanting to change the ground, to put another in its place; in wanting, for example, to bring a Nordic soil to Africa to boost millet production. It is highly probable that nothing very nourishing will come of it.

Let us find our ground, it will nourish us! And perhaps even offer its savory fruits to other nations that have lost the taste for them. Let us find our own African personality, and perhaps then we will

be able to talk about African unity. Let us find ourselves, and perhaps then we will be able to extend to the foreign friend, no longer the hand of a beggar, but the hand of a brother.

Question 5.

Finally, in conclusion, what practical advice would you give young people who envision making a career in oral tradition?

Oral tradition is collected in the presence of the old, so the first thing I would advise young people is to learn how to approach the old people they want to visit. They should make inquiries about local customs in advance. Indeed, not all old people are approached in the same manner.

The common denominator is that, first and foremost, one must adopt a respectful attitude and present oneself as a student, not as an expert.

Our young people must learn how to hide their curiosity as they do in the French schools, to listen with infinite patience to what seems at first sight to be nothing but the verbiage of old men. Old people never "bare all" right off the bat. They weigh and evaluate the person they are talking to in order to

assess their real qualities.

One should listen to the remarks of the old from start to finish, without interrupting them with requests, questions, or by making comparisons to something else one already knows. One has to "put logic in one's pocket" and simply listen. It is only after having registered everything that they can, when the elder falls silent, or at the time of another interview, pose relevant questions or ask for explanations about passages that merit clarification.

One should never forget that people can achieve a common goal without taking the same road. It is all symbolism at the top of the mountain, which can be reached by different paths. Therefore, one should not transform into a strict rule the signs of respect taught in Europe, which do not apply and can even be diametrically opposed to the way things are done here. We already referred, in our response to Question 2 about linguistics, to the fact that in the West, to look somebody in the eye is a sign of honesty and frankness, whereas in Africa it is unqualified insolence. Never forget either that in Africa, we take off our shoes to honor someone, whereas the Europeans remove their hats. I do not mean by this that our young people should be strictly obliged to take off their shoes, only that when they see others do so, they should at least not

laugh at them.

Laughter, while it constitutes an agreeable behavior during hours of recreation, becomes a reason to stop the lesson during teaching. You do not laugh when an old person is teaching. If you do, he stops talking.

In short, avoid smiles, meaningful glances, and noisy manifestations of surprise. Avoid showing off your own knowledge.

In Africa as everywhere else, is not the true scientific attitude that of the researcher who is able to forget what he knows in order to improve his chances of learning what he does not know?

ENDNOTES

- 1. *Marabout* is the Bambara term for Moslem clerics are Koranic teachers, and therefore able to read and write Arabic to a greater or lesser extent. The Fouta Djallon region is located in the Guinea highlands southwest of Mali.**
- 2. Mali was called the French Soudan during the colonial period. It was divided into administrative districts called "*cercles*", each administered by a "*commandant de cercle*".**

The French colonies in West Africa achieved independence in 1960.

3. "Old" is used here as an honorific.
4. The first eight volumes of *The General History of Africa* were published by Unesco in both French and English between 1981 and 1989. There are now at least 14 volumes. For more information on oral tradition in Mali, see B□ Amadou Hampaté1981. "The Living Tradition", *General History of Africa: Methodology and African Prehistory*, Vol. 1, J. Ki-Zerbo, ed. (Berkeley, CA: University of California Press and Unesco): 166-205.
5. Available in English: B□ Amadou Hampaté1988. *Ka 嵐ra*. Translated by Daniel Whitman; with "Kings, sages, rogues ? the historical writings of Amadou Hampate Ba" by Whitman and an interview with Amadou Hampaté頂□ onducted in French at his home in Abidjan, Ivory Coast (1979). (Washington, D.C.: Three Continents Press). 159 p. Paperback \$12.50 from [amazon.com](https://www.amazon.com)
6. Adapted for seizing or grasping by wrapping around.
7. Any of a family (Otididae) of large Old World and Australian game birds frequenting open, grassy regions.
8. "*battre de l'aile*", literally "beating the wings", means to be in a bad or shaky state.
9. "*tomber sur le dos de qn.*" means to attack, fall

on somebody, or go for somebody; to jump down somebody's throat. Here they "*tomber a renverse sur le dos*," meaning they fall backward on their backsides, but if they ended up as enemies, one can imagine they also jumped down each other's throats.

10. An African crocodile.

Asar Imhotep
<http://www.asarimhotep.com>



| 26078|2008-06-02 14:04:27|Mahari Mengistu|SLAVERY IN THE WORLD OF ISLAM - BOOK REVIEW|



[Elie B. Smith](#)

Bio

Book review: Slavery within the Islamic world -- the forbidden truth
(L' esclavage en Terre d'Islam: un tabou bien gardé 禁言)

June 02, 2008 07:16 AM

By Elie Smith

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Mahari

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14:30:09|cristofori
whitakara|Re: SLAVERY
IN THE WORLD OF

ISLAM - BOOK REVIEW|

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--- On **Mon, 6/2/08, Mahari Mengistu** wrote:

From: Mahari Mengistu

Subject: [Ta_Seti] SLAVERY IN THE WORLD OF ISLAM - BOOK REVIEW

To: Ta_Seti@yahoogroups.com

Date: Monday, June 2, 2008, 5:04 PM



[Elie B. Smith](#)

Bio

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HTP,

Mahari

| 26080|2008-06-02 14:47:07|Mahari Mengistu|Re: SLAVERY IN THE WORLD OF ISLAM - BOOK REVIEW|

You're welcome.

HTP,

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> Date: Monday, June 2, 2008, 5:04 PM

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> ===

> HTP,

> Mahari

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| 26081|2008-06-02 17:06:05|Mahari Mengistu|Re: Egypt planning DNA test for 3,500-year-old mummy|

Yes. And thank you.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, Peter Gray wrote:

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> Mahari,

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> I think you are referring to Kola Boof.

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> Peter

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> To: Ta_Seti@...: mahari@...: Mon, 2 Jun 2008 00:21:38 +0000Subject: [Ta_Seti] Re: Egypt planning DNA test for 3,500-year-old mummy

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> No question - as are a significant portion of Arabs which has been noted by the Sudanese woman who was adopted by black Americans and who had an encounter with Bin Laden. Her name escapes me at this moment.HTP,Mahari--- In Ta_Seti@yahoogroups.com, Tafari khumbaka wrote:>> Hawass is a racist.....> > Paul Kekai

Manansala wrote: Funny how Hawass refuses to release full DNA test information on grounds of "national security."> >

Regards,> Paul Kekai Manansala> ---> Egypt planning DNA test for 3,500-year-old mummy By SALAH NASRAWI |Associated Press Writer > 4:36

PM CDT, May 29, 2008 CAIRO, Egypt - Egypt plans to conduct a DNA test on a 3,500-year-old mummy to determine if it is King Thutmose I, one

of the most important pharaohs, the country's chief archaeologist said Thursday.> > Zahi Hawass, Egypt's antiquities chief, said the

DNA test and an X-ray will be carried out on a mummy found at the site of ancient Thebes on the west bank of the Nile, what is today

Luxor's Valley of the Kings, the Middle East News Agency reported.> >

Hawass said a mummy on display in the Egyptian Museum that was purported for many years to be Thutmose I was not actually the

ancient ruler's remains.> > Thutmose I was the third pharaoh of

Egypt's 18th dynasty of pharaohs. His reign is generally dated from

1506 to 1493 B.C. > > He was succeeded by his son Thutmose II, who in turn was succeeded by Thutmose II's sister, Hatshepsut, ancient

Egypt's most powerful female pharaoh.> > Egypt has acquired a \$5

million DNA lab, funded by the Discovery Channel, which has become a centerpiece of an ambitious plan to identify mummies and re-examine

the royal mummy collection.> > The best way to obtain accurate results is from the DNA found in a cell's nucleus because it contains

information from both parents. But mummy DNA is usually so deteriorated that the chances of finding usable nuclear DNA are

slim.> > Hawas did not say what the mummy's DNA will be compared to

in the attempt to identify it.> > Last year, Egypt started a DNA test

on a female mummy to determine whether it is Queen Hatshepsut. The

results were never made public.> > There is some secrecy surrounding

Egypt's DNA testing of mummies.> > Hawass, the head of Egypt's

Supreme Council of Antiquities, long refused to allow DNA testing on

Egyptian mummies but accepted it recently on condition it would only

be done by Egyptian experts.> > He has never disclosed full results

of the examinations, sometimes on grounds of national security.

Though Hawass has never explained the reasons for this, apparently

there is concern the tests could cast doubt on the Egyptian lineage

of the mummies.> > The DNA tests on the mummy will start Friday at

the Egyptian Museum in Cairo after it is flown from Luxor. The mummy

has remained in its tomb in the Valley of Kings since its discovery.>

> > > > > > Tafari-sudra,Khumbaka>

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> Make every e-mail and IM count. Join the i'm Initiative from Microsoft.

> http://im.live.com/Messenger/IM/Join/Default.aspx?source=EML_WL
> MakeCount

>

| 26082|2008-06-02 20:06:30|Michael Bayman|Economic Development Through Trade|

From: Amexem-Moor-Empire: Imperial-Broadcasting-Agency: Staff

Unto:All-Moors (Declared/Undeclared)/Aboriginals

Re: New-video-link from the **Amexem-Moor-Empire:**
Imperial-Broadcasting-Agency

I.S.L.A.M.:

On the behalf of the **Amexem-Moor-Empire:** Constitutional-Monarch, His-Imperial-Majesty:
Emperor: An-Anu-El: Bey and the entire: **Amexem-Moor-Empire:** National-Collective, peace,
much-joy, good-health, and prosperity unto you and your family.

By the presenting of the link-below unto the all of the **Amexem-Moor-Empire:**

National-Collective with the including of the all of the houses of the Moors/our-kith and kindred
by the order from the **Amexem-Moor-Empire:** Imperial-Broadcasting-Agency: Operations-
Director, Distinguished-Noble: Seti-Hotep: Bey.

<http://www.youtube.com/watch?v=v1axm1GCRFA>

>Of the dispatching by the **Amexem-Moor-Empire:** Imperial-Broadcasting-Agency: Staff

| 26083|2008-06-02 20:06:51|Tafari khumbaka|Re: [SmaiTawi] Color, Controversy and DNA|
i think both Gates and Watson are not friends of africentric thought

all and all i liked the article, the part about the guy who injected himself and got an erection was
using a form of melatonin..... he was looking for a way to get a tan formula on the market and
was using melatoin from reindeer, his product if im not mistaken is levitra
tafari

Shquestra@hotmail.com wrote:

The Root

Your friend, shquestra, wants you to check out this article:

Color, Controversy and DNA

| PERSONAL MESSAGE



Tafari-sudra,Khumbaka

| 26084|2008-06-02 23:08:56|neocush@yahoo.com|Color, Controversy and DNA|

Your friend, Maurice Humphrey, wants you to check out this article:
Color, Controversy and DNA

PERSONAL MESSAGE

"The science of racism", it NEVER ENDS !!!!!!!

| 26085|2008-06-03 06:14:13|Shu Tefnut|When God Was a Woman.|

When God Was a Woman

an amazing book

© 2008 Tefnut

When God Was a Woman by Merlin Stone



This page is about the most fascinating book I have ever read; a book that is a must-read for all women, as well as anyone who wants to know the truth. In the beginning, God was a woman. Though I am not a religious person, the book is extremely interesting to me for its sociological and gender role revelations.



A description of this book: The question most pressing - perhaps the one that has most insistently caused this book to come into being - is this: What effect did the worship of the female deity actually have upon the status of women in the cultures in which She was extolled? In this book, archeologically documented, is the story of the religion of the Goddess. Known by many names - Astarte, Isis, Ishtar, among others - she reigned supreme in the Near and Middle East. Worshipped for fertility, she was revered as the wise creator and the one source of universal order. Under her, women's roles differed markedly from those in patriarchal Judeo-Christian cultures. Women bought and sold property, traded in the marketplace, and the inheritance of title and property was passed from mother to daughter. How and when did the change in our perception of God (and woman) come about? By documenting the wholesale rewriting of myth and religious dogmas, the author reveals a very ancient conspiracy: the patriarchal re-imaging of the Goddess as a

Warning This attachment cannot be displayed. The file may have been moved, renamed, or deleted, verify that the file points to the correct file and location.

10

The linked image cannot be displayed. The file may have been moved, renamed, or deleted. Verify that the link points to the correct file and location.

This site is about amazing women:

and the power of all women

Related Websites:

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The linked average current is displayed. The file may have been moved, renamed, or deleted, verify that the file points to the correct file and location.

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**WHEN
GOD
WAS A
WOMAN**

The dramatic appearance of the female deity in the Bible. Includes the 100th Anniversary of the 19th Amendment.

Here is a linkto purchase this book.

please visit my [bookstore](#) for other titles

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Thank you for visiting this website.
Please use the contact form on the main page
and tell me what you think about it.

Amy Brown

| 26086|2008-06-03 07:20:38|Divine Allah|Re: Aspects of African Civilization (person, culture, religion) Amad|

Thank you for this contribution. Peace.

Divine Ruler Equality Allah

| 26087|2008-06-03 07:30:18|Divine Allah|Re: [SmaiTawi] Fwd: THE CONCEPT OF THE GODDESS EXISTED BEFORE THE CO|

Peace and HTPW. I disagree. The Fundamental particle that arose out of the sea of ground state harmonic oscillators, Nu (Nu is NOT a feminine word) was Ra Atem, MALE.

The NTR and NTRW does not mean "gods", they are just Elements of Nature, Man and Woman also being Elements of Nature. Now from my perspective, the Black Man is

God, Supreme Being or Ra, and the Black Woman is Earth or Het Heru, the Home of God or the Black Man. Most will "publicly disagree" but in practice and private, it is most people's reality,

that is, those who live in Civilization or a Civilized way of life. If the people of the Nile Valley really advocated a "goddess first" worship as most claim, then why wasn't the female AS

PROMINENT

in terms of EXECUTIVE OFFICES of the Society? Peace.

Divine Ruler Equality Allah

(NwTW NB KK RH)

The Nation of Gods and Earths

On Fri, May 30, 2008 at 1:39 PM, Shu Tefnut <shutefnut@yahoo.com> wrote:

Thank you my sis-Star, you are asbrilliantas, the star Sirius.


The concept of the Goddess existed before the concept of the God did

<http://destee.com/forums/showthread.php?t=54335>

1. I do not know what Kemetic text anyone has been reading but a serious study will reveal that the concept of the Goddess existed before the concept of the God did. Furthermore, in the text we will see that it was the Goddess who gave immaculate conception or a so called virgin birth to the God. So if anyone has any text where some male God is giving birth to themselves I advise

Thu
May 29, 2008
10:14pm

 Show
Message
Option

goddess IsIs
goddess_isis...
 Offline

further study.

 [Send Email](#)

2. This concept of an "INDEPENDENT WOMAN" is also a bunch of garbage. Independent of what, of who? That's not our history, culture or legacy so where did we get that? Ain't no African woman or man trying to be independent of each other anywhere in our story...do the research. Abnormal conditions might produce the appearance of a so called "independent black woman" but psychologically, emotionally, spiritually and physically it's not a natural reality. I don't know of any black women anywhere who does not want a black man! Now when we start throwing in un-natural conditions and other issues that can cloud and affect her perception or outlook on men in general, that becomes a different issue.

3. Ida B. Wells, Susan b. Anthony, Gwendolyn Brooks and others were victims as we all are of a European male dominated structure which of course had an affect upon them on many levels. Almost all European feminist are lesbians without a doubt...and as such, the feminist movement spearheaded by white women was in fact a lesbian movement also even though it was actually one to get from under the oppression of white men initially. How and why our women got into it is beyond me because black men were not oppressing black women. Then again, many of us were within the home as we modeled ourselves after white men as we were molded to do.

4. Do black women or men owe each other an apology? Hell no !! What are we apologizing for....for being a victim? Here we are apologizing for being purposely molded to be other than self. Apologizing for being purposely divided and pitted against each other by our same historic

oppressor. Apologizing for being mis-educated and of being a Willie Lynch victim. Apologizing for being brainwashed into white structured religions that said "this or that is how we should treat each other" when it was all an "Anti-African" reality that was never designed for our unity, love, spiritual growth or family structure.

5. So now we are at the point where we actually think or feel that the victim should apologize to the other victim for being a victim, huh? That's insanity. I want yall to think about this and think real hard. When Harriet Tubman said: "I could have freed a lot more if I could have convinced them that they were slaves"....that is mind blowing!! Here are people being treated like dogs, fed worse than dogs, being worked from sun up till sun down, being beat with the whip, being raped, sodomized and killed at will....and she had a problem trying to convince them that they were slaves, that something wasn't right??? If she had a problem with that, then Garvey, Malcome, Martin and others today really got problems convincing our so called intellectually sophisticated people that something isn't right.

6. So here we are in circa 2008, still victims of religions that aren't ours...that we didn't start, that never existed until the white man printed some books...and that we can't see as a vestige and instrument of slavery, of spiritual, social, economic and mental control that still does not empower anyone except the creators of those systems. Still victims of "DIVIDE AND CONQUER". We can't see that we're all still in need of healing and that post traumatic slave syndrome is in full swing while we fake ourselves out claiming we are free. I have an audio on my site by Dr. Amos Wilson who I'm sure everyone probably knows about in terms of who he is, but if you get the chance, stop by and listen to that.

7. I don't owe no black woman an apology and they don't owe me any. What we owe ourselves is determination, spirit and love to TRY and reclaim the essence of who and what we are as a people as we attempt to grow together and to reconnect the dots of our existence as a people. VICTIMS OWE EACH OTHER NOTHING....if anything, we owe our oppressor something....and that's the idea and fact that we are refusing to be victims anymore!! Remember, an ignorant person (someone who doesn't know) does not know they were ignorant until they come up out of it...likewise, a molded person does not know that they were molded until the mold is broken....and neither requires an apology.

ONE LOVE !!!

Religion and spirituality is like trying to mix oil and water together...it don't go. One is free, one locks you down. One is the original the other is a creation. One is based upon development and the other upon man made rules.

<http://keitascorner.net/>

Reply

Forward

Message #103888 of 103897 <Prev> <Next>

| 26088|2008-06-03 08:56:59|Tafari khumbaka|Re: When God Was a Woman.|

Attachments :

read it a while back, it is a good book check out the golden bough for a deeper look of the consequence of having any 1 idea of God as a standard or if u can find it my own lecture tape called the spiritual significance of circumcision....

if u see god as woman or man i think ya missing the boat,,,,,,the 1st emanation would have to be singular or equally bi-unal seems the ancient Khama-u got that part right and their use of the equanimity of the sexes as partners is unique too the ancient world though ancient the most modern-scientific essay couldn't be more rational.

many times the ancient Kham-u got too patriarchal or too patrilineal (in Ksh to matrilineal at times) but looking at their entire history they seem always to struggle with sitting the balance . that they obviously tried to balance male and female attributes in their governmental policies is a admiral quality only millenia later copied or aped at in modern society

It was my own meditations and reflections on the MahaVidya's that i saw the quality of the great mother as God in indus-kush the blacks had a matrilineal-matriarchial system .

such a system just like a patriarchial system inheirantly demeans the opposite sex and keeps its opposite marginal, this is true of the amazons of the ancient afghan steppes and the stories of the lesbos of ancient greece

I have a great funnest and deep history to the Maha-Vidya of Hindiya(hindigo) many lifetimes there perhaps but equality of the balancing of the sexes in the halls of smai-tau that is where the perfection of the Qbl or tetragrammaton/ took place in recorded history.

check out also

women that run with the wolves.

by clarissa pinkola estes

the origin and history of consciousness

erich neumann

tafari 🍌

sent with a attachment.

Shu Tefnut wrote:

When God Was a Woman

an amazing book


When God Was a Woman
by Merlin Stone



This page is about the most fascinating book I have ever read; a book that is a must-read for all women, as well as anyone who wants to know the truth. In the beginning, God was a woman. Though I am not a religious person, the book is extremely interesting to me for its sociological and gender role revelations.



A description of this book: The question most pressing - perhaps the one that has most insistently caused this book to come into being - is this: What effect did the worship of the female deity actually have upon the status of women in the cultures in which She was extolled? In this book, archeologically documented, is the story of the religion of the Goddess. Known by many names - Astarte, Isis, Ishtar, among others - she reigned supreme in the Near and Middle East. Worshipped for fertility, she was revered as the wise creator and the one source of universal order. Under her, women's roles differed markedly from those in patriarchal Judeo-Christian cultures. Women bought and sold property, traded in the marketplace, and the inheritance of title and property was passed from mother to daughter. How

and when did the change in our perception of God (and woman) come about? By documenting the wholesale rewriting of myth and religious dogmas, the author reveals a very ancient conspiracy: the patriarchal re-imaging of the Goddess as a wanton, depraved figure. This is the portrait that laid the foundation for one of culture's greatest shams - the legend of Adam and fallen Eve. It is time to bring the facts about the early female religions to light. They have been hidden away too long. The facts in this book will help you understand the earliest development of Judaism, Christianity, and Islam and their reactions to the female religions and customs that preceded them. With these facts, you will be able to understand how these reactions led to the political attitudes and historical events that occurred as these male-oriented religions were forming - attitudes and events that played a major part in formulating the image of women during and since those times.



Let's clear away the centuries of confusion and misunderstanding. When the ancient sources of the gender stereotyping of today are better understood, the myth of the Garden of Eden will no longer be able to haunt us! "This book will change the way you look at history and, perhaps, the way you perceive organized religions." - A reader.



**This site is about amazing women;
their brilliance, talent, and passion;
and the power of all women
to be amazing.**

Related Websites:



[Goddesses of Ancient Egypt](#)



[Women and Gender in the Ancient
World](#)



[Goddess Worship](#)



[Back to Amazing Women](#)



[Here is a link](#) to purchase this book.
Please visit my [bookstore](#) for other titles!



**Thank you for visiting this website.
Please use the contact form on the main page
and tell me what you think about it.**

Amy Brown



Tafari-sudra, Khumbaka

| 26089|2008-06-03 08:58:32|Ferg|Re: SLAVERY IN THE WORLD OF ISLAM - BOOK REVIEW|

I find it hard to come to terms with a dogma that brutally supports the enslavement of human beings. It is utterly distasteful especially when the dogma accepts the institution of slavery and includes multiple references to slaves, slave women, slave concubines in its vocabulary. Many months back the Nigerian scholar Chinwezu talked about Arab slavery and produced several articles on the widespread problem of slavery encountered in Africa.

Here are a few articles:

<http://www.youtube.com/watch?v=zMGjJJhHvqY>

http://66.102.9.104/search?q=cache:p_CbWCYOz5AJ:en.wikipedia.org/wiki/Arab_slave_trade+arab+view+s+about+african+slavery&hl=en&ct=clnk&cd=3&gl=uk

http://66.102.9.104/search?q=cache:UUp7JamJT5sJ:en.wikipedia.org/wiki/Islam_and_slavery+islamic+vi+ews+about+african+slavery&hl=en&ct=clnk&cd=7&gl=uk

Somo

----- Original Message -----

From: [Mahari Mengistu](#)

To: Ta_Seti@yahoogroups.com

Sent: Monday, June 02, 2008 10:04 PM

Subject: [Ta_Seti] SLAVERY IN THE WORLD OF ISLAM - BOOK REVIEW



[Elie B. Smith](#)

Bio

Book review: Slavery within the Islamic world -- the forbidden truth
(L' esclavage en Terre d'Islam: un tabou bien gardé 隹)

June 02, 2008 07:16 AM

By Elie Smith

A recent book written by **Malek Chebal** has come to shed more light not only on the Arab slave trade, but also on slavery in the greater Islamic world. Mr Chebal is an anthropologist and perhaps France's best specialist on Islam. He has written more than 20 books on different aspects and topics of Islam and the Islamic society in her diversity. The title of his 496 page book, which is divided into three parts is: Slavery within the Islamic world: the forbidden truth (my own English translation) and in French: L' esclavage en Terre d'Islam: un tabou bien gardé 隹 The title of part one is: Doctrine and its sub title is: what does Islam say concerning slavery? The author answers that:

slavery within the Islamic world predates Islam and he adds that: slavery is an antique practice not only practiced by Muslims, but also by other ancient civilizations such as the Romans, Greece and the Israelites.

But the author asks these questions: did Islam as a religion, which started in the 7th century really wanted to eradicate slavery in her bastion in the Arabian peninsular? Or did it simply wanted to give slavery a humane or acceptable face? Sub title 2 of part one is in titled: words to describe/ how slaves and slavery are identify in the Islamic world.

And here, the author tells us that, the Islamic word has a very rich vocabulary for slaves and slavery and he adds that, all those names or terminologies are stratagems employed either to hide what they are doing or to give slavery a humane or acceptable face. Some of those terminologies to identify slaves in the Islamic world are: abd (slave), ubudiyya (slavery), mi'bada (place where God is worshipped), ma'bud (specifically used to identify black slaves), muta'abbad (a despot/tyrant who considers himself as God) and Ghulam (name used to identify male slaves in Afghanistan, Bangladesh and in Indonesia). But in the ancient Arabian peninsular and in ancient Iraq, the author tells us that, slaves were designated according to their colours.

It explains why, black slaves in the region were called Zandj or Aswad. For the author writes that, Zandj was a contraction of the Arabic appellation of the East African Indian Ocean Island of Zanzibar which in Arabic is called Zanjibar. Sub title three is in titled: 14 centuries and a half. And what does that really mean? You may have asked. Here, the author writes that, in order to understand the history of enslaving others in the past and at present within the Islamic world, it is important to make a thorough examination of the obscure past of the Islamic religion.

And he adds that, to understand or begin to understand slavery persist within the Islamic world, it is also primordial to investigate all the moments of crisis that predates Islam, that has affected her regions of origin and also numerous crisis that Islam has undergone. He also tells us that, if it is truth that slavery is as old as humanity, then, there is no doubt that, the source of slavery can only be trace within the Mesopotamia, Egypt and Greece triangle. In other words, even though slavery is a vice shared by the entire human race, those who hold the copyright of slave trade are the latter mentioned countries. Sub title four is in titled: Black & White. This part brings to the fore a reality within the Islamic world that is known but never officially admitted or accepted by Muslims. And the author writes that, racial

divide within Islam is appalling.

But why is it not denounced? The author has an answer. He writes that, one reason why Muslims seldom denounced their internal racism is because; it would be tantamount to opening a can of worms. And he continues that, Islam recommends to all those practicing the faith to desist from any acts of discriminations by pointing that, prophet Mohammed instructed his followers that, there shouldn't be any act of discrimination between for example an Arab against a Berber. But the author writes that, in reality the recommendation of the Prophet Mohamed is seldom respected.

The author points out that, in Islam, black Muslims or black slaves are perpetually discriminated by Arabs. Why? Simply because, Arabs have always had a condescending regard toward blacks, a notion or practice that, the advent of the Islamic faith has not changed but perpetuated. The author concludes. Sub title five is in titled: Pure & impure slaves. And the author tells us here that, Islam permits or allows the categorizations of slaves and she also instigates frontal opposition between slaves and their masters. How? The author write that, the Islamic holy book the Koran , supports discriminative model, by recommending to Muslims who are masters, that, a slave who converts to Islam is worth than a free woman who is not a slave, even if the free woman appeals to the believer or the master. An example of a pure slave mentioned by the author was Bilal Al-Hibachi (literally, the Abyssinian or the Ethiopian who died in 641 BCE).

Bilal Al-Hibachi was the first slave set free by the father-in-law of Prophet Mohammed. As concerns those considered as impure slaves, the author writes that, there are many and varied in Islam. One set of impure slaves are those who while in slavery, have refused to convert to the religion of their masters (Islam). The next category of impure slaves in Islam, the author points out, are the millions of Asian labourers, who are working in Islamic lands such as Dubai and Saudi Arabia

Sub title six is in titled: ethnic group versus religion and the author tells us here again that, while Islam has racist practices, another dimension in the divisions that exist in the faith are that of the ethnic origin of her members. He continues: there is a deep divide in Islam, between Arabs or precisely Bedouins Arabs from the Middle East and other groups such as the Persians and the Turks, from the same region. Between these three ethnic groups, who are all vying for the position of leadership within the faith, those who consider themselves as the rightful leaders of the Islamic religion are the Bedouin Arabs. Why? The author writes that, Bedouins are supremacist. Their

legends are laden with claims of their noble status and he adds that, it is this quest for noble status within the Islamic faith, which makes many to claim to be descendants of Prophet Mohammed, who was from an ancient noble Bedouin family. Sub title 7 is in title those without names.

| 26090|2008-06-03
09:18:54|cristofori
whitakara|Re: Color,
Controversy and DNA|

The author tells us that, one characteristic of slaves was that, they had no name or their names were ignored. Hence, the prevalence of generic names for slaves or people of slave ancestry within the Islamic world and the author also write that, the generic terms used by Arabs to identify a slave or those with slave lineage are: abd or abid. And within slaves, those who were educated were/are either called riqq or raiqq, mawla (teacher) and Malik (the possessed). Another important sub title of part one, is that which focuses on another category of slaves common within the Islamic world: Eunuchs.

The author tells us here that, within the Islamic world and elsewhere, where slavery was or is still practiced, slaves are classified according to their colours and geographic origins. But another sinister aspect with Islamic slavery he adds: is /was her appetite for Eunuchs who were or are a special brand of slaves. And the author stressed that, most eunuchs were blacks from Sudan, Nubia, and occasionally from Ethiopia and other parts of the horn of Africa. The author also writes that, while the horn of Africa was a factory for the production of eunuchs, the only region or country in the region that was spared was Somalia. And he adds that, while slavery caused the death of many East Africans, the demand for eunuchs increased their mortality, because during the castration period, many slaves selected for the hideous process lost their lives via bleeding. The other interesting subject handled in part one of the book are the slave routes.

And the author points out that, the Arab slave trade had three main routes. The first was along the East African coast: Zanzibar via Djibouti, Egypt and the final destination was Mesopotamia. Slaves from this route were sold in Jordan, Palestine, Syria, and Anatolia and in India. The second route to source slaves was southern Libya and Chad.

===

HTP,

Mahari

i think there will always be a struggle against biological determinism and when students are exposed to the teachings that we are getting in ta-seti then not only will african students worldwide be masters of entertainment (sports, music, etc) arenas, we will also dominate the scientific fields also in my humble

opinion.

--- On **Tue, 6/3/08**, **neocush@yahoo.com** wrote:
From: neocush@yahoo.com
Subject: [Ta_Seti] Color, Controversy and DNA
To: Ta_seti@yahoogroups.com
Date: Tuesday, June 3, 2008, 12:18 AM

The Root

Your friend, Maurice Humphrey, wants you to check out this article:

Color, Controversy and DNA

PERSONAL MESSAGE

"The science of racism", it NEVER ENDS !!!!!!!

| 26091|2008-06-03 09:53:37|cristofori whitakara|Re: Aspects of African Civilization (person, culture, religion) Amad|

thank you very much for this fascinating article. the arrogance of the colonizing europeans, who were coming out of the influence of moorish culture to say that the african oral tradition had no basis of knowledge when they were exposed to writing by the african moors.

--- On **Mon, 6/2/08**, **Asar Imhotep** wrote:

From: Asar Imhotep
Subject: [Ta_Seti] Aspects of African Civilization (person, culture, religion) Amadou Hampate Ba
To: ta_seti@yahoogroups.com
Date: Monday, June 2, 2008, 2:43 AM

(Felt the forum could benefit from this article)

Amadou Hampat頂□h2>

Aspects of African Civilization (Person, Culture, Religion)

Translated by Susan B. Hunt

Originally published in French as
[Aspects de la civilisation africaine](#): personne, culture,
religion
Paris: Présence africaine, 1972.

Chapter 2

Remarks on Culture: Wisdom and the Linguistic Question in Black Africa

This chapter is in the form of a questionnaire elaborated by Sylla Yoro at the request of the Ivoirian daily *Fraternité*.

Question 1.

Your name is forever connected to a sentence which the intellectuals are in the habit of quoting in the course of their conversations: "In Africa, when an old person dies, it is a library that burns." Would you develop this image for our readers?

When I was appointed to the executive council of UNESCO, I was given the mission of speaking to Europeans about African tradition as culture. This was difficult because the Western tradition had

established once and for all that where there is no writing, there is no culture. The result was that when I proposed for the first time to take oral traditions into account as historical sources and sources of culture, I didn't provoke anything but smiles. Some people even asked sardonically what African traditions could possibly have to offer Europe! To one interlocutor who asked me one day, "What indeed can we obtain from Africa?" I remember answering: "Laughter, which you have lost." Perhaps today one could add as well: a certain human dimension, which modern technological civilization is in the process of erasing.

The fact of not having a literature does not prevent Africa from having a past and a knowledge. As my teacher Tierno Bokar says: "Writing is one thing and knowledge is another thing. Writing is a photograph of knowledge, but it is not knowledge itself. Knowledge is a light which is in man. It is the heritage that consists of everything the ancestors have been able to know. This they transmit to us in seminal form, just as the potential for a baobab tree is contained in its seed."

Of course, this knowledge inherited and transmitted by word of mouth can either develop or wither away. It develops wherever there exist centers of initiation and young people to receive that formation. It is lost wherever initiation disappears.

African knowledge is immense, varied, and covers all aspects of life. The "knower" is never a "specialist" .

He is a generalist. For example, the same old man knows as much about pharmacopoeia, "earth sciences" (the agricultural or medicinal properties of different kinds of soil), and "the science of water" as he does about astronomy, cosmogony, psychology, etc. It is therefore possible to speak of a single "science of life" conceived as a whole, in which everything is related, interdependent and interactive.

In Africa, everything is "History" [*Histoire*]. The great History of life is made up of sections which are, for example, the history of soils and waters (geography), the history of plants (botany and pharmacopoeia), the history of "the threads in the bowels of the earth" (mineralogy), the history of the stars (astronomy, astrology), the history of waters, etc.

These knowledges are always concrete and tend toward practical uses.

Knowledges have an order. One begins at the bottom, that is to say, with beings and things that are less developed or less animated when compared to man, and ascends upwards toward man. The earth, considered as "navel" of the world, is the principal habitat of three sorts of beings, or three modes or manifestations of life:

1. At the bottom of the ladder, one finds inanimate beings, called "mutes", whose language is thought to be hidden, being incomprehensible or inaudible to ordinary mortals. This is the world of

all that lies on the surface of the earth (sand, water, etc.) or in its interior (minerals, metals, etc.).

- 2. Next come "animate immobile" beings. These are living things that do not move about from place to place. They are plants that are able to extend and spread out their branches in space, but whose stem or trunk cannot move.**
- 3. Finally, "mobile animate beings", from the most minuscule of animals to man, including all classes of animals.**

Each of these categories is subdivided into three groups:

- 1. Among mute inanimate beings, one finds solid, liquid and gaseous (literally: "smoking") inanimates.**
- 2. Among immobile animate objects, one finds creeping plants, climbing plants, and plants that stand vertically, the latter constituting the highest class.**
- 3. Mobile animate beings include land animals (among them animals without bones, those that shed their skin, etc., and animals with bones), aquatic animals and flying animals.**

These nine classes of beings correspond to specific moments in the educational process, but these modules are not necessarily successive or progressive. Education is connected to life and dispensed according to the circumstances that

present themselves. If, for example, a serpent suddenly leaps out of the bush, this will provide an opportunity for the old master to give a lesson about the serpent. His discourse will vary depending on whether his listeners are children or adults. He could speak about the legends of the serpent, or remedies which can cure its bite. If he is surrounded by children, he will very gladly elaborate on the harm a serpent can do so they will learn to be careful.

The study of the earth, the waters, the atmosphere, and all that they contain insofar as they are manifestations of life constitutes the ensemble of human knowledge bequeathed by tradition. But the greatest of all these "histories", the most developed, the most significant, is the history of man himself, who is at the summit of "mobile animate beings".

It is the knowledge of man and the application of this knowledge in practical life that makes man a "superior" being on the ladder of living things. But one can only say this about man if he is in the state of "neddaaku" (Fulani/Peul) or of "maayaa" (Bambara), that is to say, in a fully human state.

The history of man includes, on the one hand, the great myths of the creation of man and of his appearance on earth, including the significance of the place which he occupies in the fabric of the universe, the role which he ought to play (essentially the role of axis of equilibrium) , and his relation to the forces of life which surround him and live in him. It includes, on

the other hand, the history of the great ancestors, innumerable educational and initiation stories and symbolic tales, and finally, history pure and simple, including the great royal traditions, the historical chronicles, the epics, etc.

Tradition transmitted orally is so precise and so rigorous that one can, with various kinds of cross checking, reconstruct the great events of centuries past in the minutest detail, especially the lives of the great empires or the great men who distinguish history. It is noteworthy that, based on diverse oral traditions, I was able to reconstruct [The History of the Fulani Empire of Massina of the 18th Century](#). In a similar way, comparing oral traditions allowed my friend Boubou Hama of Niger to produce his voluminous works on the history and traditional knowledge of African people.

In oral civilization, speech engages man; speech IS man. Whence the profound respect for traditional stories bequeathed by the past. One is permitted to embellish their form or poetic phrasing, but their framework remains unchanged over the centuries, serving as a vehicle for the prodigious memory which is very characteristic of peoples in oral traditions. In a modern civilization, paper substitutes for speech. It is paper that engages man. But can one say with absolute certainty that the written source is more worthy of confidence than the oral source, continuously monitored by the traditional milieu?

At this point, it is useful to explain that in Africa, the side of things that is visible and apparent always corresponds to an invisible and hidden aspect which is like its source or principle. Just as the day emerges from the night, all things consist of a diurnal and a nocturnal aspect, a visible side and a hidden side. Indeed, each visible science always corresponds to a much deeper science, theoretical and, one could say, esoteric, based on the fundamental conception of the unity of life and of the interrelation, within the fabric of this unity, of all the different levels of existence. Here there is a domain which, just because it is less immediately exploitable, does not mean that it is any less worthy of being closely examined and explored before the last depositories of this science disappear.

As we have seen, African knowledge is a global knowledge, a living knowledge, and it is because the old people are themselves the last depositories of this knowledge that they can be compared to vast libraries whose multiple shelves are connected by invisible links which constitute precisely this "science of the invisible", authenticated by the chains of transmission through initiation.

In the past, this knowledge was transmitted regularly from generation to generation by rites of initiation and various forms of traditional education. This regular transmission was interrupted because of an external, extra-African action: the impact of colonization. The colonial powers arrived with their technological

superiority, their own methods and their own ideal of life, and did everything in their power to substitute their own way of life for that of the Africans. Just as one never seeds fallow ground, the colonial powers were obliged to "clear" the African tradition to be able to plant their own tradition.

Thus from the outset the Western school began to do battle with the traditional African school and to hunt down the keepers of traditional knowledges. This was the **époque** when all healers were thrown in prison as "charlatans" or for "practicing medicine without a license." It was also the era when children were prevented from speaking their mother tongue in order to shield them from traditional influences, to such an extent that at school, a child who was caught speaking his mother tongue had to wear a board called a "symbol" on which was drawn the head of a donkey, and he was not allowed to eat lunch.

The seeds of this new tradition, once sown, have grown and borne fruit. It is for this reason why African youth, born of the Western school, have a pronounced tendency to live and to think "□ 'européenne", for which they cannot be reproached because they don't know any other way. The student always lives according to the rules of his or her school.

During the colonial period, transmission by initiation, which used to take place on a great holiday and at regular intervals, sought asylum by going underground. Little by little, the removal of children

from their families had the result that old people no longer found around them young people who were able to receive their teachings. Little by little, initiation left the cities and took refuge in the bush. But the final blow was delivered by the advent of an independence based exclusively on European ideas and ideologies. Whereas colonialism actually created skepticism and penetrated little into the countryside, the same European ideas, conveyed by modern political parties, mobilized the masses in even the farthest corners of the bush, so much so that the handing down of tradition almost couldn't find any place to be practiced any more.

At a time when diverse countries of the world, through the intermediation of UNESCO, devote money and effort to saving the great Nubian monuments threatened by the rising waters behind the Aswan High Dam, is it not more urgent still to save the extraordinary human culture and stock of knowledge accumulated over the course of millennia in these fragile monuments which are men, when the last depositories of this knowledge are in the process of disappearing?

Question 2.

One of the important problems that face Africa today is the linguistic problem. You are one of the rare writers from the Sudan and Western Sahel to speak

and write your mother tongue, Fulfulde, perfectly. Tell us a little about the problems surrounding the writing of this language and about African languages in general.

It is not known exactly how long Fulfulde has been written in Arabic characters. At any rate, this writing was never systematized. A definitive linguistic study performed in the Western way preliminary to establishing for each phoneme a precise character was never done, so writing varied with each region, if not with each *marabout*, since each one adopted his own system for writing certain phonemes. The result was that a typesetter or writer, not having memorized his text, could no longer read it after six months had passed. The only known exception is the Fouta Djallon region [1], where, thanks to the fact that writing has been practiced there for a long time, we are almost able re-read it ourselves, albeit with difficulty.

Before beginning to serve at I.F.A.N. (l'Institut Français d'Afrique Noire) in Dakar, where I concentrated on these problems, I had contacts with linguists such as Colonel Figaret, Gibert Vieillard and Gaden, who are great "Fulanists", i.e., specialists in the Fulani language. But each one of them had his own way of transcribing this language, and the systems differed further according to whether they were created by French or English professors.

From this period onward, I took it to heart to work so that all Africa would have at its disposal, for any given idiom, an appropriate alphabet, elaborated taking into account the linguistic progress made by European specialists. For a long time the great difficulty lay in the fact that the colonial system of national education did not favor the preservation of ethnic languages and applied all its effort to replacing them with its own language. I described in my answer to the previous question the fate that awaited students who were caught speaking their mother tongue.

In the end, this paternalistic practice had a practical side that was highly beneficial for Africa. What with tribal rivalries, certainly no African language could have been imposed as the only language on the whole of Africa. A Bambara, for example, would not for anything in the world adopt the Fulani language as the language of culture, and vice versa, because for each of these peoples, it would mean abdicating their own personality for the benefit of another. The French language, however, being the language of power, was not embarrassed by these considerations and imposed its authority. It was the same for English in the Anglophone countries.

Admittedly, the colonial language neither encouraged nor developed the idiosyncrasies of different peoples. On the other hand, it was able to create a linguistic unity which would have been difficult to realize by other means, so that my friend Felix

Houphou^백Boigny and myself are able to communicate with each other thanks to the French language. If this language had not been there, we would be as foreign to each other as a Russian can be to a Senegalese!

Considering the unity created by the French language, which is, however, a foreign language, what I had in mind was to try to create linguistic unities for the ethnic groups spread across Africa. Let us take the case of the Fulani, for example. All the Fulani tribes, which are dispersed from Guinea as far as Eastern Africa, speak a common language. The cultural unity of their ethnic group could be realized if they had a single system of transcription, which could emphasize all the dialectical richness of the language and at the same time correct the differences that have arisen over the course of time with dispersion. The Fulani language could thus become one of the basic languages of culture. The same applies to Bambara, which also extends over a very large territory; for Hausa, Songhai, etc.

Thus, by standardizing the writing of the principle languages of Africa, one could begin to create large ethnic units that spread out across diverse republics, since these ethnic groups extend over different countries. There would be unity in the diversity.

I must, however, strongly emphasize that my intention has never been to oppose the cultural and political use of the French language. For us, French a

remarkable instrument of linguistic unity and communication with the world, providing us access to a world of universal scientific and economic perspectives. This is why I wish with all my heart the long life and success of "la francophonie" , the French-speaking community.

On the other hand, the rehabilitation of the principle African languages would make it possible to highlight the original tradition of each ethnic group, to think in its language, to collect traditions in its language without losing their flavor or their finer points as inevitably happens in translations which "are missing the salt" compared to the original.

This is why I asked UNESCO to reconsider, within the framework of its assistance to Africa and the struggle against illiteracy, the problem of the transcription of African languages in a standardized alphabet with Latin characters, the latter being more widely used and more easily applicable to modern studies than Arabic.

For me it is a question of helping Africa preserve and develop its own personality, and allowing it to speak for itself. It is indeed up to Africans to speak about Africa to foreigners, and not up to foreigners, however knowledgeable they may be, to speak about Africa to Africans. As a Malian proverb says, "When a goat is present, one should not bleat in his place!" Indeed, they too often attribute intentions to us which are not ours. They interpret our customs or our traditions

according to a logic which, though it may be logical, is not logical for us. Differences in psychology and understanding distort interpretations coming from outside.

Let us give an example: for a European, to look somebody directly in the eyes is a sign of frankness and honesty, whereas in Africa it is an impertinence. As a sign of respect, the African lowers the eyes, while the European looks right at you. In both cases, the objective is courtesy, but the means and the behavior differ. With us, to honor someone you take off your shoes. The Europeans remove their hats, and the ultimate in discourtesy, for them, is to keep one's hat on. When my friend Boubou Hama was introduced for the first time to his "*commandant de cercle*" [2] as the best primary school teacher in Niger, he took off his shoes to honor him. Far from being touched, the *commandant de cercle* reproached him for this ridiculous mania for taking off his shoes when he had the insolence to keep his hat on!

The explanation and interpretation of African traditions must therefore be left to Africa itself without disregarding the remarkable work in this field done by certain high quality ethnologists.

Sooner or later, neglecting our languages would cut us off from our traditions and even modify the structure of our spirit. It would irreversibly amputate one of the riches of humanity a style of life deeply human, fraternal and balanced something that is

increasingly rare in modern humanity.

After eliciting many smiles and much sarcasm, the idea I launched at UNESCO made its way little by little and found its culmination in 1966 with the Congress of Bamako organized by UNESCO. Representatives from the majority of West African nations gathered for the purpose of standardizing the transcription of African languages. Today, the majority of francophone West African states have adopted the alphabet conceived in Bamako and it has been officially recognized by their governments.

Senegal was at the forefront in deciding that African languages would thenceforward be taught in the university. Certain African linguists who received a Western scientific education, such as Patience Diagne and Alfa Soo, to mention only two of them, focused their effort in this direction and have already completed important work. For my part, I have had published by UNESCO a Fulani initiation story (containing practical, psychological and esoteric teaching), which included both the original Fulani version (in the standardized alphabet) and a French translation.

"Why write African languages?" one may ask. Because only they allow us, insofar as they are tools for meditation, to penetrate the true soul of Africa. No matter how beautiful a translation, it will always be missing a "certain something" that results from the particularities of the original language the color, the configuration of the contents of its spirit, its

conception of things and its manner of speaking about them.

The word is creative. It keeps man in his own nature. As soon as a man changes language, he changes state. He is cast in a different mold.

The Fulani are accustomed to saying that the individual is made up of three essential things: his physical aspect, his speech, and his work (his trade). He can lose one or two of these three qualities without ceasing to be himself. But the day he loses the third, he becomes "someone else." He is no longer his ethnicity. The great African capitals are well acquainted with this type of "hybrid" man.

Of these three qualities, however, the essential quality is language. One knows, for example, of Bambaras who, upon losing their idiom, were so perfectly "Fulanicized" that they were mistaken for Fulani, and vice versa.

If I devote all my efforts to safeguarding the Fulani language in particular and African languages in general, it is precisely to avoid this depersonalization. Not out of chauvinism, but because the beauty of an oriental carpet comes from the variety of its colors. This also goes for humanity.

Question 3:

You are, with old Boubou Hama [3] of Niger, one of the founders of the Institute for Oral Tradition in Niamey.

Would you introduce our readers to this great enterprise: the reasons for and date of its creation, its achievements, and the projects which relate to its possible expansion?

Shortly after Mali became independent, I was charged by the government of my country with reorganizing the Institut Français d'Afrique Noire (I.F.A.N.) Center in Koulouba-Bamako. I turned it into an "Institute for the Social Sciences" with the hope that its geographical location in Bamako would make it possible for this center to illuminate all of West Africa and to work in close collaboration with centers in these countries.

The various meetings and conferences held in Ibadan, Lagos, Accra, Abidjan, Bamako, Niamey, Timbuktu and Ouagadougou, in which the majority of the francophone and anglophone countries of West Africa participated, allowed us to agree on procedures for joint work. Based on the results of the work of these assemblies, UNESCO accepted the principle of taking oral traditions into account as historical sources for drafting the *General History of Africa* [4], editing currently in progress. In 1964, the General Assembly of UNESCO decided to include in its priority program assistance to national centers of research on oral traditions.

Unfortunately, because of political and economic circumstances, Mali was not able, at that time, to play the role which I had dreamed for her. Instead, thanks to the presence of the president of the National Assembly, Boubou Hama, researcher, former director of the I.F.A.N. in Niamey, writer, poet, historian, philosopher and above all very eminent traditionalist, thanks also to the benevolent attitude of President Hamani Diori and his government, the Republic of Niger offered to launch, in addition to its own "National Center for Research and the Social Sciences" (formerly I.F.A.N.), a new "Regional Center for the Documentation of Oral Tradition" (C.R.D.T.O), invited to become an international African institution.

Soon I must undertake a round of visits to the governments of the West African states, financed in part by UNESCO, to obtain their support for this large regional Center, whose provisional seat is Niamey.

In the course of my last discussion with my friend, the President of the Republic Félix Houphouët Boigny, who was then Minister of Education of his country, I was able to see that he intended to attach great importance to research on, and to the use of, oral traditions, because they can contribute to a deeper understanding of the African soul as well as safeguard its identity, without neglecting, as I have always said, the scientific and technological progress which our times impose on humanity.

For its part, the government of Niger, with the

assistance of F.A.C. (a section of the United Nations), undertook the construction in Niamey of a vast building whose functional design and style were in harmony with the site, for a sum of 68 million francs C.F.A., to provide an adequate place of work for a regional center.

This Center has as its most important function the systematic and intensive collection, by personnel trained for this purpose, of oral traditions as sources of culture and vehicles of thought and African civilization, from the traditional depositories who are beginning to die off.

This collection should make it possible to deepen and disseminate our understanding of African cultures in an hour when all Africans feel the need to become fully conscious of their origins and their history in order to better direct their contemporary development. It should also allow the editors of the *General History of Africa* to take into account oral sources which have not yet been utilized.

The Regional Center (C.R.D.T.O.) also has as its objective:

- The development of the scientific study of African languages for their use as a means of, and as subjects for, teaching, along with the elaboration of books, teaching materials, and other works essential for this purpose. This work falls under the heading of the literacy program in African

languages;

- The development of the systematic employment of African languages in radio, television, cinema and theater;
- The publication of books, reviews and newspapers in African languages, as well as the translation of representative works from other cultures into African languages.

Since its creation, the Center not only organized a meeting of the directors of the various national centers in other countries to standardize their work, it also completed various projects, among them: providing training for sound recording technicians, making a very large number of sound recordings of the traditions of the various ethnic groups living in the Savanna, and producing a film about a Hausa storyteller.

Numerous publications are already finished, among them *The Way of Fulani Education*; *The Genealogical List of Gobir*, some of my own work, and a large number of collections of the historical traditions of ethnic groups in Niger, Mali, Cameroon, Nigeria, etc.

We also bring to your attention the provision of research grants to various nationals and aide for procuring hardware (especially sound recording equipment) for the national centers of other countries.

Projects currently underway which conform to the objectives laid out above include the intensive pursuit

of the collection of tradition, the creation of an Institute to provide services for the elimination of illiteracy and to disseminate elementary knowledge of hygiene, agriculture, and practical sciences, and work to promote the employment of African languages in the economic and cultural life of the population.

I believe it is useful to report that, for his part, President Boubou Hama, on his own initiative, has undertaken the task of salvaging manuscripts written in Arabic by African authors. Currently, this collection already numbers more than 1,200 very rare manuscripts from all over Africa.

To conclude, I express the hope that the heads of African states will reserve a warm welcome for this proposal for joint work which will be submitted to them. The enterprise is important, generous, and indispensable. It gives us the hope of putting new life into Africa, of bringing its past, its glories, and its values to light, and of allowing it finally to contribute its share to the cultural patrimony of humankind.

Question 4:

You are a Fulani writer, and very recently you published with *Classiques Africains* an initiation narrative, *Ka嵐ra* [5], in this language. Would you summarize this work for us and explain the meaning of its symbolism?

The educational life of the Fulani is made up of three great phases: the teaching and education of youth, extending from birth to 21 years of age; the teaching dispensed to adults between 21 and 42 years of age to deepen the knowledge they already have; and finally, beginning at age 43, the individual becomes a teacher in turn, and is obliged, until he is 63 years of age, to pass on that which he has received. After age 63, a man can either continue to teach or stop. In any event, he is considered to have duly fulfilled his role as a man.

Thus education is dispensed by the elders (the "old", a term which is far from being pejorative as it sometimes is in Europe). It can include a practical, hands-on component "out in the field" (herding, hunting, and sometimes even farming in areas where the Fulani do not have "rimaybes", agricultural servants). It also contains a very important oral component.

Teaching is not presented in a systematic way as it is in the modern West, i.e., in a curriculum of progressively ascending grades evenly distributed over time. Here, elementary, middle, and higher education are dispensed at the same time, depending on events and circumstances, and always constitute a lesson of language in action.

The sight of an event prompts the master to draw a

lesson from it for his students according to their ability. For example, the sight of a caravan of tiny ants transporting a grasshopper will allow him to give a whole course, not only on the ant and the grasshopper, but also on the usefulness of solidarity and the great strength which is created by the union of small assembled forces. It is thus a matter of teaching by symbols and parables.

The initiation narrative *Ka嵐ra* is an example of precisely this type of teaching through symbols. In this tale, we are introduced to three heroes setting out on a voyage, or rather a quest, whose goal is the full realization of the individual achieved by piercing the mystery of things and of life. Indeed, man is considered capable of living in three states: a superficial, course state, completely external, called "the bark"; a middle state, already more refined, called "the wood"; and finally an essential, central state, called "the heart".

Two of the three heroes in this story represent "the bark" and "the wood". They will not finish their voyage. One will be shed, like skin or bark, the other burned, like wood. Only the third, Hammadi, who represents "the heart", will arrive safe and sound, having victoriously passed the subtle tests scattered along his way. In the end, he will profit not only from his own voyage, but also from those of his two companions, recovering both the bark and the wood, thus reconstituting in himself the tree of knowledge.

Each of these three travelers therefore symbolizes a state of our total being.

They undertake a voyage in a "subterranean" world, i.e., the world of significances hidden behind the appearance of things, the world of symbols, where everything has meaning, where everything speaks to one who knows how to hear. During this voyage, they encounter events or animals each of which is a symbol to be deciphered. There are thus eleven levels before arriving at the heart of "the country of Ka嵐ra", the center from which well up all the forces of life.

Among the symbols encountered and the teachings dispensed on their way, there is nothing which cannot be interpreted in view of its application to everyday life. Let us take for example the chameleon which our travelers encounter in the course of their "descent" into the country of Ka嵐ra.

Like any symbol, this one has both a positive and a negative interpretation by reason of the dualism inherent in all things. As I said in my response to question number one, just as the day is composed of a dark face (the night) and a luminous face (the day), all things have two aspects, one diurnal and the other nocturnal.

In its auspicious or diurnal aspect, the chameleon represents an extremely prudent and sensible being, one who is skillful and whose ideals remain firmly in place. Indeed, the chameleon never turns his head to

look to the right or to the left. Nobody can make him deviate from the direction he has taken. Only his eyes turn to look around him. Here the eyes symbolize the means which allow him, without turning away from his goal, to examine surrounding conditions. Moreover, in the interest of its evolution the chameleon takes on the color of the environment, i.e., it adapts to the conditions of the places it crosses through so as not to clash with them. It does this not out of hypocrisy, but wise prudence.

The chameleon does not get mixed up in dubious affairs. Indeed, he never takes a step except very carefully to see whether the ground is going to give way under his feet. His prehensile [6] tail enables him to "cover his rear" and make sure he has something to fall back on. Indeed, he can balance his small body out in empty space as long as his tail remains solidly attached to a branch. His tongue, which is very long, allows him to feel out his prey before throwing himself on it, a symbol of the prudence of a man who does not act without due consideration, and who does not start something until he is sure of success. The chameleon says, "I send out my tongue to check out the lay of the land, while retaining the option of at least bringing it back in again if I am not able to bring home the prey." This admonition to prudence is addressed to everyone, but particularly to chiefs and kings so they do not imprudently engage the destiny of their people.

In his nocturnal, or negative aspect (negative in that a

quality is lacking, just as darkness is lack of light), the chameleon symbolizes hypocrisy, sloth, apathy and stubbornness, while the eyes turning in all directions symbolize indiscretion.

At another point in their journey, our heroes encounter a bustard [7] with only one leg, flapping its wings [8]. They repeatedly fling themselves at it to try to catch it, each time in vain. Every time it escapes them. This incident symbolizes the struggle to "gain the world" and the bustard symbolizes the material wealth one believes one can easily earn. Because it has only one leg and is in a bad way, one imagines that it is easy prey. You pounce to catch it, and each time it slips between your legs. Those who seek wealth or power, if they are friends at the beginning, always end up enemies, and fall down. Thus our three heroes knock heads and fall back on their rears. [9] The appetite for material gain induces them to start all over again, and they fall three times in a row because one is seldom able to benefit from a lesson the first time.

In the underground world of Ka嵐ra, all the events, animals, and symbols encountered are like mirrors which reflect back to man his own image from different angles. For the Fulani, as certainly for many other African traditions, natural entities provide the symbols for their teachings, and the world around them becomes like a large book which one ought to learn how to decipher.

When our three heroes arrive at the heart of the country of Ka嵐ra beyond the eleven symbolic steps, the Highest Power (actually Ka嵐ra, representative of Gu鯨, supreme and unknowable God) reveals some of his secrets to them and places at their disposal, for their return trip, some gold, that is to say, a means to power, material as well as spiritual (the interpretation can play at various levels). Only Hammadi, the victorious hero, will demonstrate that one can do great and useful things with gold. His two companions will provide proof that a misused fortune, i.e., one used only for egotistical and personal ends, will become an instrument of ruin.

On another plane, this gold also represents knowledge can be used well or badly. It also symbolizes the great wisdom and nobility of man, the true nobility that permits a man in rags to stand before a man dressed in silk and not be timid. Gold is corrosion-proof; oxides cannot eat away at it. So it is for the soul of a man who has attained full interior realization. This is the man one calls "the complete man" (*neddo* in Fulani).

As a matter of fact, the return trip to the ordinary world of men represents the most significant phase of the journey for our three heroes. The special and decisive tests that await them are related to the *use* they make of their gold. Only Hammadi will pass the tests successfully, thanks to the counsel of a little old man in rags (who is none other than Ka嵐ra in

disguise) to whom he agrees to give his gold in exchange for his teachings. He will return to the world of men, having gotten back not only his own gold, but also the gold of his two companions who died on the way. Thus because he listened to the advice of an old man and did not do anything that was forbidden, Hammadi, without having sought it, earned in the end the nobility coveted by one of his companions and the wealth coveted by the other.

As we said, several levels of interpretation are possible for this tale, which has the property of being applicable to any circumstance in life to learn a lesson from it. Applying its symbols to the problems that preoccupy us here, one can say that when we accept the counsel of the old and refrain from doing what is forbidden, we will not abdicate the essence of our personality or make a *tabula rasa* of everything in the interest of totally foreign customs, since we have at home a legitimate foundation upon which we can build our society and our personality. According to a Malian proverb, "A piece of wood remains in the water in vain; it will never become a cañ [10]."

A country may well import foreign plants to adapt them to its soil if it wishes. It is indeed its duty to do everything to enhance the value of its soil so that it bears many plants and good fruit. The danger lies in wanting to change the ground, to put another in its place; in wanting, for example, to bring a Nordic soil to Africa to boost millet production. It is highly

probable that nothing very nourishing will come of it.

Let us find our ground, it will nourish us! And perhaps even offer its savory fruits to other nations that have lost the taste for them. Let us find our own African personality, and perhaps then we will be able to talk about African unity. Let us find ourselves, and perhaps then we will be able to extend to the foreign friend, no longer the hand of a beggar, but the hand of a brother.

Question 5.

Finally, in conclusion, what practical advice would you give young people who envision making a career in oral tradition?

Oral tradition is collected in the presence of the old, so the first thing I would advise young people is to learn how to approach the old people they want to visit. They should make inquiries about local customs in advance. Indeed, not all old people are approached in the same manner.

The common denominator is that, first and foremost, one must adopt a respectful attitude and present oneself as a student, not as an expert.

Our young people must learn how to hide their

curiosity as they do in the French schools, to listen with infinite patience to what seems at first sight to be nothing but the verbiage of old men. Old people never "bare all" right off the bat. They weigh and evaluate the person they are talking to in order to assess their real qualities.

One should listen to the remarks of the old from start to finish, without interrupting them with requests, questions, or by making comparisons to something else one already knows. One has to "put logic in one's pocket" and simply listen. It is only after having registered everything that they can, when the elder falls silent, or at the time of another interview, pose relevant questions or ask for explanations about passages that merit clarification.

One should never forget that people can achieve a common goal without taking the same road. It is all symbolism at the top of the mountain, which can be reached by different paths. Therefore, one should not transform into a strict rule the signs of respect taught in Europe, which do not apply and can even be diametrically opposed to the way things are done here. We already referred, in our response to Question 2 about linguistics, to the fact that in the West, to look somebody in the eye is a sign of honesty and frankness, whereas in Africa it is unqualified insolence. Never forget either that in Africa, we take off our shoes to honor someone, whereas the Europeans remove their hats. I do not mean by this

that our young people should be strictly obliged to take off their shoes, only that when they see others do so, they should at least not laugh at them.

Laughter, while it constitutes an agreeable behavior during hours of recreation, becomes a reason to stop the lesson during teaching. You do not laugh when an old person is teaching. If you do, he stops talking.

In short, avoid smiles, meaningful glances, and noisy manifestations of surprise. Avoid showing off your own knowledge.

In Africa as everywhere else, is not the true scientific attitude that of the researcher who is able to forget what he knows in order to improve his chances of learning what he does not know?

ENDNOTES

1. *Marabout* is the Bambara term for Moslem clerics are Koranic teachers, and therefore able to read and write Arabic to a greater or lesser extent. The Fouta Djallon region is located in the Guinea highlands southwest of Mali.
2. Mali was called the French Soudan during the colonial period. It was divided into administrative districts called "*cercles*", each administered by a "*commandant de cercle*". The French colonies in

West Africa achieved independence in 1960.

3. "Old" is used here as an honorific.
4. The first eight volumes of *The General History of Africa* were published by Unesco in both French and English between 1981 and 1989. There are now at least 14 volumes. For more information on oral tradition in Mali, see B. Amadou Hampaté 1981. "The Living Tradition", *General History of Africa: Methodology and African Prehistory*, Vol. 1, J. Ki-Zerbo, ed. (Berkeley, CA: University of California Press and Unesco): 166-205.
5. Available in English: B. Amadou Hampaté 1988. *Kaŋra*. Translated by Daniel Whitman; with "Kings, sages, rogues the historical writings of Amadou Hampate Ba" by Whitman and an interview with Amadou Hampaté conducted in French at his home in Abidjan, Ivory Coast (1979). (Washington, D.C.: Three Continents Press). 159 p. Paperback \$12.50 from [amazon.com](https://www.amazon.com)
6. Adapted for seizing or grasping by wrapping around.
7. Any of a family (Otididae) of large Old World and Australian game birds frequenting open, grassy regions.
8. "*battre de l'aile*", literally "beating the wings", means to be in a bad or shaky state.
9. "*tomber sur le dos de qn.*" means to attack, fall on somebody, or go for somebody; to jump down somebody's throat. Here they "*tomber* a

renverse sur le dos," meaning they fall backward on their backsides, but if they ended up as enemies, one can imagine they also jumped down each other's throats.

10. An African crocodile.

Asar Imhotep

<http://www.asarimhotep.com>



| 26092|2008-06-03 11:35:46|Mahari Mengistu|Re: SLAVERY IN THE WORLD OF ISLAM - BOOK REVIEW|

>>a dogma that brutally supports the enslavement of human beings<<

By dogma I assume you mean religion. I totally agree. The fact that over time these attitudes have changed (some) points to natural and consistent evolution of knowledge and the importance of NOT clinging to dogmas.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Ferg" wrote:

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> I find it hard to come to terms with a dogma that brutally supports the enslavement of human beings. It is utterly distasteful especially when the dogma accepts the institution of slavery and includes multiple references to slaves, slave women, slave concubines in its vocabulary.

>

> Many months back the Nigerian scholar Chinwezu talked about Arab slavery and produced several articles on the widespread problem of slavery encountered in Africa.

>

> Here are a few articles:

>

> <http://www.youtube.com/watch?v=zMGjJhHvqY>

>

> [http://66.102.9.104/search?](http://66.102.9.104/search?q=cache:p_CbWCYOz5AJ:en.wikipedia.org/wiki/Arab_slave_trade+arab+views+about+african+slavery&hl=en&ct=clnk&cd=3&gl=uk)

> [http://66.102.9.104/search?](http://66.102.9.104/search?q=cache:UUp7JamJT5sJ:en.wikipedia.org/wiki/Islam_and_slavery+islamic+views+about+african+slavery&hl=en&ct=clnk&cd=7&gl=uk)

>

> Somo

>

>

> ----- Original Message -----

> From: Mahari Mengistu

> To: Ta_Seti@yahoogroups.com

> Sent: Monday, June 02, 2008 10:04 PM

> Subject: [Ta_Seti] SLAVERY IN THE WORLD OF ISLAM - BOOK REVIEW

>

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> Elie B. Smith

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> Bio

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> Book review: Slavery within the Islamic world -- the forbidden truth (L' esclavage en Terre d'Islam: un tabou bien gardé 駢燕)

>

> June 02, 2008 07:16 AM

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> By Elie Smith

>

> A recent book written by Malek Chebal has come to

shed more light not only on the Arab slave trade, but also on slavery in the greater Islamic world. Mr Chebal is an anthropologist and perhaps France's best specialist on Islam. He has written more than 20 books on different aspects and topics of Islam and the Islamic society in her diversity. The title of his 496 page book, which is divided into three parts is: Slavery within the Islamic world: the forbidden truth (my own English translation) and in French: L' esclavage en Terre d'Islam: un tabou bien gardé. The title of part one is: Doctrine and its sub title is: what does Islam say concerning slavery? The author answers that: slavery within the Islamic world predates Islam and he adds that: slavery is an antique practice not only practiced by Muslims, but also by other ancient civilizations such as the Romans, Greece and the Israelites.

>

> But the author asks these questions: did Islam as a religion, which started in the 7th century really wanted to eradicate slavery in her bastion in the Arabian peninsular? Or did it simply wanted to give slavery a humane or acceptable face? Sub title 2 of part one is in titled: words to describe/ how slaves and slavery are identify in the Islamic world.

>

> And here, the author tells us that, the Islamic word has a very rich vocabulary for slaves and slavery and he adds that, all those names or terminologies are stratagems employed either to hide what they are doing or to give slavery a humane or acceptable face. Some of those terminologies to identify slaves in the Islamic world are: abd (slave), ubudiyya (slavery), mi'bada (place where God is worshipped), ma'bud (specifically used to identify black slaves), muta'abbad (a despot/tyrant who considers himself as God) and Ghulam (name used to identify male slaves in Afghanistan, Bangladesh and in Indonesia). But in the ancient Arabian peninsular and in ancient Iraq, the author tells us that, slaves were designated according to their colours.

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> It explains why, black slaves in the region were called Zandj or Aswad. For the author writes that, Zandj was a contraction of the Arabic appellation of the East African Indian Ocean Island of Zanzibar which in Arabic is called Zanjibar. Sub title three is in titled: 14 centuries and a half. And what does that really mean? You may have asked. Here, the author writes that, in order to understand the history of enslaving others in the past and at present within the Islamic world, it is important to make a thorough examination of the obscure past of the Islamic religion.

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primordial to investigate all the moments of crisis that predates Islam, that has affected her regions of origin and also numerous crisis that Islam has undergone. He also tells us that, if it is truth that slavery is as old as humanity, then, there is no doubt that, the source of slavery can only be trace within the Mesopotamia, Egypt and Greece triangle. In other words, even though slavery is a vice shared by the entire human race, those who hold the copyright of slave trade are the latter mentioned countries. Sub title four is in titled: Black & White. This part brings to the fore a reality within the Islamic world that is known but never officially admitted or accepted by Muslims. And the author writes that, racial divide within Islam is appalling.

>

> But why is it not denounced? The author has an answer. He writes that, one reason why Muslims seldom denounced their internal racism is because; it would be tantamount to opening a can of worms. And he continues that, Islam recommends to all those practicing the faith to desist from any acts of discriminations by pointing that, prophet Mohammed instructed his followers that, there shouldn't be any act of discrimination between for example an Arab against a Berber. But the author writes that, in reality the recommendation of the Prophet Mohamed is seldom respected.

>

> The author points out that, in Islam, black Muslims or black slaves are perpetually discriminated by Arabs. Why? Simply because, Arabs have always had a condescending regard toward blacks, a notion or practice that, the advent of the Islamic faith has not changed but perpetuated. The author concludes. Sub title five is in titled: Pure & impure slaves. And the author tells us here that, Islam permits or allows the categorizations of slaves and she also instigates frontal opposition between slaves and their masters. How? The author write that, the Islamic holy book the Koran , supports discriminative model, by recommending to Muslims who are masters, that, a slave who converts to Islam is worth than a free woman who is not a slave, even if the free woman appeals to the believer or the master. An example of a pure slave mentioned by the author was Bilal Al-Hibachi (literally, the Abyssinian or the Ethiopian who died in 641 BCE).

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> Bilal Al-Hibachi was the first slave set free by the father-in-law of Prophet Mohammed. As concerns those considered as impure slaves, the author writes that, there are many and varied in Islam. One set of impure slaves are those who while in slavery, have refused to convert to the religion of their masters (Islam). The next category of impure slaves in Islam, the author points out, are the millions of Asian labourers, who are working in Islamic lands such as

Dubai and Saudi Arabia.

>

> Sub title six is in titled: ethnic group versus religion and the author tells us here again that, while Islam has racist practices, another dimension in the divisions that exist in the faith are that of the ethnic origin of her members. He continues: there is a deep divide in Islam, between Arabs or precisely Bedouins Arabs from the Middle East and other groups such as the Persians and the Turks, from the same region. Between these three ethnic groups, who are all vying for the position of leadership within the faith, those who consider themselves as the rightful leaders of the Islamic religion are the Bedouin Arabs. Why? The author writes that, Bedouins are supremacist. Their legends are laden with claims of their noble status and he adds that, it is this quest for noble status within the Islamic faith, which makes many to claim to be descendants of Prophet Mohammed, who was from an ancient noble Bedouin family. Sub title 7 is in title those without names.

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>

> And the author points out that, the Arab slave trade

had three main routes. The first was along the East African coast: Zanzibar via Djibouti, Egypt and the final destination was Mesopotamia. Slaves from this route were sold in Jordan, Palestine, Syria, and Anatolia and in India. The second route to source slaves was southern Libya and Chad.

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> HTP,

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> Mahari

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| 26093|2008-06-03 11:41:02|Tafari khumbaka|Re: SLAVERY IN THE WORLD OF ISLAM - BOOK REVIEW|

tua-u- thanks

Islam at its conception took refuge in old ethiopia from attack from its own arab brethren and then exacted terrible taxes and human tribute on her(ethiopia) for arab salt mines and harem's. tafari 🙏

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Somo

----- Original Message -----

From: Mahari Mengistu

To: Ta_Seti@yahoogroups.com

Sent: Monday, June 02, 2008 10:04 PM

Subject: [Ta_Seti] SLAVERY IN THE WORLD OF ISLAM - BOOK REVIEW



Elie B. Smith

Bio

Book review: Slavery within the Islamic world -- the forbidden truth
(L' esclavage en Terre d'Islam: un tabou bien gardé 駢燕)

June 02, 2008 07:16 AM

By Elie Smith

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===
HTP,
Mahari



Tafari-
sudra, Khumbaka

| 26094|2008-06-03
11:59:35|Paul Kekai
Manansala|Domestication
of Pearl Millet in West
Africa|
Theor Appl Genet. 2008

May 27. [Epub ahead of print]  Links


Phylogeny and origin of pearl millet (*Pennisetum glaucum* [L.] R. Br) as revealed by microsatellite loci.

[Oumar I.](#), [Mariac C.](#), [Pham JL.](#), [Vigouroux Y.](#)

IRD, UMR DIAPC Diversité et Adaptation des Plantes Cultivées (SupAgro, INRA, IRD, UMRI) Institut de Recherche pour le Développement, 911, Avenue Agropolis, BP 64501, Montpellier, 34394, France.

During the last 12,000 years, different cultures around the world have domesticated cereal crops. Several studies investigated the evolutionary history and domestication of cereals such as wheat in the Middle East, rice in Asia or maize in America. The domestication process in Africa has led to the emergence of important cereal crops like pearl millet in Sahelian Africa. In this study, we used 27 microsatellite loci to analyze 84 wild accessions and 355 cultivated accessions originating from the whole pearl millet distribution area in Africa and Asia. We found significantly higher diversity in the wild pearl millet group. The cultivated pearl millet sample possessed 81% of the alleles and 83% of the genetic diversity of the wild pearl millet sample. Using Bayesian approaches, we identified intermediate genotypes between the cultivated and wild groups. We then analyzed the phylogenetic relationship among accessions not showing introgression and found that **a monophyletic origin of cultivated pearl millet in West Africa is the most likely scenario supported by our data set.**

| 26095|2008-06-03 12:12:40|Tafari khumbaka|Re: Domestication of Pearl Millet in West Africa|
at what date did continental african 1st began domestication of said millet..?

tafari 

Paul Kekai Manansala wrote:

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[Oumar I.](#), [Mariat C.](#), [Pham JL.](#), [Vigouroux Y.](#)

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Tafari-sudra, Khumbaka

| 26096|2008-06-03 12:14:47|Paul Kekai Manansala|Re: Domestication of Pearl Millet in West Africa|

Haven't read the full article, Tafari, but pearl millet appears in the Indus Valley Culture, so it probably was domesticated well before that time.

Regards,
Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, Tafari khumbaka wrote:

>

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> tafari

>

> Paul Kekai Manansala wrote:

>

> Theor Appl Genet. 2008 May 27. [Epub ahead of print] Links

>

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> Tafari-sudra,Khumbaka

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| 26097|2008-06-03 13:02:42|clyde winters|Re: Domestication of Pearl Millet in West Africa|
Hi Paul and Tafari

You may find my recent piece on Millet in the Indus Valley interesting:

<http://aob.oxfordjournals.org/cgi/eletters/100/5/903#49>

Clyde

--- On Tue, 6/3/08, Paul Kekai Manansala wrote:

From: Paul Kekai Manansala
Subject: [Ta_Seti] Re: Domestication of Pearl Millet in West Africa
To: Ta_Seti@yahoogroups.com
Date: Tuesday, June 3, 2008, 2:14 PM

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Regards,
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> IRD, UMR DIAPC Diversité et Adaptation des Plantes Cultivées (SupAgro, INRA, IRD, UMRI) Institut de Recherche pour le Développement, 911, Avenue Agropolis, BP 64501, Montpellier, 34394, France.

> During the last 12,000 years, different cultures around the world have domesticated cereal crops. Several studies investigated the evolutionary history and domestication of cereals such as wheat in the Middle East, rice in Asia or maize in America. The domestication process in Africa has led to the emergence of important cereal crops like pearl millet in Sahelian Africa. In this study, we used 27 microsatellite loci to analyze 84 wild accessions and 355 cultivated accessions originating from the whole pearl millet distribution area in Africa and Asia. We found significantly higher diversity in the wild pearl millet group. The cultivated pearl millet sample possessed 81% of the alleles and 83% of the genetic diversity of the wild pearl millet sample. Using Bayesian approaches, we identified intermediate genotypes between the cultivated and wild groups. We then analyzed the phylogenetic relationship among accessions not showing introgression and found that a monophyletic

> origin of cultivated pearl millet in West Africa is the most likely scenario supported by our data set.

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> Tafari-sudra, Khumbaka

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| 26098|2008-06-03 16:53:01|Wayne Owens|Re: [SmaiTawi] Fwd: THE CONCEPT OF THE GODDESS EXISTED BEFORE THE CO|

Of course my GOD/Brother, many men would disagree with this concept as according to my GODDESS/QUEEN/WIFE this means men would have to share in the power concept and of course insecure men fear this. When dealing with concepts of the universe and universal order we must deal with balance. Balance is the key to understanding all things, without balance there is chaos. If we were to look at the world it is without balance for two reasons. One is the Aryan/WhiteMan/European who has an imbalanced and quite insecure concept of the creator, the other is the Afrikan man who accepts a God concept without a Goddess concept. Victims of stroke often have one half of their body in a state of paralysis due to the brain not functioning correctly. I contend that when the Afrikan woman moves to her divine position, beside the Afrikan man as his GODDESS and he her GOD, then all will be well. The European is basing his reality on Maleness being supreme, this has led him to destroy cultures that existed in either a Matriarchy or a combination of Matro/Patro societal value system.

We unfortunately as men find it more pleasing to attempt running our woman and having her, "orbit" us as if we were the "Sun/Son" and she were the "Earth". Although these concepts have some truth, in deep ancient times predating the patriarchy it was not so! In fact the Sun/Son was given birth by the Universe/Space/Womb which of course is Triple Stage Darkness (I know you understand this, being a GOD) You cannot exist without the Womb, And she cannot exist without you! Knowledge this, mathematics has it's root in MAAT which is the concept of Truth, Order, Reciprocity, Order, Balance and Righteousness. As you well know MAAT is a female! Being that MAAT is the root of MATHEMATICS, then it is that SHE is the basis of all things mathematical thus life. She is the womb not men, we may implant the seed but both are necessary!

Now on to history, according to Dr. Charles Finch, "...the universe was created in equilibrium" Of course in order to have this equilibrium we cannot have a one sided equation, thus woman balances man and man balances woman. In ancient Kemet, we have any number of theological doctrines that would arise but the oldest concepts of the creator exist as feminine.

To wit: Wikipedia provides a number of Kemetic deities all of which are female, and any number of them can predate the history of the GOD concept. Here is the site for your perusal, http://en.wikipedia.org/wiki/Category:Egyptian_goddesses

To wit: Here I provide a website to supplement the previous one this emphasizes many Afrikan ethnic groups that demonstrate a GODDESS concept that may predate the male god, or in some cases will stand alone as the CREATOR of all things, <http://inanna.virtualave.net/african.html>

To wit: I would suggest you read, the works of the brilliant, Dr. Ishakamusa Barashango, *Afrikan Woman: The Original Guardian Angel*, in this work he states,

"...in ancient Kemetan High Science symbology, the matter (MAAT) of primal Earth called Ptah emerged

as the cosmic EGG in the form in the form of a great mountain from the primeval ocean called Nun or Nuni.."

Now this symbolizes the watery constitution of the female womb, Nun had both female and male energy and united them to create all life. this would be one of the oldest concepts of the creator we know. Tie into this that many men to this day have not the foggiest idea where and how life is produced, judging by comments such as, "...I don't know how she got pregnant"

To wit: The first "Mystery" or one of the first was the origin of life, men did not understand how SHE would have the ability to produce life in the first as he could not do the same. Originally human males were not of the understanding that his seed, assisted in this process. This would "mystify" him, confuse him. Tie into this the idea of a 9 month pregnancy, you know 9=born and then you come to 0 which is cipher which is the womb which is rebirth, resurrection, birth. In other words we have come from a hole/womb and spend the rest of our lives trying to return to the hole/whole! Tie this to the idea of the darkness of space, the darkness of soil, the darkness of your innermost being and again, the Afrikan woman is still first, she is GODDESS!!!

Regardless, we must recognize her lineage, herein let me provide you with some resources for study, once you have done this we can discuss this MAAT-HER (Matter) further.

<http://www.geocities.com/Wellesley/1582/africang.html>

<http://www.mothergoddess.com/africa.htm>

<http://www.darkmother.net/gallery.cfm>

<http://www.darkmother.net/pages.cfm?ID=61&mm=5>

http://www.awakenedwoman.com/dark_mother.htm

<http://hinduism.about.com/od/hindugoddesses/a/makali.htm>

Also try, When God was A Woman, By Merlin Stone, Dr. Ishakamusa Barashango's Afrikan Genesis as well as these youtube videos

<http://www.youtube.com/watch?v=N61gxgsYtUE>

http://www.youtube.com/watch?v=5D_Ha-XuPaQ

African History for African Families:

www.majadi.wordpress.com

Upward Movement, Upward Movement!

--- On **Tue, 6/3/08, Divine Allah** wrote:

From: Divine Allah

Subject: [Ta_Seti] Re: [SmaiTawi] Fwd: THE CONCEPT OF THE GODDESS EXISTED BEFORE THE CONCEPT OF THE GOD DID.

To: SmaiTawi@yahooogroups.com

Cc: afrikanunity_ofharlem@yahoo.com, "HERU BENNU AMEN RA" , "Eugene Bennett" , bnyee@googlegroups.com, dr.garaia@africanidea.org, friends@templehealing.com,

GatherTheFires@yahoo.com, happilynaturalday@yahoo.com,
hndsupport@gmail.com, "Terry Howcott" , luv4self_network@yahoo.com,
mwananchi@yahoo.com, NABSE@yahoo.com,
nnabakyaala.afrika@gmail.com, openyourthirdeye@yahoo.com,
Ta_Seti@yahoo.com, thanubian2@yahoo.com, trueblackness@yahoo.com
Date: Tuesday, June 3, 2008, 10:30 AM

Peace and HTPW. I disagree. The Fundamental particle that arose out of the sea of ground state harmonic oscillators, Nu (Nu is NOT a feminine word) was Ra Atem, MALE.

The NTR and NTRW does not mean "gods", they are just Elements of Nature, Man and Woman also being Elements of Nature. Now from my perspective, the Black Man is God, Supreme Being or Ra, and the Black Woman is Earth or Het Heru, the Home of God or the Black Man. Most will "publicly disagree" but in practice and private, it is most people's reality, that is, those who live in Civilization or a Civilized way of life. If the people of the Nile Valley really advocated a "goddess first" worship as most claim, then why wasn't the female AS PROMINENT in terms of EXECUTIVE OFFICES of the Society? Peace.

Divine Ruler Equality Allah
(NwTW NB KK RH)
The Nation of Gods and Earths

On Fri, May 30, 2008 at 1:39 PM, Shu Tefnut <shutefnut@yahoo.com> wrote:
Thank you my sis-Star, you are asbrilliantas, the star Sirius.

The concept of the Goddess existed before the concept of the God did

<http://destee.com/forums/showthread.php?t=54335>

1. I do not know what Kemetic text anyone has been reading but a serious study will reveal that the concept of the Goddess existed before the concept of the God did. Furthermore, in the text we will see that it was the Goddess who gave immaculate conception or a so called virgin birth to the God. So if anyone has any text where some male God is giving birth to themselves I advise further study.

2. This concept of an "INDEPENDENT WOMAN" is also a bunch of garbage. Independent of what, of who? That's not our history, culture or legacy so where did we get that? Ain't no African woman or man trying to be independent of each other anywhere in our story...do the research.

Thu
May29,2008
10:14pm



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Abnormal conditions might produce the appearance of a so called "independent black woman" but psychologically, emotionally, spiritually and physically it's not a natural reality. I don't know of any black women anywhere who does not want a black man! Now when we start throwing in un-natural conditions and other issues that can cloud and affect her perception or outlook on men in general, that becomes a different issue.

3. Ida B. Wells, Susan b. Anthony, Gwendolyn Brooks and others were victims as we all are of a European male dominated structure which of course had an affect upon them on many levels. Almost all European feminist are lesbians without a doubt...and as such, the feminist movement spearheaded by white women was in fact a lesbian movement also even though it was actually one to get from under the oppression of white men initially. How and why our women got into it is beyond me because black men were not oppressing black women. Then again, many of us were within the home as we modeled ourselves after white men as we were molded to do.

4. Do black women or men owe each other an apology? Hell no !! What are we apologizing for....for being a victim? Here we are apologizing for being purposely molded to be other than self. Apologizing for being purposely divided and pitted against each other by our same historic oppressor. Apologizing for being mis-educated and of being a Willie Lynch victim. Apologizing for being brainwashed into white structured religions that said "this or that is how we should treat each other" when it was all an "Anti-African" reality that was never designed for our unity, love, spiritual growth or family structure.

5. So now we are at the point where we actually

think or feel that the victim should apologize to the other victim for being a victim, huh? That's insanity. I want yall to think about this and think real hard. When Harriet Tubman said: "I could have freed a lot more if I could have convinced them that they were slaves"....that is mind blowing!! Here are people being treated like dogs, fed worse than dogs, being worked from sun up till sun down, being beat with the whip, being raped, sodomized and killed at will....and she had a problem trying to convince them that they were slaves, that something wasn't right??? If she had a problem with that, then Garvey, Malcome, Martin and others today really got problems convincing our so called intellectually sophisticated people that something isn't right.

6. So here we are in circa 2008, still victims of religions that aren't ours...that we didn't start, that never existed until the white man printed some books...and that we can't see as a vestige and instrument of slavery, of spiritual, social, economic and mental control that still does not empower anyone except the creators of those systems. Still victims of "DIVIDE AND CONQUER". We can't see that we're all still in need of healing and that post traumatic slave syndrome is in full swing while we fake ourselves out claiming we are free. I have an audio on my site by Dr. Amos Wilson who I'm sure everyone probably knows about in terms of who he is, but if you get the chance, stop by and listen to that.

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idea and fact that we are refusing to be victims anymore!! Remember, an ignorant person (someone who doesn't know) does not know they were ignorant until they come up out of it...likewise, a molded person does not know that they were molded until the mold is broken....and neither requires an apology.

ONE LOVE !!!

Religion and spirituality is like trying to mix oil and water together...it don't go. One is free, one locks you down. One is the original the other is a creation. One is based upon development and the other upon man made rules. <http://keitascorner.net/>

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| 26099|2008-06-03 22:33:14|Terry Howcott|Re: [SmaiTawi] Fwd: THE CONCEPT OF THE GODDESS EXISTED BEFORE THE CO|

Please Brothers and Sisters. I'm on two groups included on this list.

Before "reply all," please delete terrylynnh@yahoo.com.

Thanks,

Terry

Divine Allah wrote:

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| 26100|2008-06-03 22:33:30|nnabakyaala_afrika|Request For Info On Bamileke People of Cameroon|
Greetings,

Does anyone have information on the bamileke people of Cameroon. My DNA results through African Ancestry indicate that I my family (maternal) is Bamileke. Any Info would be greatly appreciated.

Nnabakyaala Afrika

| 26101|2008-06-03 22:36:04|Tafari khumbaka|Re: Domestication of Pearl Millet in West Africa|
tua-u(thancz)

cllyde winters wrote:

Hi Paul and Tafari

You may find my recent piece on Millet in the Indus Valley interesting:

<http://aob.oxfordjournals.org/cgi/eletters/100/5/903#49>

Clyde

--- On Tue, 6/3/08, Paul Kekai Manansala wrote:

From: Paul Kekai Manansala

Subject: [Ta_Seti] Re: Domestication of Pearl Millet in West Africa

To: Ta_Seti@yahoogroups .com

Date: Tuesday, June 3, 2008, 2:14 PM

Haven't read the full article, Tafari, but pearl millet appears in the Indus Valley Culture, so it probably was domesticated well before that time.

Regards,

Paul Kekai Manansala

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Tafari khumbaka wrote:

>

> at what date did continental african 1st began domestication of said millet..?

> tafari

>

> Paul Kekai Manansala wrote:

>

> Theor Appl Genet. 2008 May 27. [Epub ahead of print] Links

>

> Phylogeny and origin of pearl millet (*Pennisetum glaucum* [L.]

R. Br) as revealed by microsatellite loci. Oumar I, Mariac C, Pham

JL, Vigouroux Y.

> IRD, UMR DIAPC Diversité et Adaptation des Plantes Cultivées
(SupAgro, INRA, IRD, UMRI) Institut de Recherche pour le
Développement, 911, Avenue Agropolis, BP 64501, Montpellier, 34394,
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evolutionary history and domestication of cereals such as wheat in the
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> Tafari-sudra, Khumbaka

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Tafari-sudra, Khumbaka

| 26102|2008-06-03 22:36:16|Agola Kisira|How Cuba broke apartheid's back|

CUITO CUANAVALÉ

A Tribute to Fidel Castro and the African Revolution

Horace Campbell

In March 2008, the President of the African National Congress of South Africa, Jacob Zuma, led a high level delegation of South African parliamentarians to the site of the victory of the forces of liberation at Cuito Cuanavale in Angola. This visit was linked to the numerous ceremonies in Angola to commemorate the victory Angola, Cuba and the forces of SWAPO and the ANC over the apartheid army. What was significant was that while the leader of the ANC took this much publicized visit to Angola, the present ANC government has not moved decisively to carry out far more public education on what happened at Cuito Cuanavale in 1988. Thousands of youths in

Southern Africa do not know what happened at Cuito Cuanavale and the linkage between the decolonization of Southern Africa and this historic battle.

Between October 1987 and June 1988, in one of the fiercest conventional battles fought on African soil, the troops of the South African Defence Forces (SADF) fought pitched tank and artillery battles with the Angolan army (FAPLA) and her Cuban supporters at Cuito Cuanavale. This small base located in Southeastern Angola (in the province of Cuando Cubango) became important in the military history of Africa, for the South African apartheid army, supposedly one of the better equipped armies in Africa was trapped more than three hundred miles from its bases in Namibia, a territory which it was illegally occupying.

Failing to take Cuito Cuanavale with over 9,000 soldiers even after announcing to the world that Cuito Cuanavale had fallen; losing its superiority in the air; and faced with mutinies from the black troops of the pressed ganged battalions, the operational command of the SADF broke down and the president P.W. Botha had to fly to the war zone inside Angola. Botha, it was later revealed had flown in to intervene in a dispute among the South African military high command on whether the apartheid army should use tactical nuclear weapons. Botha decided against the use of nuclear weapons because at that time apartheid South Africa was a pariah state.

With Cuban reinforcements, the Angolan fighters withstood major assaults by the South African military on January 23, 1988, February 25 and finally on March 23. The South Africans were repulsed with heavy losses as the Angolan/Cuban forces seized the military initiative. The Angolan army, for the first time since Operation Protea (the code name for the conventional attack by the SADF) in 1981, was able to reoccupy the area of Southern Angola adjacent to the Namibian border. In the space of less than three months the engineering units and construction workers of the Angolan/Cuban forces were able to build two airstrips defended with anti aircraft weapons to consolidate their recapture of the Southern province of Cunene. Bogged down with their conventional weapons by the terrain and rainy season, the South African army made one desperate attempt to break the encirclement on June 27, 1988. They were once again trounced, with the Angolan pilots in firm in control of Angolan airspace.

After the June battles, the South Africans asked for peace. Chester Crocker and the US government stepped in to save the face of the humiliated South African army. It was only after this military defeat that the apartheid forces agreed to the resolutions of the United Nations and acceded to the timetable for the independence of Namibia. Within a year the military and political edifice of apartheid crumbled. Nelson Mandela was released twenty months after the South African army retreated in disorder at Tchipa.

WARFARE AND MILITARISM IN THE ERA OF DYING APARTHEID

It is important that the younger generation is reminded of the depth of the destructive machinations of the Apartheid regime in the ten years prior to the battles at Cuito Cuanavale. This reconstruction of Apartheid's history is important for a number of reasons.

The first reason lies in the fact that South African military writers proclaim that the South Africans were not defeated at Cuito Cuanavale but withdrew in order to support peace and

negotiations. Numerous text-books used by teachers endorse this view.

The second reason emanates from the fact that the USA and neo-conservative supporters of apartheid have sought to rewrite the history of military destabilization to argue that Constructive Engagement supported peace and sought to end apartheid. Chester Crocker, the Assistant Secretary of State during the period of Ronald Reagan has rewritten this period to favor this view in, 'High Noon in Southern Africa: Making Peace in a Rough Neighbourhood.'

Thirdly, the so called security experts who were consultants for the apartheid military have now recast themselves as peace experts and are cheer leaders for the US War on Terror and the proposed Africa Command Center (Africom).

It is for these reasons that it is urgent to spell out the varying forms of warfare that were used against the peoples of Africa struggling against apartheid as a crime against humanity. This is necessary so that younger persons can evaluate the new forms of struggle necessary for the present day liberation struggles in Africa.

There was a low intensity war going on in Mozambique where the Mozambique National Resistance (MNR) - also known as Renamo had been unleashed against the Mozambican society by the apartheid government. In this low intensity war Renamo efforts were in concert with the economic war being waged by the International Monetary Fund and the World Bank against the Mozambique government. The political war financed by the apartheid state sought to decapitate the leadership of FRELIMO. Eventually, this was to lead to the downing of the aircraft carrying Samora Machel in 1986. Joseph Hanlon has documented this period of destabilization in the book, 'Mozambique: Who calls the Shots?'

Space does not allow for the elaboration of the full extent of the destruction but one of the tasks of the South African parliament should be to declassify the files of apartheid South Africa's destructiveness across the region; military interventions in Lesotho and the Seychelles; attempted coups in Tanzania; and the support of armed elements in Zimbabwe. The South African army also carried out raids in the capitals of Maputo, Harare, Gaborone and attacked refugees in Swaziland. The relevant Truth and Reconciliation Commission files should be opened. Desmond Tutu has in fact termed this aspect of the TRC as 'unfinished business.'

Twenty years after the battles of Cuito Cuanavale the region of Southern Africa has not recovered from this period of massive social, economic, political and military dislocations. Yet the foreign policy of the South African state is to promote the same capitalist companies that profited from destabilization. South African corporations now dominate Southern region, except in Angola.

ANGOLA IN SOUTHERN AFRICA

Angola is one of the most resource-rich countries in Africa. In fact Angola remained one of the leading oil producers in Africa throughout the war. It is a society with massive agricultural potential, fisheries resources and a territory generally under populated since the time of slavery. The atrocities the Portuguese committed in Angola were so extreme that they proved to be a

model for the genocidal Belgian colonialists in neighbouring Congo. By 1957 there were three principal liberation movements in Angola.

1. The Popular Movement for the Liberation of Angola (MPLA) - Linked to the intelligentsia, the educated mulattoes and the mass of workers in the segregated ghettos of Luanda.
2. UPA/FLNA - The attempt by sections of the Kongolese aristocracy to link up with the rebelling masses working on the coffee plantations of the Northwestern regions adjacent to Zaire. Holden Roberto wanted to link the claims of Kongolese Kingdom to the struggle. At the All African Peoples Conference in Ghana in 1958 Holden Roberto was warned that an anti colonial movement cannot be based on ethnic groups so changed its name and called itself Front for the Liberation of Angola (FLNA).
3. The Union for the Total Independence of Angola (UNITA) - formed by Jonas Savimbi who had been the foreign minister of FLNA. In 1966, Savimbi accused the FLNA of 'tribalism' and broke away arguing that the leader of FLNA was subservient to Mobutu and was financed by the Central Intelligence Agency (CIA) of the USA.

Twenty years after Cuito Cuanavale the origins and outlook of these movements remain confused in so far as mainstream intellectuals seek to place an ethnic label on the origins of these movements. This intellectual culture holds that the MPLA had their base among the Mbundu, the FLNA among the Kongo and the UNITA among the Ovimbundu. John Marcum's work on the Angolan Revolution started this original falsehood and this distortion continues to surface in the literature on the decolonization of Angola. It is now an article of faith among some Angolan intellectuals that Jonas Savimbi represented the Ovimbundu, despite his clear alliance with the destructive apartheid army.

THE FIRST DEFEAT OF THE APARTHEID ARMY

Once Portuguese fascism collapsed in April 1974 the forces of US imperialism and the army of apartheid had to come out in full force if they were to perpetuate external control over Angola. The apartheid South African army intervened militarily in 1975 to stop the MPLA from coming to power after the poor of Sambizanga routed the FLNA forces allied with the army of Mobutu. At this point, the Angolans invited the Cubans to help defeat the invading apartheid, the Zairian army regulars, and the mercenaries employed by the CIA. This history is well documented by John Stockwell's 'In Search of Enemies.' More recently, in the USA, the scholar Piero Gleijeses documented the history of Cuban involvement in the war of 1975-1976 in the book 'Conflicting Missions: Havana, Washington and Africa.'

Militarily, the South African Army was defeated in the battlefield in 1975/76. Politically, the apartheid regime was further isolated in the international arena. Diplomatically, Nigeria mobilized the Organization of African Unity (OAU) to resist the pressure from the USA to support apartheid's proxy forces. In response, the President of Nigeria, Murtala Mohammed, was assassinated.

STAGES OF THE WAR: 1976-1980

The assassination of Murtala Mohammed and the alliance between the European countries, the USA and the apartheid state ensured that the struggle against apartheid became continental if not global. After the Soweto uprisings in 1976 the racist South African leaders were on the defensive politically and diplomatically. This was the period of the massive military build up in Namibia. The character of the war against South West African Peoples Organization (SWAPO) changed with the conscription of youths, the build up of military bases and raids against SWAPO. Angola had become a rear base for the Namibian struggle as thousands of youths fled to Angola from Namibia.

One of the strange twists of the liberation in the region of Southern Africa is the fact that when UNITA had been formed in 1966, it was SWAPO that gave UNITA its first supply of weapons. And after UNITA became an ally of the apartheid state and the apartheid army, Jonas Savimbi and its forces were organized to fight SWAPO and to track down SWAPO leaders in Angola. These military exercises were coordinated with the South African Air Force. One of the most destructive attacks on the refugee camps of SWAPO took place at Kassinga in 1978. In the aftermath of this attack the UN Security Council passed Resolution 435 calling for the withdrawal of the apartheid regime from Namibia.

OPERATION PROTEA: 1981-1984

>From 1981-1988 the racist army occupied the Angolan provinces of Cunene and Cuando Cubango. FAPLA, the Angolan army, was not prepared for this massive invasion of over 11,000 SADF troops with the most sophisticated artillery pieces. The SADF was seeking to perfect a form of air-land battle where the air force carried out operations in conjunction with the army. The provincial capital of Cunene at Ngiva was sacked. Over 100,000 peasants fled their homes. The South African army stole cattle which it carried off to Namibia to feed its troops. They had not withdrawn their troops contrary to the UN Security Council Resolution calling for withdrawal. Within the international community the South African aggression was condemned; but the US government mobilized a group of European states called the contact group (USA, Canada, West Germany, France and the United Kingdom) to protect the apartheid government internationally.

The next major South African invasion was at Cangamba in August 1983. Here UNITA had announced that Cangamba had fallen. But it was the SA airforce that destroyed Cangamba and gave UNITA the rubble to showcase it as its victory to pro-western journalists flown in from Zambia and Johannesburg.

By 1984 the peoples of the region of Southern Africa were suffering but were prepared to make sacrifices. That independence and sovereignty were linked to ending apartheid was clear, especially in Angola. Within Mozambique and the other frontline states ordinary men and women understood that the expansion of apartheid would have led to an erosion of independence.

REFORM AND PEACE MAKING LINKED TO WAR

After the reversals in 1984 the South Africans signed the Nkomati Accord with Mozambique and

a peace Accord with Angola. But this peace was simply a ruse to get breathing space in order to seek for more weapons and financial support. In September 1985 FAPLA forces started their drive against Jamba. The South Africans intervened but with the uprisings of the United Democratic Front (UDF) in South Africa, the SADF could not carry the battle and called on the USA for help. It was at this time that the Pentagon supplied Stinger missiles to UNITA. Jonas Savimbi was greeted in the White House by Ronald Reagan and UNITA was granted financial. Hollywood also made a film (Red Scorpion) about the brave struggles against communism in Africa. But UNITA did not have the administrative or military infrastructure for the assistance it was receiving. It was a cover for the assistance to the apartheid forces.

In the second term of Ronald Reagan (1984-1988), and with help from the Thatcher government in Britain, support was stepped up for the SADF, UNITA, Mobutu and the anti-communist forces in Southern Africa. It should be stated here that at this time all African freedom fighters had been deemed terrorists. Both Osama Bin Laden and Jonas Savimbi were at this time allies of the USA in the fight against communism. While Savimbi was called a freedom fighter, Nelson Mandela had been branded a terrorist by the USA and the South Africans. In order to fight terrorism then, the USA reactivated a military base at Kamina in Zaire to build a northern front in the war against the Angola. The CIA dropped supplies for the South Africans via UNITA. This period is most important in so far as the very same forces in Washington that supported Jonas Savimbi and Osama Bin Laden are the same political forces seeking to mobilize the world against today's so called war on terror.

1987 ? OPERATION MODULAR HOPE

The South Africans were emboldened by the financial assistance to UNITA by the Reagan administration. Moreover, the prospects for political change in South Africa seemed clearer with the formation with the Congress of South African Trade Unions (COSATU) and the militancy of the United Democratic Front. The maturation of the popular democratic struggles in South Africa was making South Africa ungovernable and apartheid unworkable. It was in this context that the military and economic destabilization intensified. This struggle reinforced the point that military struggles had to be accompanied by popular democratic struggles by non-military forces.

Operation Modular was launched with the objective of seizing Menongue (in Angola) to set up a UNITA provisional government so that there could be increased western support. The build up for the Operation Modular went on for six months. Roads to transport heavy equipment for over 9,000 regular SADF forces were built.

The Angolan army (FAPLA) launched a pre-emptive attack on Jamba and the battle at Lomba River was the preamble to the big battle at Cuito Cuanavale,

SADF started the siege in November of 1987. When the apartheid army faced the stiff resistance from the Angolans, the SADF operational command broke down. It required the personal intervention of the President, P.W. Botha, referenced earlier, to go to the front and boost the morale of those fighting, as well as settle the question of whether nuclear tactical weapons could be used.

CUBAN INTERVENTION

Fidel Castro and the Cuban leadership had been following the battles from the start. The bulk of the Cuban forces in Angola had been withdrawn in 1981. Fidel Castro and the Cuban leadership had disagreed with the conventional military formations of the Angolan generals. Some of the Soviet generals who were advising the Angolan army could only think of frontal conventional battles. But Fidel Castro, the Cuban military and the progressive men and women of Angola understood that defensive warfare was a more intelligent form of warfare than one that solely depended on advancing tanks and artillery. The Cuban leadership argued correctly that if the SADF broke the FAPLA defensive line, the Cuban position at Menongue would be threatened. The Cubans sent reinforcements comprising of the best troops, the most sophisticated weapons and anti-air craft weapons. It was significant that the anti aircraft weapons were under the control of women. It was the women who cleared the South African air force from the skies. The Siege of Cuito Cuanavale now involved the Angolans, the Cubans, Swapo, and the ANC all on one side defending African liberation and sovereignty against the SADF, the USA and UNITA.

The Angolan radar defensive positions broke the South African air superiority, Angolan and Cuban MIG 23 pilots proved equal and even superior to their counterparts in the South African Air Force. The SADF was reduced to shelling Cuito Cuanavale with over 20,000 projectiles per day. In major battles in January, February and March the South Africans failed to take Cuito Cuanavale. By the time of the March attack the battle conditions had begun to turn against the SADF. In the first place, there was a mutiny by the conscripted troops of the South West African territorial Force (SWATF). Secondly, the heavy equipment was bogged down on the Eastern bank of the Cuito River compounded by the rainy season. Thirdly, and more importantly, without air support the Angolans were equal to and could out gun the South Africans. By the end of March the siege was over and the South Africans were effectively trapped.

This was when the South Africans started the talks that would eventually comprise of the principal combatants, the Angolans, the Cubans, the South Africans and the USA. So confident were the Cubans and the Angolans in their repulsing the South Africans that in the space of two months they built two airfields to consolidate their control of the Southern Provinces. At this time the USA attempted to open a new front in the North with UNITA. The USA military carried out exercises called Operation Flintlock to drop supplies for UNITA. Here UNITA clashed with ANC guerrillas.

The fate of the South Africans was sealed at Tchipa on June 27, 1988. Here the SADF tried to open a new front to give relief to the troops who were trapped at Cuito Cuanavale. In this decisive battle the FAPLA forces confirmed their air superiority. When the news of the defeat at Calueque dam reached South Africans, more young whites protested the draft in South Africa. The End Conscription Campaign saw an increase in the number of white youths resisting the draft. A major South African newspaper called the battle of Tchipa 'a crushing humiliation.' The South Africans had two choices: begin talks or surrender.

The Siege of Cuito Cuanavale ended after the SADF agreed to withdraw from Namibia. There was still dithering at the diplomatic level up to December 1988 but the Siege of Cuito Cuanavale was the turning point.

Subsequent to the negotiations after the defeat of the South Africans, Namibia gained its independence in March 1990. One month earlier the struggles of the South African peoples led to the release of Nelson Mandela and the unbanning of the liberation movements. Between 1990 and 1994 the peoples of South Africa continued the struggle to end white minority rule. Nelson Mandela became the first African President of South Africa in May 1994. The siege of Cuito Cuanavale changed the military balance in Southern Africa on the side of liberation.

LESSONS FOR THE AFRICAN REVOLUTION

Most school children would have heard the axiom that each generation rewrites its own history. But it does so not merely by giving different answers to old questions of exploitation but by posing entirely different questions. When one understands this, it becomes clear why South African parliamentarians would be travelling to Cuito Cuanavale without encouraging the writing of the texts that can explain to the youths the realities of the battles to end apartheid. The leaders are afraid of this history because they fear that the youths will gain the courage to find new forms of struggle against the new ruling classes across Southern Africa. The absence of the memory of the victories over colonialism and apartheid stem in part from the bankruptcy of the political leaders in most of Southern Africa.

Today, African school children are no longer familiar of the stories of the struggles for independence. Instead, the Anglo American and other imperial media sources bombard our youths with stories that stimulate individualism, greed, insecurity and a longing for the glitz and glamour of western countries. This psychological bombardment has reached such proportions that most of our youth dream of leaving Africa instead of fighting to transform the conditions of exploitation.

In Angola the war continued until 2002 when Jonas Savimbi was killed. Since that time Angolans have found peace but the wealth of the country has not been used for the poor and exploited. There is reconstruction in Angola but reconstruction for the establishment of capitalism. All over this region, leaders who had been part of the liberation struggle have become leaders who flaunt their wealth while the majority of the people continue to live in conditions of intense exploitation.

Yet, as the crisis of capitalism deepens and the banks fail in North America the present neo-conservative forces in the US government view Africa as the basis for future exploitation. So the United States plans an Africa Command to fight terrorism. The US military planning and US military relations with Africa can be compared negatively to the role played by the Cubans at Cuito Cuanavale in Angola in 1988. Throughout these celebrations many will remember the words of Fidel Castro, 'The history of Africa will be divided into before and after Cuito Cuanavale.'

WILL THE REAL REVOLUTIONARIES STAND UP IN AFRICA TODAY?

It was during the same week that Jacob Zuma led a delegation to Angola that President Gadaffi of Libya noted that 'revolutionaries' such as Robert Mugabe of Zimbabwe and Yoweri

Museveni of Uganda should hold on to power because 'revolutionaries never retire.' Is it possible to note that leaders such as Mugabe, Museveni, Meles Zenawi and Thabo Mbeki and Jacob Zuma have cheapened the concepts of liberation? Can these leaders be compared to Fidel Castro?

These named leaders have cheapened the ideas of African liberation and now stand in the path of the emancipation of the peoples. Within Southern Africa dictatorial practices by leaders such as Mugabe have only been surmounted by the promotion of Xenophobia among the working people. Gadaffi supported militarists and masculinists who wreaked havoc all across West Africa in the name of some mythical liberation that enriched a few military entrepreneurs while the masses of the peoples were in constant danger. Similarly, the record of Jacob Zuma brings to the fore questions of patriarchy and masculinity in the African revolutionary process.

The challenge in our analysis is to be able to simultaneously celebrate the victory of the Cubans and Angola at Cuito Cuanavale and at the same time break with traditional concepts of revolution, militarism and masculinity. Leaders such as Jonas Savimbi, Charles Taylor and Robert Mugabe have made it clear that African liberation must entail a break with militarism, patriarchy and masculinity. At the same time, imperial domination, plunder and militarism have asserted themselves as a force of modernization in the world. The challenges of this moment are to our ability of transitioning beyond militarism in Africa.

For the battle for African revolution and transformation, in our celebration of the victory at Cuito Cuanavale we remember the sacrifices of our people.

*Horace Campbell is the author of the well known book, Rasta and Resistance: From Marcus Garvey to Walter Rodney. His latest book, Reclaiming Zimbabwe: The Exhaustion of the Patriarchal Model of Liberation is published by David Philip of Cape Town, South Africa.
| 26103|2008-06-04 07:49:31|Shu Tefnut|BLACK WOMEN, WHO DO YOU THINK YOU ARE?|

This is for you brothers out there to. Its about time you woke up. In the last half of the 19th century, as data on non-western cultures accumulated in countless studies of their customs, myths, religions, and folkways, it became apparent to some observers that the

patriarchal structure of modern civilized societies had not always been in place. Instead, they had grown out of matriarchal systems of social organizations. Diop devoted much of his book THE CULTURAL UNITY OF BLACK AFRICA to the concept that civilization itself was born, nurtured, and

brought to maturity among the matriarcal African cultures of Cush and Egypt. The primacy of the mother in family life and the royal succession through the female line in ancient Kemet are well known. The mother controlled the household and often the fields as well; the children took their surnames from the mother. Non-royal pharaohs could ascend to the throne by virtue of marriage to the Great Royal Wife presumptive, the eldest daughter of the preceding Great Royal Wife, from whom the right to the throne descended. In Cush the Queen Mother, or Kendeke actually had the right to choose the next pharaoh. So powerful did these Kendeques become they were able to in their own right without interference.

From Diops perspective, the southern cradle was distinguished by agrarian societies in which the female/maternal role was dominant because of the woman's primary role in cultivation. A focus on intra-group harmony, an intimate relationship with nature, and the central place of the mother in her family and social affairs promoted a co-operative, non-competitive social ethic. Because these agricultural societies produced a surplus of food a certain amount of occupational differentiation and specialization was possible allowing the elaboration of ever more complex social systems.

In contrast the northern cradle, cold harsh forbidding environment hostile to crops but supporting a nomadic life-style with a premium on herding, fighting, and raiding skills as small nomadic tribes competed with one another for water, forage, and livestock. Therefore, masculine attributes would have been highly prized in this setting and women poorly suited to these pursuits, would to a large extent have been reduced to procreative vessels. Concerned exclusively with domestic chores. Males status would have been paramount because the life style

would have put a premium on combativeness, competitiveness, and individuality, leaving little room for the development of broader, more cooperative social structures. The northern cradle, in Diops scheme, would have given rise to the patriarchy.

| 26104|2008-06-04 08:56:51|Paul Kekai Manansala|Tharu on the Sinai|

Giant Fortress's Remains Found in Egypt

Andrew Bossone in Cairo
for [National Geographic News](#)
June 2, 2008

Archaeologists have uncovered more remnants from Tharu, the largest known fortified city in ancient [Egypt](#), which sits near the modern-day border town of Rafah.

The fortress, also known as Tjaru or Tharo, covered about 31 acres (13 hectares), Egyptian authorities say. Its [discovery near the Suez Canal](#) was announced in July 2007.



[Enlarge Photo](#)

- [Pharaoh Seti I's Tomb Bigger Than Thought \(April 17, 2008\)](#)
- [Ancient Egypt Cities Leveled by Massive Volcano, Lava Find Suggests \(April 2, 2007\)](#)
- [Mysteries of the Ancient World](#)

Tharu helped guard the empire's eastern front in the Sinai Peninsula and served as a military cornerstone for Egypt's ancient leaders.

"It was built [more than] 3,000 years ago, and it was an important and strategic point," said Mohamed Abdel-Maqoud, of Egypt's Supreme Council of Antiquities.

The fort's remains were found as part of a project that began in 1986 to explore the "Horus Way," an ancient military road that connected 11 fortresses linking Egypt and Palestine.

The path also served as an entry point for traders coming from Asia.

"This is the only way to enter Egypt by land coming from the east," said Fayza Haikal, a professor of archaeology and Egyptology at the American University in [Cairo](#). "It was the way not only for armies but also commercial [expeditions]."

So far Egyptian authorities have discovered four fortresses along the Horus Way, which essentially formed the same line as Egypt's current eastern border ([see map](#)).

Home of Kings

Among the ruins, archaeologists uncovered reliefs depicting several pharaohs including Thutmose II, who reigned from 1492 to 1479 B.C.; Seti I, who ruled from 1294 to 1279 B.C.; and Ramses II, ruler from 1279 to 1213 B.C.

This indicates that the fort was one of the most important locations in ancient Egypt.

"All of the kings arrived here," Abdel-Maqsood said. "The inscriptions we found explain this."

Continued on [Next Page >>](#)

| 26105|2008-06-04 11:54:41|keon garraway|Re: BLACK WOMEN, WHO DO YOU THINK YOU ARE?|

With the globalism of the world, Patriarchy wins and will always win. Because of this it behoves the black culture to adopt the Patriarchal model if there is going to be any competitive progress. The Indians, the Arabs and the Chinese have all found dominance with the Patriarchal model, not only the Europeans. And this dominance has always lead to their ascendancy in the social sphere despite European oppression.

Keon Garraway

--- On **Wed, 6/4/08, Shu Tefnut** wrote:

From: Shu Tefnut

Subject: [Ta_Seti] BLACK WOMEN, WHO DO YOU THINK YOU ARE?

To: afrikanunity_ofharlem@yahoo.com, "HERU BENNU AMEN RA", "Eugene Bennett", bnyee@googlegroups.com, dr.garaia@africanidea.org, friends@templehealing.com, GatherTheFires@yahoogroups.com, happilynaturalday@yahoogroups.com, hndsupport@gmail.com, luv4self_network@yahoogroups.com, mwananchi@yahoogroups.com, NABSE@yahoogroups.com, nnabakyaala.afrika@gmail.com, openyourthirdeye@yahoo.com, smaitawi@yahoogroups.com, Ta_Seti@yahoogroups.com, thanubian2@yahoo.com, trueblackness@yahoogroups.com
Cc: bang4change@yahoogroups.com, Black_Watch@yahoogroups.com, blackandproud@yahoogroups.com, blackatlanta@yahoogroups.com, blackbrownunitycommunity@yahoogroups.com, blackcollegesanduniversities@yahoogroups.com, brothersletstalkaboutit@yahoo.com, d12m@aol.com, dsrich679@gmail.com, ebonrunbn@excite.com, hou40@comcast.net, ieducate4you@yahoo.com, legood@aol.com, ils755@yahoo.com, iolmisha@cs.com, m26sf@aol.com, maliksart@hotmail.com, mentalstimuli23@yahoo.com, motherjudyhines@hotmail.com, o_akkebala2002@yahoo.com, omarneal@yougotthepower.com, omoot@yahoo.com, omowale32@aol.com, oneblackmanview@yahoo.com, onthemedias@wnyc.org, pastorptadams@aol.com, pookie8960@yahoo.com, poolebobby@hotmail.com, r48@intergate.com, rightor1@yahoo.com, salzmurph@aol.com, soa@yahoogroups.com, sunseekers@4u.com, theadultroundtable@yahoogroups.com, ThePhenomenalWomen_SOUTH@yahoogroups.com, tonithetiger7@sbcglobal.net, tothe_nines100@yahoo.com, trueblackexperience@yahoogroups.com, urbanblackthinktank@yahoogroups.com, vaadrienne@hotmail.com, wgilyard@comcast.net

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ethic. Because these agricultural societies produced a surplus of food a certain amount of occupational differentiation and specialization was possible allowing the elaboration of ever more complex social systems.

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| 26106|2008-06-04 12:03:38|Paul Kekai Manansala|Re: BLACK WOMEN, WHO DO YOU THINK YOU ARE?|

--- In Ta_Seti@yahoogroups.com, keon garraway wrote:

>

> With the globalism of the world, Patriarchy wins and will always

win. Because of this it behoves the black culture to adopt the Patriarchal model if there is going to be any competitive progress. The Indians, the Arabs and the Chinese have all found dominance with the Patriarchal model, not only the Europeans. And this dominance has always lead to their ascendancy in the social sphere despite European oppression.

>

>

Patriarchy though is wasting away.

The foundation of patriarchy was based on the man owning and controlling property, and running the government or community.

Of course, the legal basis of this has vanished in most countries of

the world where women inherit and own property, and are not forbidden from holding public office as existed widely in previous times.

Even many predominantly Muslim countries have had women leaders like Pakistan, Bangladesh and Indonesia.

The main area where we still find patriarchy, in most countries at least, is in the priesthood of large religions.

In Europe even the old monarchies have mostly given up the patriarchal system, and the monarchy is inherited usually by absolute primogeniture i.e. the oldest child whether male or female.

Regards,

Paul Kekai Manansala

| 26107|2008-06-04 12:51:54|Alex van Deelen|Land Reform In Zimbabwe|

This is what most of the media will not report, the actual speech President Robert Mugabe gave to the United Nations.

It is obvious that the monopolisation of land ownership in Africa is one of the major reasons for the people's poverty and hunger. Odd that this never came out during the whole 'Live Aid' era.

Farmers need land to farm, need to be secure in their ownership and they need support systems to get a good price and get their products to market. Agriculture is the key to eliminating poverty, infusing cash into Africa's rural economies (where most people live), slow urbanisation, and truly develop the country for the benefit of the people instead of international corporations.

This also puts to rest the MDC lie that there are no sanctions against Zimbabwe. Sanctions are not only illegal, but they are massive. The pro-Rhodesian media want to make the world believe that world record hyperinflation resulted from the absence of a few tobacco farmers. This article puts that lie to rest. The same media that told people there were 'weapons of mass destruction' in Iraq, is trying to obscure the real reasons behind hyperinflation in Zimbabwe, so it can be blamed on Robert Mugabe.

Alex

<http://maravi.blogspot.com/2008/06/herald-land-key-to-food-security.html>

'Land key to food security'

writes Itai Musengeyi from ROME, Italy.

PEOPLE can help address the question of global food security if they are given better access to their natural resources, especially land, President Mugabe said yesterday, writes Itai Musengeyi from ROME, Italy. Addressing a Food and Agriculture Organisation world food security summit at the United Nations agency's headquarters here, Cde Mugabe said Zimbabwe's primary agriculture policy remained that of ensuring national and household food security through own production. In this regard, he said, Zimbabwe had recognised the importance of land in agricultural production and food security.

"Thus, over the past decade, Zimbabwe has democratised the land ownership patterns in the country, with over 300 000 previously landless families now proud landowners. Previously this land was owned by a mere 4 000 farmers, mainly of British stock," Cde Mugabe told the summit.

He said while the land reform programme had been warmly welcomed by the vast majority of Zimbabweans, it had elicited the wrath of the former colonial master, Britain, and its Western allies.

"In retaliation for the measures we took to empower the black majority, the United Kingdom has mobilised her friends and allies in Europe, North America, Australia and New Zealand to impose illegal economic sanctions against Zimbabwe," said the President.

As a result, all development assistance to Zimbabwe has been cut off, lines of credit disabled, the World Bank and International Monetary Fund prevented from providing financial assistance and private companies in the United States ordered not to do business with Zimbabwe.

"All this had been done to cripple Zimbabwe's economy and thereby effect illegal regime change in our country. Funds are being channelled through non-governmental organisations to opposition political parties, which are a creation of the West.

"Further, the Western-funded NGOs also use food as a political weapon with which to campaign against Government, especially in the rural areas," said President Mugabe.

He, however, said these constraints had not deterred Government from taking measures to increase agricultural productivity.

President Mugabe said Government had prioritised irrigation and was now spearheading the building of small and medium-sized dams in all the districts as well as providing inputs to farmers such as seed, fertilizers and agro-chemicals to boost production.

"To cushion farmers from the rising cost of agricultural inputs, my Government has put in place supportive programmes, which include the Crop and Livestock Input Credit Scheme and the Agricultural Sector Productivity Enhancement Facility which extends loans to farmers for working capital and equipment at concessionary rates," said Cde Mugabe.

Government had also embarked on a farm mechanisation programme for small and large-scale farmers.

"All these support facilities for the farmers are aimed at addressing the issue of productivity and food security at both the household and national levels."

President Mugabe said in 2004, Government embarked on the development of the bio-energy sector which draws its feedstock primarily from a non-food crop, the jatropha plant.

"The choice of jatropha is a deliberate Government policy to avoid competition between our food needs and fuel security needs. The use of jatropha seeds as feed stock in the bio-diesel programme is set to benefit our farmers as it widens their income base through an expanded market for the jatropha seed."

Cde Mugabe said challenges facing developing countries must be addressed through increased investment in agriculture, from both domestic and international development partners with organisations such as FAO continuing to provide technical expertise in areas such as bio-energy policies to allow for a balance between food and fuel security at both national and global levels.

"Parallel to these capacity boosting initiatives, there is need to demonstrate political commitment to the Doha Round negotiations that should deliver a sustainable reform of the global trade policies in agricultural commodities.

"I wish to restate that this summit needs to formulate robust action plans that recognise the need for fair trade policies in order to contribute towards the growth potential of the agriculture sector in the developing world."

Cde Mugabe said the global food crisis was linked to global warming and the use of agricultural commodities in producing bio-fuels and there was need for world leaders to address the issue.

He said Southern Africa was one of the regions at risk from the effects of climate change yet Africa as a whole accounted for less than 5 percent of greenhouse gas emissions responsible for global warming.

Over the past 10 years, the frequency and severity of droughts in Southern Africa had increased as a result of climate change.

| 26108|2008-06-04 16:04:55|Wayne Owens|Re: BLACK WOMEN, WHO DO YOU THINK YOU ARE?|

African History for African Families:

www.majadi.wordpress.com

Upward Movement, Upward Movement!

--- On **Wed, 6/4/08, keon garraway** wrote:

From: keon garraway

Subject: Re: [Ta_Seti] BLACK WOMEN, WHO DO YOU THINK YOU ARE?

To: Ta_Seti@yahoogroups.com

Date: Wednesday, June 4, 2008, 11:58 AM

With the globalism of the world, Patriarchy wins and will always win. Because of this it behoves the culture to adopt the Patriarchal model if there is going to be any competitive progress. The Indians Arabs and the Chinese have all found dominance with the Patriarchal model, not only the Europeans. And this dominance has always led to their ascendancy in the social sphere despite European oppression.

Keon Garraway

This is sad, that we believe that because it is dominant it must be correct, this is a tragically flawed. Patriarchy has only won because of the mechanization of warfare. The arrogance of the patriarchy, the overly hyper-aggressive nature of the European saw fit to bring pain to the more subdued and spiritual Agrarian and Matriarchal societies. These aggressive cultures used warfare, religion and building as their conquering tools. Are you proposing that we use their models as teaching tools for children? Now certainly I am not suggesting that we adopt a matriarchy alone but a system that combines the best of both concepts, A MAATIAN ethical system. One based on the balance of both masculine and feminine energy! We are not European, Aryan and therefore I find it offensive to say that we must necessarily follow their model for nation building. By the way there have been a number of female warriors that still remained in tune with nature and were lovers of peace!

Ahosi were a Fon all-female military regiment of the Kingdom of Dahomey.

The Amazon of Libya, first encountered by Europeans by way of Greece

Queen Muhmusa who inspired the term Nyabinghi now in use in Jamaica

Yaa Asantewaa of the Ashanti

and numerous others, I will side with the Queen Warriors like my wife as opposed to attempting to rule over her. I am very secure in my role as a King Warrior as she is with her role. We rule my home and guide our children in perfect balance, guided by MAAT! It is the insecurity of men that refuse to recognize the GODDESS, but it is alright I understand, some of us fear losing our wonderful pedestal we think we stand on besides the other fools who think Patriarchy should rule!!!

African History for African Families:

www.majadi.wordpress.com

Upward Movement, Upward Movement!

--- On **Wed, 6/4/08, Shu Tefnut** wrote:

From: Shu Tefnut

Subject: [Ta_Seti] BLACK WOMEN, WHO DO YOU THINK YOU ARE?

To: afrikanunity_ ofharlem@ yahoo.com, "HERU BENNU AMEN RA" , "Eugene Bennett" , bnyee@googlegroups. com, dr.garaia@africanid ea.org, friends@templehealing.com, GatherTheFires@ yahoogroups. com, happilynaturalday@ yahoogroups. com, hndsupport@gmail. com, luv4self_network@ yahoogroups. com, mwananchi@yahoogroups.com, NABSE@yahoogroups. com, nnabakyaala. afrika@gmail. com, openyourthirdeye@ yahoo.com, smaitawi@yahoogroups.com, Ta_Seti@yahoogroups .com, thanubian2@yahoo. com, trueblackness@ yahoogroups. com

Cc: bang4change@ yahoogroups. com, Black_Watch@ yahoogroups. com, blackandproud@ yahoogroups. com, blackatlanta@ yahoogroups. com, blackbrownunitycommunity@yahoogroups.com, blackcollegesanduniversities@ yahoogroups. com, brothersletstalkaboutit@yahoo. com, d12m@aol.com, dsrich679@gmail. com, ebonrunbn@excite. com, hou40@comcast. net, ieducate4you@ yahoo.com, legood@aol.com, ils755@yahoo. com, iolmisha@cs. com, m26sf@aol.com, maliksart@hotmail. com, mentalstimuli23@ yahoo.com, motherjudyhines@ hotmail.com, o_akkebala2002@ yahoo.com, omarneal@yougotthepower.com, omoot@yahoo. com, omowale32@aol. com, oneblackmanview@ yahoo.com, onthemediawny. org, pastorptadams@ aol.com, pookie8960@yahoo. com, poolebobby@hotmail. com, r48@intergate. com, rightor1@yahoo. com, salzmurph@aol. com, soa@yahoogroups. com, sunseekers@4u. com, theadultroundtable@ yahoogroups. com, ThePhenomenalWomen_ SOUTH@yahoogroups.com, tonithetiger7@ sbcglobal. net, tothe_nines100@ yahoo.com, trueblackexperience @yahoogroups. com, urbanblackthinktank @yahoogroups. com, vaadrienne@hotmail. com, wgilyard@comcast. net

Date: Wednesday, June 4, 2008, 8:46 AM

This is for you brothers out there to. Its about time you woke up.

In the last half of the 19th century, as data on non-

western cultures accumulated in countless studies of their customs, myths, religions, and folkways, it became apparent to some observers that the

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From Diop's perspective, the southern cradle was distinguished by agrarian societies in which the female/maternal role was dominant because of the woman's primary role in cultivation. A focus on intra-group harmony, an intimate relationship with nature, and the central place of the mother in her family and

social affairs promoted a co-operative, non-competitive social ethic. Because these agricultural societies produced a surplus of food a certain amount of occupational differentiation and specialization was possible allowing the elaboration of ever more complex social systems.

In contrast the northern cradle, cold harsh forbidding environment hostile to crops but supporting a nomadic life-style with a premium on hearing, fighting, and raiding skills as small nomadic tribes competed with one another for water, forage, and livestock. Therefore, masculine attributes would have been highly prized in this setting and women poorly suited to these pursuits, would to a large extent have been reduced to procreative vessels. Concerned exclusively with domestic chores. Males status would have been paramount because the life style would have put a premium on combativeness, competitiveness, and individuality, leaving little room for the development of broader, more cooperative social structures. The northern cradle, in Diops scheme, would have given rise to the patriarchy.

| 26109|2008-06-04 21:15:45|Mahari Mengistu|Overseas, Excitement Over Obama|

>>"He looks like Egyptians. You can walk in the streets and find people who really look like him," said Manar el-Shorbagi, a specialist in U.S. political affairs at the Cairo university<<

=====

Overseas, Excitement Over Obama

In Presumptive Nominee, Many See Chance for New Direction and New Attitude



British papers heralded Obama's victory in the Democratic race. Reaction was not enthusiastic everywhere; Israel and China have policy concerns. (By Kirsty Wigglesworth -- Associated Press)

By [Kevin Sullivan](#)

Washington Post Foreign Service
Thursday, June 5, 2008; Page A10

LONDON, June 4 -- For much of the world, Sen. [Barack Obama](#)'s victory in the Democratic primaries was a moment to admire the United States at a time when the nation's image abroad has been seriously damaged.

From hundreds of supporters crowded around televisions in rural Kenya, Obama's ancestral homeland, to jubilant Britons writing "WE DID IT!" on the Brits for Barack discussion board on [Facebook](#), people celebrated what they called an important racial and generational milestone for the United States.

"This is close to a miracle. I was certain that some things will not happen in my lifetime," said Sunila Patel, 62, a widow encountered on the streets of New Delhi. "A black president of the U.S. will mean that there will be more American tolerance for people around the world who are different."

The primary race generated unprecedented interest outside the United States, much of it a reflection of a desire for change from the policies of [President Bush](#), who surveys show is deeply unpopular around the globe. At the same time, many people abroad seemed impressed -- sometimes even shocked -- by the wide-open nature of U.S. democracy, and the history-making race between a woman and a black man.

"The primaries showed that the U.S. is actually the nation we had believed it to be, a place that is open-minded enough to have a woman or an African American as its president," said Minoru Morita, a Tokyo political analyst.

[While Sen. Hillary Rodham Clinton](#) has admirers, especially from her days as first lady, interviews on four continents suggested that Obama is the candidate who has most captured the world's imagination.

"Obama is the exciting image of what we always hoped America was," said Robin Niblett, director of Chatham House, a British foreign policy institute. "We have immensely enjoyed the ride and can't wait for the next phase."

The presumptive Republican nominee, Sen. [John McCain](#), who has extensive overseas experience, is known and respected in much of the world. Interviews suggested that McCain is more popular than Obama in countries such as [Israel](#), where McCain is particularly admired for his hard line against [Iran](#).

"Although no one will admit it, Israeli leaders are worried about Obama," said Eytan Gilboa, a political scientist at Bar-Ilan University in Israel. "The feeling is that this is the time to be tough in foreign policy toward the Middle East, and he's going to be soft."

In [China](#), leaders are widely believed to be wary that a Democratic administration might put up barriers to Chinese exports to the United States.

But elsewhere, people were praising Obama, 46, whose emphasis on using the Internet helped make him better known in more nations than perhaps any U.S. primary candidate in history.

In Kenya, Obama's victory was greeted with unvarnished glee. In Kisumu, close to the home of Obama's late father, hundreds crowded around televisions Wednesday morning to watch Obama's victory speech, chanting "Obama tosha!" -- "Obama is enough!"

CONTINUED [1](#) [2](#) [3](#) [Next](#) >

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HTP,

Mahari

| 26110|2008-06-05 06:47:36|Vernessa McVay|Re: BLACK WOMEN, WHO DO YOU THINK YOU ARE?|

That's because it isn't against white supremacy.

"The black woman is the meteor that's coming to this earth!" -- Kola Boof 🌹

--- On **Wed, 6/4/08, keon garraway** wrote:

From: keon garraway

Subject: Re: [Ta_Seti] BLACK WOMEN, WHO DO YOU THINK YOU ARE?

To: Ta_Seti@yahoogroups.com

Date: Wednesday, June 4, 2008, 10:58 AM

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Keon Garraway

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afrika@gmail. com, openyourthirdeye@ yahoo.com, smaitawi@yahoogroups.com,
Ta_Seti@yahoogroups .com, thanubian2@yahoo. com, trueblackness@ yahoogroups. com
Cc: bang4change@ yahoogroups. com, Black_Watch@ yahoogroups. com, blackandproud@
yahoogroups. com, blackatlanta@ yahoogroups. com, blackbrownunitycommunity@yahoogroups.com,
blackcollegesanduniversities@ yahoogroups. com, brothersletstalkaboutit@yahoo. com,
d12m@aol.com, dsrich679@gmail. com, ebonrunbn@excite. com, hou40@comcast. net, ieducate4you@
yahoo.com, legood@aol.com, ils755@yahoo. com, iolmisha@cs. com, m26sf@aol.com,
maliksart@hotmail. com, mentalstimuli23@ yahoo.com, motherjudyhines@ hotmail.com,
o_akkebala2002@ yahoo.com, omarneal@yougotthepower.com, omoot@yahoo. com, omowale32@aol.
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salzmurph@aol. com, soa@yahoogroups. com, sunseekers@4u. com, theadultroundtable@
yahoogroups. com, ThePhenomenalWomen_ SOUTH@yahoogroups.com, tonithetiger7@ sbcglobal.
net, tothe_nines100@ yahoo.com, trueblackexperience @yahoogroups. com, urbanblackthinktank
@yahoogroups. com, vaadrienne@hotmail. com, wgilyard@comcast. net
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| 26111|2008-06-05 15:40:29|keon garraway|Re: BLACK WOMEN, WHO DO YOU THINK YOU ARE?|

If one looks at forbes billionaire lists, CEOs and Businessleaders (controllers of wealth), it is easy to see that it is male dominated. Wealth is the essence of power, and Patriarchy being long established has ensured itself an insurmountable lead. The one child policy of China which makes a male child preferable will enhance patriarchy in the future since China is expected to be the world's no 1 economy in 15+ years whilst being the world's most populous.

Keon Garraway

--- On **Wed, 6/4/08, Paul Kekai Manansala** wrote:

From: Paul Kekai Manansala

Subject: [Ta_Seti] Re: BLACK WOMEN, WHO DO YOU THINK YOU ARE?

To: Ta_Seti@yahoogroups.com

Date: Wednesday, June 4, 2008, 3:03 PM

--- In Ta_Seti@yahoogroups.com, keon garraway wrote:

>

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>

Patriarchy though is wasting away.

The foundation of patriarchy was based on the man owning and controlling property, and running the government or community.

Of course, the legal basis of this has vanished in most countries of the world where women inherit and own property, and are not forbidden from holding public office as existed widely in previous times.

Even many predominantly Muslim countries have had women leaders like Pakistan, Bangladesh and Indonesia.

The main area where we still find patriarchy, in most countries at least, is in the priesthood of large religions.

In Europe even the old monarchies have mostly given up the patriarchal system, and the monarchy is inherited usually by absolute primogeniture i.e. the oldest child whether male or female.

Regards,
Paul Kekai Manansala

Ta_Seti Repository

http://groups.yahoo.com/group/ta_seti2Yahoo! Groups Links

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Individual Email | Traditional

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http://groups.yahoo.com/group/Ta_Seti/join
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Ta_Seti-unsubscribe@yahoogroups.com

Your use of Yahoo! Groups is subject to:
<http://docs.yahoo.com/info/terms/>

| 26112|2008-06-05 15:40:35|Tafari khumbaka|Re: Land Reform In Zimbabwe|
i hope whoever, takes the leadership turns out to actually want to help the indigenous peoples
over white-opportunist/colonist
tafari 🍌

Alex van Deelen wrote:

This is what most of the media will not report, the actual speech
President Robert Mugabe gave to the United Nations.

It is obvious that the monopolisation of land ownership in Africa
is one of the major reasons for the people's poverty and hunger.
Odd that this never came out during the whole 'Live Aid' era.

Farmers need land to farm, need to be secure in their ownership
and they need support systems to get a good price and get their
products to market. Agriculture is the key to eliminating poverty,
infusing cash into Africa's rural economies (where most people live),
slow urbanisation, and truly develop the country for the benefit
of the people instead of international corporations.

This also puts to rest the MDC lie that there are no sanctions
against Zimbabwe. Sanctions are not only illegal, but they are
massive. The pro-Rhodesian media want to make the world
believe that world record hyperinflation resulted from the
absence of a few tobacco farmers. This article puts that
lie to rest. The same media that told people there were
'weapons of mass destruction' in Liaq, is trying to obscure
the real reasons behind hyperinflation in Zimbabwe, so
it can be blamed on Robert Mugabe.

Alex

<http://maravi.blogspot.com/2008/06/herald-land-key-to-food-security>

[.html](#)

'Land key to food security'
writes Itai Musengeyi from ROME, Italy.

PEOPLE can help address the question of global food security if they are given better access to their natural resources, especially land, President Mugabe said yesterday, writes Itai Musengeyi from ROME, Italy. Addressing a Food and Agriculture Organisation world food security summit at the United Nations agency's headquarters here, Cde Mugabe said Zimbabwe's primary agriculture policy remained that of ensuring national and household food security through own production. In this regard, he said, Zimbabwe had recognised the importance of land in agricultural production and food security.

"Thus, over the past decade, Zimbabwe has democratised the land ownership patterns in the country, with over 300 000 previously landless families now proud landowners. Previously this land was owned by a mere 4 000 farmers, mainly of British stock," Cde Mugabe told the summit.

He said while the land reform programme had been warmly welcomed by the vast majority of Zimbabweans, it had elicited the wrath of the former colonial master, Britain, and its Western allies.

"In retaliation for the measures we took to empower the black majority, the United Kingdom has mobilised her friends and allies in Europe, North America, Australia and New Zealand to impose illegal economic sanctions against Zimbabwe," said the President.

As a result, all development assistance to Zimbabwe has been cut off, lines of credit disabled, the World Bank and International Monetary Fund prevented from providing financial assistance and private companies in the United States ordered not to do business with Zimbabwe.

"All this had been done to cripple Zimbabwe's economy and thereby effect illegal regime change in our country. Funds are being channelled through non-governmental organisations to opposition political parties, which are a creation of the West.

"Further, the Western-funded NGOs also use food as a political weapon with which to campaign against Government, especially in the rural areas," said President Mugabe.

He, however, said these constraints had not deterred Government from taking measures to increase agricultural productivity.

President Mugabe said Government had prioritised irrigation and was now spearheading the building of small and medium-sized dams in all the districts as well as providing inputs to farmers such as seed, fertilizers and agro-chemicals to boost production.

"To cushion farmers from the rising cost of agricultural inputs, my Government has put in place supportive programmes, which include the Crop and Livestock Input Credit Scheme and the Agricultural Sector Productivity Enhancement Facility which extends loans to farmers for working capital and equipment at concessionary rates," said Cde Mugabe.

Government had also embarked on a farm mechanisation programme for small and large-scale farmers.

"All these support facilities for the farmers are aimed at addressing the issue of productivity and food security at both the household and national levels."

President Mugabe said in 2004, Government embarked on the development of the bio-energy sector which draws its feedstock primarily from a non-food crop, the jatropha plant.

"The choice of jatropha is a deliberate Government policy to avoid competition between our food needs and fuel security needs. The use of jatropha seeds as feed stock in the bio-diesel programme is set to benefit our farmers as it widens their income base through an expanded market for the jatropha seed."

Cde Mugabe said challenges facing developing countries must be addressed through increased investment in agriculture, from both domestic and international development partners with organisations such as FAO continuing to provide technical expertise in areas such as bio-energy policies to allow for a balance between food and fuel security at both national and global levels.

"Parallel to these capacity boosting initiatives, there is need to demonstrate political commitment to the Doha Round negotiations that should deliver a sustainable reform of the global trade policies in agricultural commodities.

"I wish to restate that this summit needs to formulate robust action

plans that recognise the need for fair trade policies in order to contribute towards the growth potential of the agriculture sector in the developing world."

Cde Mugabe said the global food crisis was linked to global warming and the use of agricultural commodities in producing bio-fuels and there was need for world leaders to address the issue.

He said Southern Africa was one of the regions at risk from the effects of climate change yet Africa as a whole accounted for less than 5 percent of greenhouse gas emissions responsible for global warming.

Over the past 10 years, the frequency and severity of droughts in Southern Africa had increased as a result of climate change.



Tafari-sudra,Khumbaka

| 26113|2008-06-05 15:40:58|keon garraway|Re: BLACK WOMEN, WHO DO YOU THINK YOU ARE?|

I am not pushing for a gender debate etc. I am just stating the reality. Patriarchy is here to stay, and the intercourse between cultures in the global society will mandate that the patriarchal culture be superior and dominant. As a result of this matriarchal cultures will always be subservient and will be unable to fully capitalize on any democratic or constitutional freedoms afforded in the society. The "White Fraternities" are in no way going to relinquish any power, not to their women or black women for that matter. These guys control the investment banks, the oil industry, the technology sectors etc. In other words they control the global economy.

The Patriarchal model or culture does not compromise ever. As a result of this it behooves all matriarchal cultures to adopt it for their own survival. The African American population in America is stagnant and in some studies it is being reduced. Within 40 years African Americans will become politically insignificant. The tragedy in all this is that the Nation of Islam has fully adopted the Patriarchal model but they have been shut out from the mainstream due to their "anti semitism".

Keon Garraway

--- On **Wed, 6/4/08, Wayne Owens** wrote:

From: Wayne Owens

Subject: Re: [Ta_Seti] BLACK WOMEN, WHO DO YOU THINK YOU ARE?

To: Ta_Seti@yahoogroups.com

Date: Wednesday, June 4, 2008, 7:04 PM

African History for African Families:

www.majadi.wordpress.com

Upward Movement, Upward Movement!

--- On **Wed, 6/4/08, keon garraway** wrote:

From: keon garraway

Subject: Re: [Ta_Seti] BLACK WOMEN, WHO DO YOU THINK YOU ARE?

To: Ta_Seti@yahoogroups.com

Date: Wednesday, June 4, 2008, 11:58 AM

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Keon Garraway

This is sad, that we believe that because it is dominant it must be correct, this is a tragically flawed logic! Patriarchy has only won because of the mechanization of warfare. The arrogance of the patriarchy and the overly hyper-aggressive nature of the European saw fit to bring pain to the more subdued and highly spiritual Agrarian and Matriarchal societies. These aggressive cultures used warfare, religion and ship building as their conquering tools. Are you proposing that we use their models as teaching tools for our children? Now certainly I am not suggesting that we adopt a matriarchy alone but a system that combines the best of both concepts, A MAATIAN ethical system. One based on the balance of both masculine and feminine energy! We are not European, Aryan and therefore I find it offensive to say that we must necessarily follow their module for nation building. By the way there have been a number of female warriors that still remained in tune with nature and were lovers of peace!

Ahosi were a Fon all-female military regiment of the Kingdom of Dahomey.

The Amazon of Libya, first encountered by Europeans by way of Greece

Queen Muhmusa who inspired the term Nyabinghi now in use in Jamaica

Yaa Asantewaa of the Ashanti

and numerous others, I will side with the Queen Warriors like my wife as opposed to attempting to rule over her. I am very secure in my role as a King Warrior as she is with her role. We rule my home and guide our children in perfect balance, guided by MAAT! It is the insecurity of men that refuse to recognize the GODDESS, but it is alright I understand, some of us fear losing our wonderful pedestal we think we stand on besides the other fools who think Patriarchy should rule!!!

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Cc: bang4change@ yahooogroups. com, Black_Watch@ yahooogroups. com, blackandproud@ yahooogroups. com, blackatlanta@ yahooogroups. com, blackbrownunitycomm unity@yahooogroup s.com, blackcollegesanduni versities@ yahooogroups. com, brothersletstalkabo utit@yahoo. com, d12m@aol.com, dsrich679@gmail. com, ebonrunbn@excite. com, hou40@comcast. net, ieducate4you@ yahoo.com, legood@aol.com, ils755@yahoo. com, iolmisha@cs. com, m26sf@aol.com, maliksart@hotmail. com, mentalstimuli23@ yahoo.com, motherjudyhines@ hotmail.com, o_akkebala2002@ yahoo.com, omarneal@yougotthep ower.com, omoot@yahoo. com, omowale32@aol. com, oneblackmanview@ yahoo.com, onthemedi@wnyc. org, pastorptadams@ aol.com, pookie8960@yahoo. com, poolebobby@hotmail. com, r48@intergate. com, rightor1@yahoo. com, salzmurph@aol. com, soa@yahooogroups. com, sunseekers@4u. com, theadultroundtable@ yahooogroups. com, ThePhenomenalWomen_ SOUTH@yahooogroup s.com, tonithetiger7@ sbcgloba. net, tothe_nines100@ yahoo.com, trueblackexperience @yahooogroups. com, urbanblackthinktank @yahooogroups. com, vaadrienne@hotmail. com, wgilyard@comcast. net

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From Diops perspective, the southern cradle was distinguished by agrarian societies in which the female/maternal role was dominant because of the woman's primary role in cultivation. A focus on intra-group harmony, an intimate relationship with nature, and the central place of the mother in her family and social affairs promoted a co-operative, non-competitive social ethic. Because these agricultural societies produced a surplus of food a certain amount of occupational differentiation and specialization was possible allowing the elaboration of ever more complex social systems.

In contrast the northern cradle, cold harsh forbidding environment hostile to crops but supporting a nomadic lifestyle with a premium on herding, fighting, and raiding skills as small nomadic tribes competed with one another for water, forage, and livestock. Therefore, masculine attributes would have been highly prized in this setting and women poorly suited to these pursuits, would to a large extent have been reduced to procreative vessels. Concerned exclusively

with domestic chores. Males status would have been paramount because the life style would have put a premium on combativeness, competitiveness, and individuality, leaving little room for the development of broader, more cooperative social structures. The northern cradle, in Diops scheme, would have given rise to the patriarchy.

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| 26116|2008-06-05 15:42:22|bonotchim@aol.com|Re: Aspects of African Civilization (person, culture, religion) Amad|

-----Original Message-----

From: cristofori whitakara

To: Ta_Seti@yahoogroups.com

Sent: Tue, 3 Jun 2008 12:53 pm

Subject: Re: [Ta_Seti] Aspects of African Civilization (person, culture, religion) Amadou Hampate Ba

thank you very much for this fascinating article. the arrogance of the colonizing europeans, who were coming out of the influence of moorish culture to say that the african oral tradition had no basis of knowledge when they were exposed to writing by the african moors.

--- On **Mon, 6/2/08, Asar Imhotep** wrote:

From: Asar Imhotep

Subject: [Ta_Seti] Aspects of African Civilization (person, culture, religion) Amadou Hampate Ba

To: ta_seti@yahoogroups .com

Date: Monday, June 2, 2008, 2:43 AM

(Felt the forum could benefit from this article)

Amadou Hampat  h2>

Aspects of African Civilization (Person, Culture, Religion)

Translated by Susan B. Hunt

Originally published in French as
[Aspects de la civilisation africaine](#): personne, culture,
religion

Paris: Présence africaine, 1972.

Chapter 2

Remarks on Culture:
Wisdom and the Linguistic Question in Black Africa

This chapter is in the form of a questionnaire
elaborated by Sylla Yoro at the request of the Ivoirian
daily *Fraternité*.

Question 1.

Your name is forever connected to a sentence which

the intellectuals are in the habit of quoting in the course of their conversations: "In Africa, when an old person dies, it is a library that burns." Would you develop this image for our readers?

When I was appointed to the executive council of UNESCO, I was given the mission of speaking to Europeans about African tradition as culture. This was difficult because the Western tradition had established once and for all that where there is no writing, there is no culture. The result was that when I proposed for the first time to take oral traditions into account as historical sources and sources of culture, I didn't provoke anything but smiles. Some people even asked sardonically what African traditions could possibly have to offer Europe! To one interlocutor who asked me one day, "What indeed can we obtain from Africa?" I remember answering: "Laughter, which you have lost." Perhaps today one could add as well: a certain human dimension, which modern technological civilization is in the process of erasing.

The fact of not having a literature does not prevent Africa from having a past and a knowledge. As my teacher Tierno Bokar says: "Writing is one thing and knowledge is another thing. Writing is a photograph of knowledge, but it is not knowledge itself. Knowledge is a light which is in man. It is the heritage that consists of everything the ancestors have been able to know. This they transmit to us in seminal form, just

as the potential for a baobab tree is contained in its seed."

Of course, this knowledge inherited and transmitted by word of mouth can either develop or wither away. It develops wherever there exist centers of initiation and young people to receive that formation. It is lost wherever initiation disappears.

African knowledge is immense, varied, and covers all aspects of life. The "knower" is never a "specialist" . He is a generalist. For example, the same old man knows as much about pharmacopoeia, "earth sciences" (the agricultural or medicinal properties of different kinds of soil), and "the science of water" as he does about astronomy, cosmogony, psychology, etc. It is therefore possible to speak of a single "science of life" conceived as a whole, in which everything is related, interdependent and interactive.

In Africa, everything is "History" [*Histoire*]. The great History of life is made up of sections which are, for example, the history of soils and waters (geography), the history of plants (botany and pharmacopoeia) , the history of "the threads in the bowels of the earth" (mineralogy) , the history of the stars (astronomy, astrology), the history of waters, etc.

These knowledges are always concrete and tend toward practical uses.

Knowledges have an order. One begins at the bottom,

that is to say, with beings and things that are less developed or less animated when compared to man, and ascends upwards toward man. The earth, considered as "navel" of the world, is the principal habitat of three sorts of beings, or three modes or manifestations of life:

1. At the bottom of the ladder, one finds inanimate beings, called "mutes", whose language is thought to be hidden, being incomprehensible or inaudible to ordinary mortals. This is the world of all that lies on the surface of the earth (sand, water, etc.) or in its interior (minerals, metals, etc.).
2. Next come "animate immobile" beings. These are living things that do not move about from place to place. They are plants that are able to extend and spread out their branches in space, but whose stem or trunk cannot move.
3. Finally, "mobile animate beings", from the most minuscule of animals to man, including all classes of animals.

Each of these categories is subdivided into three groups:

1. Among mute inanimate beings, one finds solid, liquid and gaseous (literally: "smoking") inanimates.
2. Among immobile animate objects, one finds creeping plants, climbing plants, and plants that stand vertically, the latter constituting the highest

class.

- 3. Mobile animate beings include land animals (among them animals without bones, those that shed their skin, etc., and animals with bones), aquatic animals and flying animals.**

These nine classes of beings correspond to specific moments in the educational process, but these modules are not necessarily successive or progressive. Education is connected to life and dispensed according to the circumstances that present themselves. If, for example, a serpent suddenly leaps out of the bush, this will provide an opportunity for the old master to give a lesson about the serpent. His discourse will vary depending on whether his listeners are children or adults. He could speak about the legends of the serpent, or remedies which can cure its bite. If he is surrounded by children, he will very gladly elaborate on the harm a serpent can do so they will learn to be careful.

The study of the earth, the waters, the atmosphere, and all that they contain insofar as they are manifestations of life constitutes the ensemble of human knowledge bequeathed by tradition. But the greatest of all these "histories", the most developed, the most significant, is the history of man himself, who is at the summit of "mobile animate beings".

It is the knowledge of man and the application of this knowledge in practical life that makes man a "superior" being on the ladder of living things. But

one can only say this about man if he is in the state of "neddaaku" (Fulani/Peul) or of "maayaa" (Bambara), that is to say, in a fully human state.

The history of man includes, on the one hand, the great myths of the creation of man and of his appearance on earth, including the significance of the place which he occupies in the fabric of the universe, the role which he ought to play (essentially the role of axis of equilibrium) , and his relation to the forces of life which surround him and live in him. It includes, on the other hand, the history of the great ancestors, innumerable educational and initiation stories and symbolic tales, and finally, history pure and simple, including the great royal traditions, the historical chronicles, the epics, etc.

Tradition transmitted orally is so precise and so rigorous that one can, with various kinds of cross checking, reconstruct the great events of centuries past in the minutest detail, especially the lives of the great empires or the great men who distinguish history. It is noteworthy that, based on diverse oral traditions, I was able to reconstruct [The History of the Fulani Empire of Massina of the 18th Century](#). In a similar way, comparing oral traditions allowed my friend Boubou Hama of Niger to produce his voluminous works on the history and traditional knowledge of African people.

In oral civilization, speech engages man; speech IS man. Whence the profound respect for traditional

stories bequeathed by the past. One is permitted to embellish their form or poetic phrasing, but their framework remains unchanged over the centuries, serving as a vehicle for the prodigious memory which is very characteristic of peoples in oral traditions. In a modern civilization, paper substitutes for speech. It is paper that engages man. But can one say with absolute certainty that the written source is more worthy of confidence than the oral source, continuously monitored by the traditional milieu?

At this point, it is useful to explain that in Africa, the side of things that is visible and apparent always corresponds to an invisible and hidden aspect which is like its source or principle. Just as the day emerges from the night, all things consist of a diurnal and a nocturnal aspect, a visible side and a hidden side. Indeed, each visible science always corresponds to a much deeper science, theoretical and, one could say, esoteric, based on the fundamental conception of the unity of life and of the interrelation, within the fabric of this unity, of all the different levels of existence. Here there is a domain which, just because it is less immediately exploitable, does not mean that it is any less worthy of being closely examined and explored before the last depositories of this science disappear.

As we have seen, African knowledge is a global knowledge, a living knowledge, and it is because the old people are themselves the last depositories of this knowledge that they can be compared to vast libraries

whose multiple shelves are connected by invisible links which constitute precisely this "science of the invisible", authenticated by the chains of transmission through initiation.

In the past, this knowledge was transmitted regularly from generation to generation by rites of initiation and various forms of traditional education. This regular transmission was interrupted because of an external, extra-African action: the impact of colonization. The colonial powers arrived with their technological superiority, their own methods and their own ideal of life, and did everything in their power to substitute their own way of life for that of the Africans. Just as one never seeds fallow ground, the colonial powers were obliged to "clear" the African tradition to be able to plant their own tradition.

Thus from the outset the Western school began to do battle with the traditional African school and to hunt down the keepers of traditional knowledges. This was the **époque** when all healers were thrown in prison as "charlatans" or for "practicing medicine without a license." It was also the era when children were prevented from speaking their mother tongue in order to shield them from traditional influences, to such an extent that at school, a child who was caught speaking his mother tongue had to wear a board called a "symbol" on which was drawn the head of a donkey, and he was not allowed to eat lunch.

The seeds of this new tradition, once sown, have

grown and borne fruit. It is for this reason why African youth, born of the Western school, have a pronounced tendency to live and to think "□ 'europ~~é~~ne", for which they cannot be reproached because they don't know any other way. The student always lives according to the rules of his or her school.

During the colonial period, transmission by initiation, which used to take place on a great holiday and at regular intervals, sought asylum by going underground. Little by little, the removal of children from their families had the result that old people no longer found around them young people who were able to receive their teachings. Little by little, initiation left the cities and took refuge in the bush. But the final blow was delivered by the advent of an independence based exclusively on European ideas and ideologies. Whereas colonialism actually created skepticism and penetrated little into the countryside, the same European ideas, conveyed by modern political parties, mobilized the masses in even the farthest corners of the bush, so much so that the handing down of tradition almost couldn't find any place to be practiced any more.

At a time when diverse countries of the world, through the intermediation of UNESCO, devote money and effort to saving the great Nubian monuments threatened by the rising waters behind the Asw□ High Dam, is it not more urgent still to save the extraordinary human culture and stock of knowledge

accumulated over the course of millennia in these fragile monuments which are men, when the last depositories of this knowledge are in the process of disappearing?

Question 2.

One of the important problems that face Africa today is the linguistic problem. You are one of the rare writers from the Sudan and Western Sahel to speak and write your mother tongue, Fulfulde, perfectly. Tell us a little about the problems surrounding the writing of this language and about African languages in general.

It is not known exactly how long Fulfulde has been written in Arabic characters. At any rate, this writing was never systematized. A definitive linguistic study performed in the Western way preliminary to establishing for each phoneme a precise character was never done, so writing varied with each region, if not with each *marabout*, since each one adopted his own system for writing certain phonemes. The result was that a typesetter or writer, not having memorized his text, could no longer read it after six months had passed. The only known exception is the Fouta Djallon region [1], where, thanks to the fact that writing has been practiced there for a long time, we are almost

able re-read it ourselves, albeit with difficulty.

Before beginning to serve at I.F.A.N. (l'Institut Français d'Afrique Noire) in Dakar, where I concentrated on these problems, I had contacts with linguists such as Colonel Figaret, Gibert Vieillard and Gaden, who are great "Fulanists", i.e., specialists in the Fulani language. But each one of them had his own way of transcribing this language, and the systems differed further according to whether they were created by French or English professors.

From this period onward, I took it to heart to work so that all Africa would have at its disposal, for any given idiom, an appropriate alphabet, elaborated taking into account the linguistic progress made by European specialists. For a long time the great difficulty lay in the fact that the colonial system of national education did not favor the preservation of ethnic languages and applied all its effort to replacing them with its own language. I described in my answer to the previous question the fate that awaited students who were caught speaking their mother tongue.

In the end, this paternalistic practice had a practical side that was highly beneficial for Africa. What with tribal rivalries, certainly no African language could have been imposed as the only language on the whole of Africa. A Bambara, for example, would not for anything in the world adopt the Fulani language as the language of culture, and vice versa, because for each of these peoples, it would mean abdicating their own

personality for the benefit of another. The French language, however, being the language of power, was not embarrassed by these considerations and imposed its authority. It was the same for English in the Anglophone countries.

Admittedly, the colonial language neither encouraged nor developed the idiosyncrasies of different peoples. On the other hand, it was able to create a linguistic unity which would have been difficult to realize by other means, so that my friend Felix Houphou^뵈Boigny and myself are able to communicate with each other thanks to the French language. If this language had not been there, we would be as foreign to each other as a Russian can be to a Senegalese!

Considering the unity created by the French language, which is, however, a foreign language, what I had in mind was to try to create linguistic unities for the ethnic groups spread across Africa. Let us take the case of the Fulani, for example. All the Fulani tribes, which are dispersed from Guinea as far as Eastern Africa, speak a common language. The cultural unity of their ethnic group could be realized if they had a single system of transcription, which could emphasize all the dialectical richness of the language and at the same time correct the differences that have arisen over the course of time with dispersion. The Fulani language could thus become one of the basic languages of culture. The same applies to Bambara,

which also extends over a very large territory; for Hausa, Songhai, etc.

Thus, by standardizing the writing of the principle languages of Africa, one could begin to create large ethnic units that spread out across diverse republics, since these ethnic groups extend over different countries. There would be unity in the diversity.

I must, however, strongly emphasize that my intention has never been to oppose the cultural and political use of the French language. For us, French a remarkable instrument of linguistic unity and communication with the world, providing us access to a world of universal scientific and economic perspectives. This is why I wish with all my heart the long life and success of "la francophonie" , the French-speaking community.

On the other hand, the rehabilitation of the principle African languages would make it possible to highlight the original tradition of each ethnic group, to think in its language, to collect traditions in its language without losing their flavor or their finer points as inevitably happens in translations which "are missing the salt" compared to the original.

This is why I asked UNESCO to reconsider, within the framework of its assistance to Africa and the struggle against illiteracy, the problem of the transcription of African languages in a standardized alphabet with Latin characters, the latter being more widely used

and more easily applicable to modern studies than Arabic.

For me it is a question of helping Africa preserve and develop its own personality, and allowing it to speak for itself. It is indeed up to Africans to speak about Africa to foreigners, and not up to foreigners, however knowledgeable they may be, to speak about Africa to Africans. As a Malian proverb says, "When a goat is present, one should not bleat in his place!" Indeed, they too often attribute intentions to us which are not ours. They interpret our customs or our traditions according to a logic which, though it may be logical, is not logical for us. Differences in psychology and understanding distort interpretations coming from outside.

Let us give an example: for a European, to look somebody directly in the eyes is a sign of frankness and honesty, whereas in Africa it is an impertinence. As a sign of respect, the African lowers the eyes, while the European looks right at you. In both cases, the objective is courtesy, but the means and the behavior differ. With us, to honor someone you take off your shoes. The Europeans remove their hats, and the ultimate in discourtesy, for them, is to keep one's hat on. When my friend Boubou Hama was introduced for the first time to his "*commandant de cercle*" [2] as the best primary school teacher in Niger, he took off his shoes to honor him. Far from being touched, the *commandant de cercle* reproached him for this

ridiculous mania for taking off his shoes when he had the insolence to keep his hat on!

The explanation and interpretation of African traditions must therefore be left to Africa itself without disregarding the remarkable work in this field done by certain high quality ethnologists.

Sooner or later, neglecting our languages would cut us off from our traditions and even modify the structure of our spirit. It would irreversibly amputate one of the riches of humanity a style of life deeply human, fraternal and balanced something that is increasingly rare in modern humanity.

After eliciting many smiles and much sarcasm, the idea I launched at UNESCO made its way little by little and found its culmination in 1966 with the Congress of Bamako organized by UNESCO. Representatives from the majority of West African nations gathered for the purpose of standardizing the transcription of African languages. Today, the majority of francophone West African states have adopted the alphabet conceived in Bamako and it has been officially recognized by their governments.

Senegal was at the forefront in deciding that African languages would thenceforward be taught in the university. Certain African linguists who received a Western scientific education, such as Patrice Diagne and Alfa Soo, to mention only two of them, focused their effort in this direction and have already completed

important work. For my part, I have had published by UNESCO a Fulani initiation story (containing practical, psychological and esoteric teaching), which included both the original Fulani version (in the standardized alphabet) and a French translation.

"Why write African languages?" one may ask. Because only they allow us, insofar as they are tools for meditation, to penetrate the true soul of Africa. No matter how beautiful a translation, it will always be missing a "certain something" that results from the particularities of the original language the color, the configuration of the contents of its spirit, its conception of things and its manner of speaking about them.

The word is creative. It keeps man in his own nature. As soon as a man changes language, he changes state. He is cast in a different mold.

The Fulani are accustomed to saying that the individual is made up of three essential things: his physical aspect, his speech, and his work (his trade). He can lose one or two of these three qualities without ceasing to be himself. But the day he loses the third, he becomes "someone else." He is no longer his ethnicity. The great African capitals are well acquainted with this type of "hybrid" man.

Of these three qualities, however, the essential quality is language. One knows, for example, of Bambaras who, upon losing their idiom, were so perfectly

"Fulanicized" that they were mistaken for Fulani, and vice versa.

If I devote all my efforts to safeguarding the Fulani language in particular and African languages in general, it is precisely to avoid this depersonalization. Not out of chauvinism, but because the beauty of an oriental carpet comes from the variety of its colors. This also goes for humanity.

Question 3:

You are, with old Boubou Hama [3] of Niger, one of the founders of the Institute for Oral Tradition in Niamey.

Would you introduce our readers to this great enterprise: the reasons for and date of its creation, its achievements, and the projects which relate to its possible expansion?

Shortly after Mali became independent, I was charged by the government of my country with reorganizing the Institut Français d'Afrique Noire (I.F.A.N.) Center in Koulouba-Bamako. I turned it into an "Institute for the Social Sciences" with the hope that its geographical location in Bamako would make it possible for this center to illuminate all of West Africa and to work in close collaboration with centers in these countries.

The various meetings and conferences held in Ibadan,

Lagos, Accra, Abidjan, Bamako, Niamey, Timbuktu and Ouagadougou, in which the majority of the francophone and anglophone countries of West Africa participated, allowed us to agree on procedures for joint work. Based on the results of the work of these assemblies, UNESCO accepted the principle of taking oral traditions into account as historical sources for drafting the *General History of Africa* [4], editing currently in progress. In 1964, the General Assembly of UNESCO decided to include in its priority program assistance to national centers of research on oral traditions.

Unfortunately, because of political and economic circumstances, Mali was not able, at that time, to play the role which I had dreamed for her. Instead, thanks to the presence of the president of the National Assembly, Boubou Hama, researcher, former director of the I.F.A.N. in Niamey, writer, poet, historian, philosopher and above all very eminent traditionalist, thanks also to the benevolent attitude of President Hamani Diori and his government, the Republic of Niger offered to launch, in addition to its own "National Center for Research and the Social Sciences" (formerly I.F.A.N.), a new "Regional Center for the Documentation of Oral Tradition" (C.R.D.T.O), invited to become an international African institution.

Soon I must undertake a round of visits to the governments of the West African states, financed in part by UNESCO, to obtain their support for this large

regional Center, whose provisional seat is Niamey.

In the course of my last discussion with my friend, the President of the Republic Félix Houphouët-Boigny, who was then Minister of Education of his country, I was able to see that he intended to attach great importance to research on, and to the use of, oral traditions, because they can contribute to a deeper understanding of the African soul as well as safeguard its identity, without neglecting, as I have always said, the scientific and technological progress which our times impose on humanity.

For its part, the government of Niger, with the assistance of F.A.C. (a section of the United Nations), undertook the construction in Niamey of a vast building whose functional design and style were in harmony with the site, for a sum of 68 million francs C.F.A., to provide an adequate place of work for a regional center.

This Center has as its as its most important function the systematic and intensive collection, by personnel trained for this purpose, of oral traditions as sources of culture and vehicles of thought and African civilization, from the traditional depositories who are beginning to die off.

This collection should make it possible to deepen and disseminate our understanding of African cultures in an hour when all Africans feel the need to become fully conscious of their origins and their history in

order to better direct their contemporary development. It should also allow the editors of the *General History of Africa* to take into account oral sources which have not yet been utilized.

The Regional Center (C.R.D.T.O.) also has as its objective:

- The development of the scientific study of African languages for their use as a means of, and as subjects for, teaching, along with the elaboration of books, teaching materials, and other works essential for this purpose. This work falls under the heading of the literacy program in African languages;
- The development of the systematic employment of African languages in radio, television, cinema and theater;
- The publication of books, reviews and newspapers in African languages, as well as the translation of representative works from other cultures into African languages.

Since its creation, the Center not only organized a meeting of the directors of the various national centers in other countries to standardize their work, it also completed various projects, among them: providing training for sound recording technicians, making a very large number of sound recordings of the traditions of the various ethnic groups living in the Savanna, and producing a film about a Hausa

storyteller.

Numerous publications are already finished, among them *The Way of Fulani Education*; *The Genealogical List of Gobir*, some of my own work, and a large number of collections of the historical traditions of ethnic groups in Niger, Mali, Cameroon, Nigeria, etc.

We also bring to your attention the provision of research grants to various nationals and aide for procuring hardware (especially sound recording equipment) for the national centers of other countries.

Projects currently underway which conform to the objectives laid out above include the intensive pursuit of the collection of tradition, the creation of an Institute to provide services for the elimination of illiteracy and to disseminate elementary knowledge of hygiene, agriculture, and practical sciences, and work to promote the employment of African languages in the economic and cultural life of the population.

I believe it is useful to report that, for his part, President Boubou Hama, on his own initiative, has undertaken the task of salvaging manuscripts written in Arabic by African authors. Currently, this collection already numbers more than 1,200 very rare manuscripts from all over Africa.

To conclude, I express the hope that the heads of African states will reserve a warm welcome for this proposal for joint work which will be submitted to

them. The enterprise is important, generous, and indispensable. It gives us the hope of putting new life into Africa, of bringing its past, its glories, and its values to light, and of allowing it finally to contribute its share to the cultural patrimony of humankind.

Question 4:

You are a Fulani writer, and very recently you published with *Classiques Africains* an initiation narrative, *Ka嵐ra* [5], in this language. Would you summarize this work for us and explain the meaning of its symbolism?

The educational life of the Fulani is made up of three great phases: the teaching and education of youth, extending from birth to 21 years of age; the teaching dispensed to adults between 21 and 42 years of age to deepen the knowledge they already have; and finally, beginning at age 43, the individual becomes a teacher in turn, and is obliged, until he is 63 years of age, to pass on that which he has received. After age 63, a man can either continue to teach or stop. In any event, he is considered to have duly fulfilled his role as a man.

Thus education is dispensed by the elders (the "old", a term which is far from being pejorative as it sometimes is in Europe). It can include a practical,

hands-on component "out in the field" (herding, hunting, and sometimes even farming in areas where the Fulani do not have "rimaybes", agricultural servants). It also contains a very important oral component.

Teaching is not presented in a systematic way as it is in the modern West, i.e., in a curriculum of progressively ascending grades evenly distributed over time. Here, elementary, middle, and higher education are dispensed at the same time, depending on events and circumstances, and always constitute a lesson of language in action.

The sight of an event prompts the master to draw a lesson from it for his students according to their ability. For example, the sight of a caravan of tiny ants transporting a grasshopper will allow him to give a whole course, not only on the ant and the grasshopper, but also on the usefulness of solidarity and the great strength which is created by the union of small assembled forces. It is thus a matter of teaching by symbols and parables.

The initiation narrative *Ka嵐ra* is an example of precisely this type of teaching through symbols. In this tale, we are introduced to three heroes setting out on a voyage, or rather a quest, whose goal is the full realization of the individual achieved by piercing the mystery of things and of life. Indeed, man is considered capable of living in three states: a superficial, course state, completely external, called

"the bark"; a middle state, already more refined, called "the wood"; and finally an essential, central state, called "the heart".

Two of the three heroes in this story represent "the bark" and "the wood". They will not finish their voyage. One will be shed, like skin or bark, the other burned, like wood. Only the third, Hammadi, who represents "the heart", will arrive safe and sound, having victoriously passed the subtle tests scattered along his way. In the end, he will profit not only from his own voyage, but also from those of his two companions, recovering both the bark and the wood, thus reconstituting in himself the tree of knowledge. Each of these three travelers therefore symbolizes a state of our total being.

They undertake a voyage in a "subterranean" world, i.e., the world of significances hidden behind the appearance of things, the world of symbols, where everything has meaning, where everything speaks to one who knows how to hear. During this voyage, they encounter events or animals each of which is a symbol to be deciphered. There are thus eleven levels before arriving at the heart of "the country of Ka嵐ra", the center from which well up all the forces of life.

Among the symbols encountered and the teachings dispensed on their way, there is nothing which cannot be interpreted in view of its application to everyday life. Let us take for example the chameleon which our travelers encounter in the course of their "descent"

into the country of Ka嵐ra.

Like any symbol, this one has both a positive and a negative interpretation by reason of the dualism inherent in all things. As I said in my response to question number one, just as the day is composed of a dark face (the night) and a luminous face (the day), all things have two aspects, one diurnal and the other nocturnal.

In its auspicious or diurnal aspect, the chameleon represents an extremely prudent and sensible being, one who is skillful and whose ideals remain firmly in place. Indeed, the chameleon never turns his head to look to the right or to the left. Nobody can make him deviate from the direction he has taken. Only his eyes turn to look around him. Here the eyes symbolize the means which allow him, without turning away from his goal, to examine surrounding conditions. Moreover, in the interest of its evolution the chameleon takes on the color of the environment, i.e., it adapts to the conditions of the places it crosses through so as not to clash with them. It does this not out of hypocrisy, but wise prudence.

The chameleon does not get mixed up in dubious affairs. Indeed, he never takes a step except very carefully to see whether the ground is going to give way under his feet. His prehensile [6] tail enables him to "cover his rear" and make sure he has something to fall back on. Indeed, he can balance his small body out in empty space as long as his tail remains solidly

attached to a branch. His tongue, which is very long, allows him to feel out his prey before throwing himself on it, a symbol of the prudence of a man who does not act without due consideration, and who does not start something until he is sure of success. The chameleon says, "I send out my tongue to check out the lay of the land, while retaining the option of at least bringing it back in again if I am not able to bring home the prey." This admonition to prudence is addressed to everyone, but particularly to chiefs and kings so they do not imprudently engage the destiny of their people.

In his nocturnal, or negative aspect (negative in that a quality is lacking, just as darkness is lack of light), the chameleon symbolizes hypocrisy, sloth, apathy and stubbornness, while the eyes turning in all directions symbolize indiscretion.

At another point in their journey, our heroes encounter a bustard [7] with only one leg, flapping its wings [8]. They repeatedly fling themselves at it to try to catch it, each time in vain. Every time it escapes them. This incident symbolizes the struggle to "gain the world" and the bustard symbolizes the material wealth one believes one can easily earn. Because it has only one leg and is in a bad way, one imagines that it is easy prey. You pounce to catch it, and each time it slips between your legs. Those who seek wealth or power, if they are friends at the beginning, always end up enemies, and fall down. Thus our three heroes knock heads and fall back on their rears. [9]

The appetite for material gain induces them to start all over again, and they fall three times in a row because one is seldom able to benefit from a lesson the first time.

In the underground world of Ka嵐ra, all the events, animals, and symbols encountered are like mirrors which reflect back to man his own image from different angles. For the Fulani, as certainly for many other African traditions, natural entities provide the symbols for their teachings, and the world around them becomes like a large book which one ought to learn how to decipher.

When our three heroes arrive at the heart of the country of Ka嵐ra beyond the eleven symbolic steps, the Highest Power (actually Ka嵐ra, representative of Gu鯨, supreme and unknowable God) reveals some of his secrets to them and places at their disposal, for their return trip, some gold, that is to say, a means to power, material as well as spiritual (the interpretation can play at various levels). Only Hammadi, the victorious hero, will demonstrate that one can do great and useful things with gold. His two companions will provide proof that a misused fortune, i.e., one used only for egotistical and personal ends, will become an instrument of ruin.

On another plane, this gold also represents knowledge can be used well or badly. It also symbolizes the great wisdom and nobility of man, the

true nobility that permits a man in rags to stand before a man dressed in silk and not be timid. Gold is corrosion-proof; oxides cannot eat away at it. So it is for the soul of a man who has attained full interior realization. This is the man one calls "the complete man" (*neddo* in Fulani).

As a matter of fact, the return trip to the ordinary world of men represents the most significant phase of the journey for our three heroes. The special and decisive tests that await them are related to the *use* they make of their gold. Only Hammadi will pass the tests successfully, thanks to the counsel of a little old man in rags (who is none other than Ka嵐ra in disguise) to whom he agrees to give his gold in exchange for his teachings. He will return to the world of men, having gotten back not only his own gold, but also the gold of his two companions who died on the way. Thus because he listened to the advice of an old man and did not do anything that was forbidden, Hammadi, without having sought it, earned in the end the nobility coveted by one of his companions and the wealth coveted by the other.

As we said, several levels of interpretation are possible for this tale, which has the property of being applicable to any circumstance in life to learn a lesson from it. Applying its symbols to the problems that preoccupy us here, one can say that when we accept the counsel of the old and refrain from doing what is forbidden, we will not abdicate the essence of our

personality or make a *tabula rasa* of everything in the interest of totally foreign customs, since we have at home a legitimate foundation upon which we can build our society and our personality. According to a Malian proverb, "A piece of wood remains in the water in vain; it will never become a cañ [10]."

A country may well import foreign plants to adapt them to its soil if it wishes. It is indeed its duty to do everything to enhance the value of its soil so that it bears many plants and good fruit. The danger lies in wanting to change the ground, to put another in its place; in wanting, for example, to bring a Nordic soil to Africa to boost millet production. It is highly probable that nothing very nourishing will come of it.

Let us find our ground, it will nourish us! And perhaps even offer its savory fruits to other nations that have lost the taste for them. Let us find our own African personality, and perhaps then we will be able to talk about African unity. Let us find ourselves, and perhaps then we will be able to extend to the foreign friend, no longer the hand of a beggar, but the hand of a brother.

Question 5.

Finally, in conclusion, what practical advice would you give young people who envision making a career in oral tradition?

Oral tradition is collected in the presence of the old, so the first thing I would advise young people is to learn how to approach the old people they want to visit. They should make inquiries about local customs in advance. Indeed, not all old people are approached in the same manner.

The common denominator is that, first and foremost, one must adopt a respectful attitude and present oneself as a student, not as an expert.

Our young people must learn how to hide their curiosity as they do in the French schools, to listen with infinite patience to what seems at first sight to be nothing but the verbiage of old men. Old people never "bare all" right off the bat. They weigh and evaluate the person they are talking to in order to assess their real qualities.

One should listen to the remarks of the old from start to finish, without interrupting them with requests, questions, or by making comparisons to something else one already knows. One has to "put logic in one's pocket" and simply listen. It is only after having registered everything that they can, when the elder falls silent, or at the time of another interview, pose relevant questions or ask for explanations about passages that merit clarification.

One should never forget that people can achieve a

common goal without taking the same road. It is all symbolism at the top of the mountain, which can be reached by different paths. Therefore, one should not transform into a strict rule the signs of respect taught in Europe, which do not apply and can even be diametrically opposed to the way things are done here. We already referred, in our response to Question 2 about linguistics, to the fact that in the West, to look somebody in the eye is a sign of honesty and frankness, whereas in Africa it is unqualified insolence. Never forget either that in Africa, we take off our shoes to honor someone, whereas the Europeans remove their hats. I do not mean by this that our young people should be strictly obliged to take off their shoes, only that when they see others do so, they should at least not laugh at them.

Laughter, while it constitutes an agreeable behavior during hours of recreation, becomes a reason to stop the lesson during teaching. You do not laugh when an old person is teaching. If you do, he stops talking.

In short, avoid smiles, meaningful glances, and noisy manifestations of surprise. Avoid showing off your own knowledge.

In Africa as everywhere else, is not the true scientific attitude that of the researcher who is able to forget what he knows in order to improve his chances of learning what he does not know?

ENDNOTES

1. *Marabout* is the Bambara term for Moslem clerics are Koranic teachers, and therefore able to read and write Arabic to a greater or lesser extent. The Fouta Djallon region is located in the Guinea highlands southwest of Mali.
2. Mali was called the French Soudan during the colonial period. It was divided into administrative districts called "*cercles*", each administered by a "*commandant de cercle*". The French colonies in West Africa achieved independence in 1960.
3. "Old" is used here as an honorific.
4. The first eight volumes of *The General History of Africa* were published by Unesco in both French and English between 1981 and 1989. There are now at least 14 volumes. For more information on oral tradition in Mali, see B. Amadou Hampaté 1981. "The Living Tradition", *General History of Africa: Methodology and African Prehistory*, Vol. 1, J. Ki-Zerbo, ed. (Berkeley, CA: University of California Press and Unesco): 166-205.
5. Available in English: B. Amadou Hampaté 1988. *Kaŋra*. Translated by Daniel Whitman; with "Kings, sages, rogues the historical writings of Amadou Hampate Ba" by Whitman and an interview with Amadou Hampaté conducted in

French at his home in Abidjan, Ivory Coast (1979). (Washington, D.C.: Three Continents Press). 159 p. Paperback \$12.50 from amazon.com

6. Adapted for seizing or grasping by wrapping around.
7. Any of a family (Otididae) of large Old World and Australian game birds frequenting open, grassy regions.
8. "*battre de l'aile*", literally "beating the wings", means to be in a bad or shaky state.
9. "*tomber sur le dos de qn.*" means to attack, fall on somebody, or go for somebody; to jump down somebody's throat. Here they "*tomber* □ *a renverse sur le dos,*" meaning they fall backward on their backsides, but if they ended up as enemies, one can imagine they also jumped down each other's throats.
10. An African crocodile.

Asar Imhotep

<http://www.asarimhotep.com>



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| 26117|2008-06-05 15:42:28|bonotchim@aol.com|Re: Aspects of African Civilization (person, culture, religion) Amad|

This author has another excellent article on the Oral tradition in the two volume work put out by UNESCO some years ago. He is talking about information gain from experience and training not intellectual musings. In the same book read the work of J. Ki-Zerbo also. Bro.Bonotchi

When a old man in Africa dies a library disappears! Hampate Ba

-----Original Message-----

From: cristofori whitakara

To: Ta_Seti@yahoogroups.com

Sent: Tue, 3 Jun 2008 12:53 pm

Subject: Re: [Ta_Seti] Aspects of African Civilization (person, culture, religion) Amadou Hampate Ba

thank you very much for this fascinating article. the arrogance of the colonizing europeans, who were coming out of the influence of moorish culture to say that the african oral tradition had no basis of knowledge when they were exposed to writing by the african moors.

--- On **Mon, 6/2/08, Asar Imhotep** wrote:

From: Asar Imhotep

Subject: [Ta_Seti] Aspects of African Civilization (person, culture, religion) Amadou Hampate Ba

To: ta_seti@yahoogroups .com

Date: Monday, June 2, 2008, 2:43 AM

(Felt the forum could benefit from this article)

Amadou Hampat頂□h2>

Aspects of African Civilization (Person, Culture, Religion)

Translated by Susan B. Hunt

**Originally published in French as
[Aspects de la civilisation africaine](#): personne, culture,
religion**

Paris: **Pr**鳥nce africaine, 1972.

Chapter 2

Remarks on Culture: Wisdom and the Linguistic Question in Black Africa

This chapter is in the form of a questionnaire elaborated by Sylla Yoro at the request of the Ivoirian daily *Fraternité* ~~de~~ *Matin*.

Question 1.

Your name is forever connected to a sentence which the intellectuals are in the habit of quoting in the course of their conversations: "In Africa, when an old person dies, it is a library that burns." Would you develop this image for our readers?

When I was appointed to the executive council of UNESCO, I was given the mission of speaking to Europeans about African tradition as culture. This was difficult because the Western tradition had established once and for all that where there is no writing, there is no culture. The result was that when I proposed for the first time to take oral traditions into

account as historical sources and sources of culture, I didn't provoke anything but smiles. Some people even asked sardonically what African traditions could possibly have to offer Europe! To one interlocutor who asked me one day, "What indeed can we obtain from Africa?" I remember answering: "Laughter, which you have lost." Perhaps today one could add as well: a certain human dimension, which modern technological civilization is in the process of erasing.

The fact of not having a literature does not prevent Africa from having a past and a knowledge. As my teacher Tierno Bokar says: "Writing is one thing and knowledge is another thing. Writing is a photograph of knowledge, but it is not knowledge itself. Knowledge is a light which is in man. It is the heritage that consists of everything the ancestors have been able to know. This they transmit to us in seminal form, just as the potential for a baobab tree is contained in its seed."

Of course, this knowledge inherited and transmitted by word of mouth can either develop or wither away. It develops wherever there exist centers of initiation and young people to receive that formation. It is lost wherever initiation disappears.

African knowledge is immense, varied, and covers all aspects of life. The "knower" is never a "specialist". He is a generalist. For example, the same old man knows as much about pharmacopoeia, "earth sciences" (the agricultural or medicinal properties of

different kinds of soil), and "the science of water" as he does about astronomy, cosmogony, psychology, etc. It is therefore possible to speak of a single "science of life" conceived as a whole, in which everything is related, interdependent and interactive.

In Africa, everything is "History" [*Histoire*]. The great History of life is made up of sections which are, for example, the history of soils and waters (geography), the history of plants (botany and pharmacopoeia) , the history of "the threads in the bowels of the earth" (mineralogy) , the history of the stars (astronomy, astrology), the history of waters, etc.

These knowledges are always concrete and tend toward practical uses.

Knowledges have an order. One begins at the bottom, that is to say, with beings and things that are less developed or less animated when compared to man, and ascends upwards toward man. The earth, considered as "navel" of the world, is the principal habitat of three sorts of beings, or three modes or manifestations of life:

1. At the bottom of the ladder, one finds inanimate beings, called "mutes", whose language is thought to be hidden, being incomprehensible or inaudible to ordinary mortals. This is the world of all that lies on the surface of the earth (sand, water, etc.) or in its interior (minerals, metals, etc.).

2. Next come "animate immobile" beings. These are living things that do not move about from place to place. They are plants that are able to extend and spread out their branches in space, but whose stem or trunk cannot move.
3. Finally, "mobile animate beings", from the most minuscule of animals to man, including all classes of animals.

Each of these categories is subdivided into three groups:

1. Among mute inanimate beings, one finds solid, liquid and gaseous (literally: "smoking") inanimates.
2. Among immobile animate objects, one finds creeping plants, climbing plants, and plants that stand vertically, the latter constituting the highest class.
3. Mobile animate beings include land animals (among them animals without bones, those that shed their skin, etc., and animals with bones), aquatic animals and flying animals.

These nine classes of beings correspond to specific moments in the educational process, but these modules are not necessarily successive or progressive. Education is connected to life and dispensed according to the circumstances that present themselves. If, for example, a serpent suddenly leaps out of the bush, this will provide an opportunity for the old master to give a lesson about

the serpent. His discourse will vary depending on whether his listeners are children or adults. He could speak about the legends of the serpent, or remedies which can cure its bite. If he is surrounded by children, he will very gladly elaborate on the harm a serpent can do so they will learn to be careful.

The study of the earth, the waters, the atmosphere, and all that they contain insofar as they are manifestations of life constitutes the ensemble of human knowledge bequeathed by tradition. But the greatest of all these "histories", the most developed, the most significant, is the history of man himself, who is at the summit of "mobile animate beings".

It is the knowledge of man and the application of this knowledge in practical life that makes man a "superior" being on the ladder of living things. But one can only say this about man if he is in the state of "neddaaku" (Fulani/Peul) or of "maayaa" (Bambara), that is to say, in a fully human state.

The history of man includes, on the one hand, the great myths of the creation of man and of his appearance on earth, including the significance of the place which he occupies in the fabric of the universe, the role which he ought to play (essentially the role of axis of equilibrium) , and his relation to the forces of life which surround him and live in him. It includes, on the other hand, the history of the great ancestors, innumerable educational and initiation stories and symbolic tales, and finally, history pure and simple,

including the great royal traditions, the historical chronicles, the epics, etc.

Tradition transmitted orally is so precise and so rigorous that one can, with various kinds of cross checking, reconstruct the great events of centuries past in the minutest detail, especially the lives of the great empires or the great men who distinguish history. It is noteworthy that, based on diverse oral traditions, I was able to reconstruct [The History of the Fulani Empire of Massina of the 18th Century](#). In a similar way, comparing oral traditions allowed my friend Boubou Hama of Niger to produce his voluminous works on the history and traditional knowledge of African people.

In oral civilization, speech engages man; speech IS man. Whence the profound respect for traditional stories bequeathed by the past. One is permitted to embellish their form or poetic phrasing, but their framework remains unchanged over the centuries, serving as a vehicle for the prodigious memory which is very characteristic of peoples in oral traditions. In a modern civilization, paper substitutes for speech. It is paper that engages man. But can one say with absolute certainty that the written source is more worthy of confidence than the oral source, continuously monitored by the traditional milieu?

At this point, it is useful to explain that in Africa, the side of things that is visible and apparent always corresponds to an invisible and hidden aspect which

is like its source or principle. Just as the day emerges from the night, all things consist of a diurnal and a nocturnal aspect, a visible side and a hidden side. Indeed, each visible science always corresponds to a much deeper science, theoretical and, one could say, esoteric, based on the fundamental conception of the unity of life and of the interrelation, within the fabric of this unity, of all the different levels of existence. Here there is a domain which, just because it is less immediately exploitable, does not mean that it is any less worthy of being closely examined and explored before the last depositories of this science disappear.

As we have seen, African knowledge is a global knowledge, a living knowledge, and it is because the old people are themselves the last depositories of this knowledge that they can be compared to vast libraries whose multiple shelves are connected by invisible links which constitute precisely this "science of the invisible", authenticated by the chains of transmission through initiation.

In the past, this knowledge was transmitted regularly from generation to generation by rites of initiation and various forms of traditional education. This regular transmission was interrupted because of an external, extra-African action: the impact of colonization. The colonial powers arrived with their technological superiority, their own methods and their own ideal of life, and did everything in their power to substitute their own way of life for that of the Africans. Just as

one never seeds fallow ground, the colonial powers were obliged to "clear" the African tradition to be able to plant their own tradition.

Thus from the outset the Western school began to do battle with the traditional African school and to hunt down the keepers of traditional knowledges. This was the **époque** when all healers were thrown in prison as "charlatans" or for "practicing medicine without a license." It was also the era when children were prevented from speaking their mother tongue in order to shield them from traditional influences, to such an extent that at school, a child who was caught speaking his mother tongue had to wear a board called a "symbol" on which was drawn the head of a donkey, and he was not allowed to eat lunch.

The seeds of this new tradition, once sown, have grown and borne fruit. It is for this reason why African youth, born of the Western school, have a pronounced tendency to live and to think "□ 'européenne", for which they cannot be reproached because they don't know any other way. The student always lives according to the rules of his or her school.

During the colonial period, transmission by initiation, which used to take place on a great holiday and at regular intervals, sought asylum by going underground. Little by little, the removal of children from their families had the result that old people no longer found around them young people who were able to receive their teachings. Little by little, initiation

left the cities and took refuge in the bush. But the final blow was delivered by the advent of an independence based exclusively on European ideas and ideologies. Whereas colonialism actually created skepticism and penetrated little into the countryside, the same European ideas, conveyed by modern political parties, mobilized the masses in even the farthest corners of the bush, so much so that the handing down of tradition almost couldn't find any place to be practiced any more.

At a time when diverse countries of the world, through the intermediation of UNESCO, devote money and effort to saving the great Nubian monuments threatened by the rising waters behind the Aswan High Dam, is it not more urgent still to save the extraordinary human culture and stock of knowledge accumulated over the course of millennia in these fragile monuments which are men, when the last depositories of this knowledge are in the process of disappearing?

Question 2.

One of the important problems that face Africa today is the linguistic problem. You are one of the rare writers from the Sudan and Western Sahel to speak and write your mother tongue, Fulfulde, perfectly. Tell us a little about the problems surrounding the writing of this language and about African languages in

general.

It is not known exactly how long Fulfulde has been written in Arabic characters. At any rate, this writing was never systematized. A definitive linguistic study performed in the Western way preliminary to establishing for each phoneme a precise character was never done, so writing varied with each region, if not with each *marabout*, since each one adopted his own system for writing certain phonemes. The result was that a typesetter or writer, not having memorized his text, could no longer read it after six months had passed. The only known exception is the Fouta Djallon region [1], where, thanks to the fact that writing has been practiced there for a long time, we are almost able re-read it ourselves, albeit with difficulty.

Before beginning to serve at I.F.A.N. (l'Institut Français d'Afrique Noire) in Dakar, where I concentrated on these problems, I had contacts with linguists such as Colonel Figaret, Gibert Vieillard and Gaden, who are great "Fulanists", i.e., specialists in the Fulani language. But each one of them had his own way of transcribing this language, and the systems differed further according to whether they were created by French or English professors.

From this period onward, I took it to heart to work so that all Africa would have at its disposal, for any given idiom, an appropriate alphabet, elaborated taking into

account the linguistic progress made by European specialists. For a long time the great difficulty lay in the fact that the colonial system of national education did not favor the preservation of ethnic languages and applied all its effort to replacing them with its own language. I described in my answer to the previous question the fate that awaited students who were caught speaking their mother tongue.

In the end, this paternalistic practice had a practical side that was highly beneficial for Africa. What with tribal rivalries, certainly no African language could have been imposed as the only language on the whole of Africa. A Bambara, for example, would not for anything in the world adopt the Fulani language as the language of culture, and vice versa, because for each of these peoples, it would mean abdicating their own personality for the benefit of another. The French language, however, being the language of power, was not embarrassed by these considerations and imposed its authority. It was the same for English in the Anglophone countries.

Admittedly, the colonial language neither encouraged nor developed the idiosyncrasies of different peoples. On the other hand, it was able to create a linguistic unity which would have been difficult to realize by other means, so that my friend Felix Houphou^백Boigny and myself are able to communicate with each other thanks to the French language. If this language had not been there, we

would be as foreign to each other as a Russian can be to a Senegalese!

Considering the unity created by the French language, which is, however, a foreign language, what I had in mind was to try to create linguistic unities for the ethnic groups spread across Africa. Let us take the case of the Fulani, for example. All the Fulani tribes, which are dispersed from Guinea as far as Eastern Africa, speak a common language. The cultural unity of their ethnic group could be realized if they had a single system of transcription, which could emphasize all the dialectical richness of the language and at the same time correct the differences that have arisen over the course of time with dispersion. The Fulani language could thus become one of the basic languages of culture. The same applies to Bambara, which also extends over a very large territory; for Hausa, Songhai, etc.

Thus, by standardizing the writing of the principle languages of Africa, one could begin to create large ethnic units that spread out across diverse republics, since these ethnic groups extend over different countries. There would be unity in the diversity.

I must, however, strongly emphasize that my intention has never been to oppose the cultural and political use of the French language. For us, French a remarkable instrument of linguistic unity and communication with the world, providing us access to a world of universal scientific and economic

perspectives. This is why I wish with all my heart the long life and success of "la francophonie" , the French-speaking community.

On the other hand, the rehabilitation of the principle African languages would make it possible to highlight the original tradition of each ethnic group, to think in its language, to collect traditions in its language without losing their flavor or their finer points as inevitably happens in translations which "are missing the salt" compared to the original.

This is why I asked UNESCO to reconsider, within the framework of its assistance to Africa and the struggle against illiteracy, the problem of the transcription of African languages in a standardized alphabet with Latin characters, the latter being more widely used and more easily applicable to modern studies than Arabic.

For me it is a question of helping Africa preserve and develop its own personality, and allowing it to speak for itself. It is indeed up to Africans to speak about Africa to foreigners, and not up to foreigners, however knowledgeable they may be, to speak about Africa to Africans. As a Malian proverb says, "When a goat is present, one should not bleat in his place!" Indeed, they too often attribute intentions to us which are not ours. They interpret our customs or our traditions according to a logic which, though it may be logical, is not logical for us. Differences in psychology and understanding distort interpretations coming from

outside.

Let us give an example: for a European, to look somebody directly in the eyes is a sign of frankness and honesty, whereas in Africa it is an impertinence. As a sign of respect, the African lowers the eyes, while the European looks right at you. In both cases, the objective is courtesy, but the means and the behavior differ. With us, to honor someone you take off your shoes. The Europeans remove their hats, and the ultimate in discourtesy, for them, is to keep one's hat on. When my friend Boubou Hama was introduced for the first time to his "*commandant de cercle*" [2] as the best primary school teacher in Niger, he took off his shoes to honor him. Far from being touched, the *commandant de cercle* reproached him for this ridiculous mania for taking off his shoes when he had the insolence to keep his hat on!

The explanation and interpretation of African traditions must therefore be left to Africa itself without disregarding the remarkable work in this field done by certain high quality ethnologists.

Sooner or later, neglecting our languages would cut us off from our traditions and even modify the structure of our spirit. It would irreversibly amputate one of the riches of humanity a style of life deeply human, fraternal and balanced something that is increasingly rare in modern humanity.

After eliciting many smiles and much sarcasm, the

idea I launched at UNESCO made its way little by little and found its culmination in 1966 with the Congress of Bamako organized by UNESCO. Representatives from the majority of West African nations gathered for the purpose of standardizing the transcription of African languages. Today, the majority of francophone West African states have adopted the alphabet conceived in Bamako and it has been officially recognized by their governments.

Senegal was at the forefront in deciding that African languages would thenceforward be taught in the university. Certain African linguists who received a Western scientific education, such as Patience Diagne and Alfa Soo, to mention only two of them, focused their effort in this direction and have already completed important work. For my part, I have had published by UNESCO a Fulani initiation story (containing practical, psychological and esoteric teaching), which included both the original Fulani version (in the standardized alphabet) and a French translation.

"Why write African languages?" one may ask. Because only they allow us, insofar as they are tools for meditation, to penetrate the true soul of Africa. No matter how beautiful a translation, it will always be missing a "certain something" that results from the particularities of the original language the color, the configuration of the contents of its spirit, its conception of things and its manner of speaking about them.

The word is creative. It keeps man in his own nature. As soon as a man changes language, he changes state. He is cast in a different mold.

The Fulani are accustomed to saying that the individual is made up of three essential things: his physical aspect, his speech, and his work (his trade). He can lose one or two of these three qualities without ceasing to be himself. But the day he loses the third, he becomes "someone else." He is no longer his ethnicity. The great African capitals are well acquainted with this type of "hybrid" man.

Of these three qualities, however, the essential quality is language. One knows, for example, of Bambaras who, upon losing their idiom, were so perfectly "Fulanicized" that they were mistaken for Fulani, and vice versa.

If I devote all my efforts to safeguarding the Fulani language in particular and African languages in general, it is precisely to avoid this depersonalization. Not out of chauvinism, but because the beauty of an oriental carpet comes from the variety of its colors. This also goes for humanity.

Question 3:

You are, with old Boubou Hama [3] of Niger, one of the founders of the Institute for Oral Tradition in Niamey.

Would you introduce our readers to this great

enterprise: the reasons for and date of its creation, its achievements, and the projects which relate to its possible expansion?

Shortly after Mali became independent, I was charged by the government of my country with reorganizing the Institut Français d'Afrique Noire (I.F.A.N.) Center in Koulouba-Bamako. I turned it into an "Institute for the Social Sciences" with the hope that its geographical location in Bamako would make it possible for this center to illuminate all of West Africa and to work in close collaboration with centers in these countries.

The various meetings and conferences held in Ibadan, Lagos, Accra, Abidjan, Bamako, Niamey, Timbuktu and Ouagadougou, in which the majority of the francophone and anglophone countries of West Africa participated, allowed us to agree on procedures for joint work. Based on the results of the work of these assemblies, UNESCO accepted the principle of taking oral traditions into account as historical sources for drafting the *General History of Africa* [4], editing currently in progress. In 1964, the General Assembly of UNESCO decided to include in its priority program assistance to national centers of research on oral traditions.

Unfortunately, because of political and economic circumstances, Mali was not able, at that time, to play the role which I had dreamed for her. Instead, thanks

to the presence of the president of the National Assembly, Boubou Hama, researcher, former director of the I.F.A.N. in Niamey, writer, poet, historian, philosopher and above all very eminent traditionalist, thanks also to the benevolent attitude of President Hamani Diori and his government, the Republic of Niger offered to launch, in addition to its own "National Center for Research and the Social Sciences" (formerly I.F.A.N.), a new "Regional Center for the Documentation of Oral Tradition" (C.R.D.T.O), invited to become an international African institution.

Soon I must undertake a round of visits to the governments of the West African states, financed in part by UNESCO, to obtain their support for this large regional Center, whose provisional seat is Niamey.

In the course of my last discussion with my friend, the President of the Republic Félix Houphouët Boigny, who was then Minister of Education of his country, I was able to see that he intended to attach great importance to research on, and to the use of, oral traditions, because they can contribute to a deeper understanding of the African soul as well as safeguard its identity, without neglecting, as I have always said, the scientific and technological progress which our times impose on humanity.

For its part, the government of Niger, with the assistance of F.A.C. (a section of the United Nations), undertook the construction in Niamey of a vast building whose functional design and style were in

harmony with the site, for a sum of 68 million francs C.F.A., to provide an adequate place of work for a regional center.

This Center has as its as its most important function the systematic and intensive collection, by personnel trained for this purpose, of oral traditions as sources of culture and vehicles of thought and African civilization, from the traditional depositories who are beginning to die off.

This collection should make it possible to deepen and disseminate our understanding of African cultures in an hour when all Africans feel the need to become fully conscious of their origins and their history in order to better direct their contemporary development. It should also allow the editors of the *General History of Africa* to take into account oral sources which have not yet been utilized.

The Regional Center (C.R.D.T.O.) also has as its objective:

- The development of the scientific study of African languages for their use as a means of, and as subjects for, teaching, along with the elaboration of books, teaching materials, and other works essential for this purpose. This work falls under the heading of the literacy program in African languages;
- The development of the systematic employment of African languages in radio, television, cinema

and theater;

- The publication of books, reviews and newspapers in African languages, as well as the translation of representative works from other cultures into African languages.

Since its creation, the Center not only organized a meeting of the directors of the various national centers in other countries to standardize their work, it also completed various projects, among them: providing training for sound recording technicians, making a very large number of sound recordings of the traditions of the various ethnic groups living in the Savanna, and producing a film about a Hausa storyteller.

Numerous publications are already finished, among them *The Way of Fulani Education*; *The Genealogical List of Gobir*, some of my own work, and a large number of collections of the historical traditions of ethnic groups in Niger, Mali, Cameroon, Nigeria, etc.

We also bring to your attention the provision of research grants to various nationals and aide for procuring hardware (especially sound recording equipment) for the national centers of other countries.

Projects currently underway which conform to the objectives laid out above include the intensive pursuit of the collection of tradition, the creation of an Institute to provide services for the elimination of illiteracy and to disseminate elementary knowledge of

hygiene, agriculture, and practical sciences, and work to promote the employment of African languages in the economic and cultural life of the population.

I believe it is useful to report that, for his part, President Boubou Hama, on his own initiative, has undertaken the task of salvaging manuscripts written in Arabic by African authors. Currently, this collection already numbers more than 1,200 very rare manuscripts from all over Africa.

To conclude, I express the hope that the heads of African states will reserve a warm welcome for this proposal for joint work which will be submitted to them. The enterprise is important, generous, and indispensable. It gives us the hope of putting new life into Africa, of bringing its past, its glories, and its values to light, and of allowing it finally to contribute its share to the cultural patrimony of humankind.

Question 4:

You are a Fulani writer, and very recently you published with *Classiques Africains* an initiation narrative, *Ka嵐ra* [5], in this language. Would you summarize this work for us and explain the meaning of its symbolism?

The educational life of the Fulani is made up of three

great phases: the teaching and education of youth, extending from birth to 21 years of age; the teaching dispensed to adults between 21 and 42 years of age to deepen the knowledge they already have; and finally, beginning at age 43, the individual becomes a teacher in turn, and is obliged, until he is 63 years of age, to pass on that which he has received. After age 63, a man can either continue to teach or stop. In any event, he is considered to have duly fulfilled his role as a man.

Thus education is dispensed by the elders (the "old", a term which is far from being pejorative as it sometimes is in Europe). It can include a practical, hands-on component "out in the field" (herding, hunting, and sometimes even farming in areas where the Fulani do not have "rimaybes", agricultural servants). It also contains a very important oral component.

Teaching is not presented in a systematic way as it is in the modern West, i.e., in a curriculum of progressively ascending grades evenly distributed over time. Here, elementary, middle, and higher education are dispensed at the same time, depending on events and circumstances, and always constitute a lesson of language in action.

The sight of an event prompts the master to draw a lesson from it for his students according to their ability. For example, the sight of a caravan of tiny ants transporting a grasshopper will allow him to give a

whole course, not only on the ant and the grasshopper, but also on the usefulness of solidarity and the great strength which is created by the union of small assembled forces. It is thus a matter of teaching by symbols and parables.

The initiation narrative *Ka嵐ra* is an example of precisely this type of teaching through symbols. In this tale, we are introduced to three heroes setting out on a voyage, or rather a quest, whose goal is the full realization of the individual achieved by piercing the mystery of things and of life. Indeed, man is considered capable of living in three states: a superficial, course state, completely external, called "the bark"; a middle state, already more refined, called "the wood"; and finally an essential, central state, called "the heart".

Two of the three heroes in this story represent "the bark" and "the wood". They will not finish their voyage. One will be shed, like skin or bark, the other burned, like wood. Only the third, Hammadi, who represents "the heart", will arrive safe and sound, having victoriously passed the subtle tests scattered along his way. In the end, he will profit not only from his own voyage, but also from those of his two companions, recovering both the bark and the wood, thus reconstituting in himself the tree of knowledge. Each of these three travelers therefore symbolizes a state of our total being.

They undertake a voyage in a "subterranean" world,

i.e., the world of significances hidden behind the appearance of things, the world of symbols, where everything has meaning, where everything speaks to one who knows how to hear. During this voyage, they encounter events or animals each of which is a symbol to be deciphered. There are thus eleven levels before arriving at the heart of "the country of Ka嵐ra", the center from which well up all the forces of life.

Among the symbols encountered and the teachings dispensed on their way, there is nothing which cannot be interpreted in view of its application to everyday life. Let us take for example the chameleon which our travelers encounter in the course of their "descent" into the country of Ka嵐ra.

Like any symbol, this one has both a positive and a negative interpretation by reason of the dualism inherent in all things. As I said in my response to question number one, just as the day is composed of a dark face (the night) and a luminous face (the day), all things have two aspects, one diurnal and the other nocturnal.

In its auspicious or diurnal aspect, the chameleon represents an extremely prudent and sensible being, one who is skillful and whose ideals remain firmly in place. Indeed, the chameleon never turns his head to look to the right or to the left. Nobody can make him deviate from the direction he has taken. Only his eyes turn to look around him. Here the eyes symbolize the means which allow him, without turning away from his

goal, to examine surrounding conditions. Moreover, in the interest of its evolution the chameleon takes on the color of the environment, i.e., it adapts to the conditions of the places it crosses through so as not to clash with them. It does this not out of hypocrisy, but wise prudence.

The chameleon does not get mixed up in dubious affairs. Indeed, he never takes a step except very carefully to see whether the ground is going to give way under his feet. His prehensile [6] tail enables him to "cover his rear" and make sure he has something to fall back on. Indeed, he can balance his small body out in empty space as long as his tail remains solidly attached to a branch. His tongue, which is very long, allows him to feel out his prey before throwing himself on it, a symbol of the prudence of a man who does not act without due consideration, and who does not start something until he is sure of success. The chameleon says, "I send out my tongue to check out the lay of the land, while retaining the option of at least bringing it back in again if I am not able to bring home the prey." This admonition to prudence is addressed to everyone, but particularly to chiefs and kings so they do not imprudently engage the destiny of their people.

In his nocturnal, or negative aspect (negative in that a quality is lacking, just as darkness is lack of light), the chameleon symbolizes hypocrisy, sloth, apathy and stubbornness, while the eyes turning in all directions symbolize indiscretion.

At another point in their journey, our heroes encounter a bustard [7] with only one leg, flapping its wings [8]. They repeatedly fling themselves at it to try to catch it, each time in vain. Every time it escapes them. This incident symbolizes the struggle to "gain the world" and the bustard symbolizes the material wealth one believes one can easily earn. Because it has only one leg and is in a bad way, one imagines that it is easy prey. You pounce to catch it, and each time it slips between your legs. Those who seek wealth or power, if they are friends at the beginning, always end up enemies, and fall down. Thus our three heroes knock heads and fall back on their rears. [9] The appetite for material gain induces them to start all over again, and they fall three times in a row because one is seldom able to benefit from a lesson the first time.

In the underground world of Ka嵐ra, all the events, animals, and symbols encountered are like mirrors which reflect back to man his own image from different angles. For the Fulani, as certainly for many other African traditions, natural entities provide the symbols for their teachings, and the world around them becomes like a large book which one ought to learn how to decipher.

When our three heroes arrive at the heart of the country of Ka嵐ra beyond the eleven symbolic steps, the Highest Power (actually Ka嵐ra, representative of Gu鯨, supreme and unknowable God) reveals some of

his secrets to them and places at their disposal, for their return trip, some gold, that is to say, a means to power, material as well as spiritual (the interpretation can play at various levels). Only Hammadi, the victorious hero, will demonstrate that one can do great and useful things with gold. His two companions will provide proof that a misused fortune, i.e., one used only for egotistical and personal ends, will become an instrument of ruin.

On another plane, this gold also represents knowledge can be used well or badly. It also symbolizes the great wisdom and nobility of man, the true nobility that permits a man in rags to stand before a man dressed in silk and not be timid. Gold is corrosion-proof; oxides cannot eat away at it. So it is for the soul of a man who has attained full interior realization. This is the man one calls "the complete man" (*neddo* in Fulani).

As a matter of fact, the return trip to the ordinary world of men represents the most significant phase of the journey for our three heroes. The special and decisive tests that await them are related to the *use* they make of their gold. Only Hammadi will pass the tests successfully, thanks to the counsel of a little old man in rags (who is none other than Ka嵐ra in disguise) to whom he agrees to give his gold in exchange for his teachings. He will return to the world of men, having gotten back not only his own gold, but also the gold of his two companions who died on the

way. Thus because he listened to the advice of an old man and did not do anything that was forbidden, Hammadi, without having sought it, earned in the end the nobility coveted by one of his companions and the wealth coveted by the other.

As we said, several levels of interpretation are possible for this tale, which has the property of being applicable to any circumstance in life to learn a lesson from it. Applying its symbols to the problems that preoccupy us here, one can say that when we accept the counsel of the old and refrain from doing what is forbidden, we will not abdicate the essence of our personality or make a *tabula rasa* of everything in the interest of totally foreign customs, since we have at home a legitimate foundation upon which we can build our society and our personality. According to a Malian proverb, "A piece of wood remains in the water in vain; it will never become a cañ [10]."

A country may well import foreign plants to adapt them to its soil if it wishes. It is indeed its duty to do everything to enhance the value of its soil so that it bears many plants and good fruit. The danger lies in wanting to change the ground, to put another in its place; in wanting, for example, to bring a Nordic soil to Africa to boost millet production. It is highly probable that nothing very nourishing will come of it.

Let us find our ground, it will nourish us! And perhaps even offer its savory fruits to other nations that have lost the taste for them. Let us find our own African

personality, and perhaps then we will be able to talk about African unity. Let us find ourselves, and perhaps then we will be able to extend to the foreign friend, no longer the hand of a beggar, but the hand of a brother.

Question 5.

Finally, in conclusion, what practical advice would you give young people who envision making a career in oral tradition?

Oral tradition is collected in the presence of the old, so the first thing I would advise young people is to learn how to approach the old people they want to visit. They should make inquiries about local customs in advance. Indeed, not all old people are approached in the same manner.

The common denominator is that, first and foremost, one must adopt a respectful attitude and present oneself as a student, not as an expert.

Our young people must learn how to hide their curiosity as they do in the French schools, to listen with infinite patience to what seems at first sight to be nothing but the verbiage of old men. Old people never "bare all" right off the bat. They weigh and evaluate the person they are talking to in order to assess their

real qualities.

One should listen to the remarks of the old from start to finish, without interrupting them with requests, questions, or by making comparisons to something else one already knows. One has to "put logic in one's pocket" and simply listen. It is only after having registered everything that they can, when the elder falls silent, or at the time of another interview, pose relevant questions or ask for explanations about passages that merit clarification.

One should never forget that people can achieve a common goal without taking the same road. It is all symbolism at the top of the mountain, which can be reached by different paths. Therefore, one should not transform into a strict rule the signs of respect taught in Europe, which do not apply and can even be diametrically opposed to the way things are done here. We already referred, in our response to Question 2 about linguistics, to the fact that in the West, to look somebody in the eye is a sign of honesty and frankness, whereas in Africa it is unqualified insolence. Never forget either that in Africa, we take off our shoes to honor someone, whereas the Europeans remove their hats. I do not mean by this that our young people should be strictly obliged to take off their shoes, only that when they see others do so, they should at least not laugh at them.

Laughter, while it constitutes an agreeable behavior during hours of recreation, becomes a reason to stop

the lesson during teaching. You do not laugh when an old person is teaching. If you do, he stops talking.

In short, avoid smiles, meaningful glances, and noisy manifestations of surprise. Avoid showing off your own knowledge.

In Africa as everywhere else, is not the true scientific attitude that of the researcher who is able to forget what he knows in order to improve his chances of learning what he does not know?

ENDNOTES

1. *Marabout* is the Bambara term for Moslem clerics are Koranic teachers, and therefore able to read and write Arabic to a greater or lesser extent. The Fouta Djallon region is located in the Guinea highlands southwest of Mali.
2. Mali was called the French Soudan during the colonial period. It was divided into administrative districts called "*cercles*", each administered by a "*commandant de cercle*". The French colonies in West Africa achieved independence in 1960.
3. "Old" is used here as an honorific.
4. The first eight volumes of *The General History of Africa* were published by Unesco in both French and English between 1981 and 1989. There are now at least 14 volumes. For more information on

oral tradition in Mali, see B□ Amadou Hampat 鮐1981. "The Living Tradition", *General History of Africa: Methodology and African Prehistory*, Vol. 1, J. Ki-Zerbo, ed. (Berkeley, CA: University of California Press and Unesco): 166-205.

5. Available in English: B□ Amadou Hampat 鮐1988. *Ka 嵐ra*. Translated by Daniel Whitman; with "Kings, sages, rogues the historical writings of Amadou Hampate Ba" by Whitman and an interview with Amadou Hampat 頂□ conducted in French at his home in Abidjan, Ivory Coast (1979). (Washington, D.C.: Three Continents Press). 159 p. Paperback \$12.50 from [amazon.com](https://www.amazon.com)
6. Adapted for seizing or grasping by wrapping around.
7. Any of a family (Otididae) of large Old World and Australian game birds frequenting open, grassy regions.
8. "*battre de l'aile*", literally "beating the wings", means to be in a bad or shaky state.
9. "*tomber sur le dos de qn.*" means to attack, fall on somebody, or go for somebody; to jump down somebody's throat. Here they "*tomber □ a renverse sur le dos,*" meaning they fall backward on their backsides, but if they ended up as enemies, one can imagine they also jumped down each other's throats.
10. An African crocodile.

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| 26118|2008-06-05 15:42:36|pkmanansala|Sphinx Ave sections discovered|

Sphinx road missing sections discovered

Egyptian archeologists have discovered missing sections of the so-called Sphinx road and the bottom part of an unknown pyramid in Sakkara area.

The road was mentioned in some ancient Greek manuscripts, according to chief of the Egyptian Supreme Council for Antiquities Zahi Hawwas.

According to him, it is believed that the discovered parts are connected to the passage leading to Anubis Temples of the jackal-headed god associated with mummification and the afterlife in Egyptian mythology.

Sakkara is one section of the great necropolis of Memphis. The old Kingdom capital and the kings of the 1st dynasty as well as that of the 2nd dynasty are mostly buried in this section of the Memphis necropolis. It is a place that has been of constant interest to Egyptologists.

Three major discoveries have recently been made at Sakkara, including a prime minister's tomb, a queen's pyramid, and the tomb of the son of a dynasty-founding king.

Each discovery has a fascinating story, with many adventures for the archeologists as they revealed the secrets of the past.

Sakkara is best known for the Step Pyramid, the oldest known of Egypt's 97 pyramids. It was built for King Djoser of the 3rd Dynasty by the architect and genius Imhotep, who designed it and its surrounding complex to be as grand as it was unique and revolutionary.

| 26119|2008-06-05 15:43:06|Shu Tefnut|BLACK WOMEN, WHO DO YOU THINK YOU ARE? (Reply)|

Hotep

Excuse me my brother, how is it possible for you to dismiss our esteemed african historians. As though their contribution to the black community world wide is based on some European paradigm. The work of our black historians has at every turn, as far as I know, has been to correct that which has been circumvented in the interest of European academia andpropaganda. So far your opening statement has caved in on itself. And To tell you the truth, the rest of yourargumentis your personal opinion. For I don't see any evidence to support your thesis.

And this is to YOU my beloved brother,
from one whose BEEN awake for some time;

The problem with us as "blacks" interpreting ancient African cultures today, (and this goes for our esteemed black historians), is that we have bought into the European's own myopic, depth-less, non-abstract analysis of the INNER workings of the ancient social orders of melanated peoples.

In the wreckage that 'white' civilization has left of ancient melanated civilizations (not to mention the PSYCHOLOGIES of these conquered peoples), black men of scholarship today continue to render pathetically apologetic rhetoric about the "oppressive nature of European patriarchy", while harping on the feminist assumption that Africa was a "matriarchy" "lead" by women, and historically, always has been.

THIS IS A PERCEPTUAL LIE!

Only those UN-initiated in the workings of cosmic law would think that woman is the "initiator" or leader of ANY endeavor related to the 'creative principle' especially when viewed in light of the processes that

initiate fertilization, conception and birth; THE quintessential analogies for the metaphysical mechanics BEHIND the creative process.

I am so sick and tired of this "Africa was a matriarchy" "Europewas a patriarchy" nonsense, and what women "controlled" in ancient African society. First, your broad prosaic statement that "the mother controlled the household and the fields as well" is a grossly INCOMPLETE statement of fact that feeds into a black feminist's neo-Europeanized view of the "non-essential", second class nature of the black male in ancient agragian societies, and by default, THIS society as well.

When examining such a statement my brother, in lieu of the fact that the men of such societies were NEVER [if rarely] EVER "static fixtures" in a household anyway, you would see that "control" of that household would naturally fall to the woman IN THE ABSENCE OF THE MALE!! Secondly, "control of the fields" by women in ancient African societies, was the natural course for a people who saw the earth as the 'Great Mother' and birther/provider for ALL living things. But the part you failed to include in this cultural equation, is that although the land itself was bequeathed to the female line, THE TOOLS AND IMPLEMENTS FOR CULTIVATING IT, BUILDING ON IT, AND EXTRACTING ITS ULTIMATE POTENTIAL FOR SERVING THE FAMILY AND THE GREATER SOCIETY, HAVE ALWAYS BEEN DESIGNED, BUILT AND CONTROLLED BY THE MALE!!!

Therefore, African society was one that struck an equitable balance within the genderized principles of culture. Yes the female "controlled" the land, but damned if she could do ANYTHING with it without first getting permission from the elders to, and/or marrying the man who would supply the tools and implements to cultivate it.

Look around you black man. THIS IS *NOT* AN AGRAGIAN SOCIETY, YET IT IS THE QUINTESSENTIAL MODEL OF A FEMINIZED STATE! Read my book "The Wounded Womb" and discover the subtle, insidious psycho-political policies instituted by the machinations of feminism that made it so.

Another thing. Why is it that "African scholars" extolling the virtue and accomplishments of ancient African women, always see fit to speak of those who supported and guided their sons and husbands, even leading empires in the places of their men, BUT NEVER SEE FIT TO SPEAK OF WHO IT WAS THAT TAUGHT THESE WOMEN TO BE THE LEADERS THEY BECAME; AS IF THEY "MAGICALLY" CAME INTO ALL THIS KNOWLEGE AND EXPERTICE THEMSELVES FROM "FEMININE INTUITION" ALONE!!!

For example, we hear of the great accomplishments of Queen Hatshepsut, but never hear of the one or ones who taught her the skills she became so proficient in; namely

her FATHER Tuthmose I. Or the history of the Meroitic queens called the "Ka'andakes" or "Candaces" (not 'Kendakes'), of Ethiopia, where the kings of this land of Nubia/Kush were considered too sacred to deal with the secular functions of government, so these affairs were managed ON HIS BEHALF by the queen-mother, who bore the title "Candace". This principle of high culture was in itself the exercising of the quintessential principle of balance in the yin (female) and yang (male) dynamics of leadership, where the king orchestrated the spiritual, invisible, causal, activating dynamics of leadership from behind the scenes in the "divine" world, with the feminine principle expressing and manifesting it in the "mundane" world.

This principle of the "divinity of kings" carried over into Khem when the Nubian kings assumed control.

Another thing. The so-called "primacy of the mother in family life and the royal succession through the female line in ancient Kemet" didn't last very long, due to the attacks Kemet were subjected to from outside forces. As a result, the matrilineal mandate of the electorate could no longer initiate a Nswt-Bty (pharaoh) from amongst their own line, so the priest-class began to initiate them from the warrior class.

A prime example of this was Akhenaten. He was so "yinned-out" by his feminized concepts of governance, that he let the entire empire go to hell; even leaving the royal city and building an "ashram-city" called Armana, where he went to "bliss out". Horemheb had to step in and save Kemet from Suppiluliuma I, king of the Hittites. After his victory over the Hittites, he seized the throne temporarily, had his reign overturned by Ay, but then regained it again later.

And let's be clear on another thing good brother.

This analysis of a "patriarchal system" originating in Europe is a FARCE! Europe's entire "high cultures" were based on THE grossest forms of "MATER-IALISM". The very nature of their cultures was based on the acquisition of material wealth for wealth's sake. Trapped in this "opulent box", elite European wives had absolutely nothing to do, since their servants did virtually everything for them. It's only natural that these women would feel insignificant, un-loved and under-valued, and would want to "break free" that is, be "liberated" from this condition; much as it was seen in the arguments of the upper-middle to higher class white women who started the neo-feminist movement in the 60s.

So a true patriarchal system has NEVER, repeat, NEVER been seen in Europe. EUROPE IS, AND ALWAYS HAS BEEN, A PSYCHO-PATHOGENIC MATRIARCHY FROM THE INCEPTION OF ITS COLLECTIVE EXISTENCE! Look at the excess that

now defines the European culture here in the Americas AND in Europe itself; hyper-consumerism and materialism... BOTH psycho-asthenic attributes of the FEMININE principle. Look as well at the term "mater-ial"; the very core of the word, "mater" (mother), constitutes the FEMININE principle.

No, my brother. Today, black people (especially black MALES) need to re-evaluate these twin terminologies "matriarchy" and "patriarchy", because so far, we've all been defining the genderized concepts of civilization according to the WHITE woman's perception of a patriarchy. And HER definition is based on the psycho-spiritual damage incurred by her incarceration in a cage of 'non-essential materialism and opulence', where her frustration from lack of social, familial, cultural and spiritual identity was based on her alienation and ostracization from the love and personal one to one leadership and guidance of her man. Your words "women ...to a large extent have been reduced to procreative vessels", constitutes the EXACT diatribe used by the lonely, frustrated, affluent white feminists to justify "the oppression" classification of their elite status.

It has become typically representative of the psychological damage of black males today to look at our African history from the white feminist's perspective; to view the ancient black male's participation in the workings of a higher social construct as being merely at the behest of a "matriarchal" order. THIS IS INSANITY. It is a psychologically self-diminishing, self-nullifying form of "masculine mentacide" based on guilt projected onto us by white AND black feminists, using EUROPEANIZED interpretations of "masculine" and "feminine" behavior.

One last thing. If the African perspective of culture and civilization under a "matriarchy" is now considered by us to be superior to the more oppressively MALE "patriarchal" system of "European culture", why then would such an intelligent man like Dr. Diop (AND his children) see fit to marry straight up yellow-haired WHITE people? Why did he (they) seek to abandon his "African roots" as a black "matriarchal" African man, to marry a white 'patriarchal' European woman?

Something else to think about when we assess the mental condition of "black men of scholarship", and our pathological perceptions-of-self in relationship to the "patriarchal" psycho-dynamics of European culture. No?

Or then again; maybe it's not even relative...?

Bro. Valentine

> This is for you brothers out there to. Its about time you woke up. In

the last half of the 19th century, as data on non-western cultures accumulated in countless studies of their customs, myths, religions, and folkways, it became apparent to some observers that the

- > patriarchal structure of modern civilized societies had not
- > always been in place. Instead,
- > they had grown out of matriarchal systems of social organizations. Diop

devoted much of his book THE

> CULTURAL UNITY OF BLACK AFRICA to the concept that civilization itself

was

> born, nurtured, and brought to maturity among the matriarchal African

cultures

> of Cush and Egypt. The primacy of the mother in family life and

the
royal

> succession through the female line in ancient Kemet are well known. The

mother controlled the household and

> often the fields as well; the children took their surnames from the

mother. Non-royal pharaohs could

> ascend to the throne by virtue of marriage to the Great Royal Wife

presumptive,

> the eldest daughter of the preceding Great Royal Wife, from whom the

right

> to

> the throne descended. In Cush the

> Queen Mother, or Kendeke actually had the right to choose the next

pharaoh. So powerful did these

> Kendeques become they were able to in their own right without

interference.

- >
- > From Diops perspective, the southern cradle was
- > distinguished by agrarian societies in which the female/maternal role was

dominant because of the womans primary role in cultivation. A focus on intra-group harmony, an

- > intimate relationship with nature, and the central place of the

mother
in

- > her
- > family and social affairs promoted a co-operative, non-competitive

social

- > ethic. Because these agricultural
- > societies produced a surplus of food a certain amount of occupational

differentiation and specialization was possible allowing the elaboration

- > of ever more complex
- > social systems.
- > In
- > contrast the northern cradle, cold harsh forbidding environment

hostile

- > to crops but supporting a
- > nomadic life-style with a premium on hearing, fighting, and raiding

skills as

- > small nomadic tribes competed with one another for water, forage, and

livestock. Therefore, masculine attributtes would

- > have been highly prized in this setting and women poorly suited to these

pursuits, would to a large extent have been reduced to procreative vessels.

- > Concerned exclusively with domestic chores. Males status would have

been

- > paramount because the

life

- > style would have put a premium on combativeness, competitiveness, and

individuality, leaving little room for the development of broader, more cooperative social structures. The northern cradle, in Diops scheme, would have

> given rise to the patriarchy.

>

>

>

| 26120|2008-06-05 15:50:47|Paul Kekai Manansala|Re: BLACK WOMEN, WHO DO YOU THINK YOU ARE?|

--- In Ta_Seti@yahoogroups.com, keon garraway wrote:

>

> The one child policy of China which makes a male child preferable

will enhance patriarchy in the future since China is expected to be the world's no 1 economy in 15+ years whilst being the world's most populous.

>

I'm not sure how you're defining "patriarchy" or how you would propose that black people adopt patriarchy.

Are you saying that black people should try to have more black male children to the exclusion of females? Educate only males? Or what?

I think that's a recipe for disaster.

Regards,
Paul Kekai Manansala

| 26121|2008-06-05 17:04:13|Mahari Mengistu|Egypt uncovers 'missing' pyramid of a pharaoh|

Egypt uncovers 'missing' pyramid of a pharaoh
By KATARINA KRATOVAC, Associated Press Writer
50 minutes ago

SAQQARA, Egypt - Egyptian archaeologists unveiled on Thursday a 4,000-year-old "missing pyramid" that is believed to have been discovered by an archaeologist almost 200 years ago and never seen again.

ADVERTISEMENT

Zahi Hawass, Egypt's antiquities chief, said the pyramid appears to have been built by King Menkauhor, an obscure pharaoh who ruled for only eight years.

In 1842, German archaeologist Karl Richard Lepsius mentioned it among his finds at Saqqara, referring to it as number 29 and calling it the "Headless Pyramid" because only its base remains. But the desert sands covered the discovery, and no archaeologist since has been able to find Menkauhor's resting place.

"We have filled the gap of the missing pyramid," Hawass told reporters on a tour of the discoveries at Saqqara, the necropolis and burial site of the rulers of ancient Memphis, the capital of Egypt's Old Kingdom, about 12 miles south of Cairo.

The team also announced the discovery of part of a ceremonial procession road where high priests, their faces obscured by masks, once carried mummified sacred bulls worshipped in the ancient Egyptian capital of Memphis.

The pyramid's base ? or the superstructure as archeologists call it ? was found after a 25-foot-high mound of sand was removed over the past year and a half by Hawass' team.

Hawass said the style of the pyramid indicates it was from the Fifth Dynasty, a period that began in 2,465 B.C. and ended in 2,325 B.C. That would put it about two centuries after the completion of the Great Pyramid of Giza, believed to have been finished in 2,500 B.C.

Another proof of its date, Hawass says, was the discovery inside the pyramid of a gray granite lid of a sarcophagus, of the type used at that time.

The rectangular base, at the bottom of a 15 foot-deep pit dug out by workers, gives little indication of how imposing the pyramid might have once been. Heaps of huge rocks, many still partially covered in sand and dust, mark the pyramid's walls and entrance, and a burial chamber was discovered inside.

Archaeologists have not found a cartouche ? a pharaoh's name in hieroglyphs ? of the pyramid's owner. But Hawass said that based on the estimated date of the pyramid he was convinced it belonged to Menkauhor.

Work continues at the site, where Hawass said he expected to unearth "subsidiary" pyramids around Menkauhor's main one, and hoped to find inscriptions there to back up his claim.

The partial ceremonial procession road unveiled Thursday dates back to the Ptolemaic period, which ran for about 300 years before 30 B.C.

It runs alongside Menkauhor's pyramid, leading from a mummification chamber toward the Saqqara Serapium, a network of underground tombs where sacred bulls were interred, discovered by French archaeologist August Mariette in 1850.

A high priest would carry the mummified bulls' remains down the procession road ? the only human allegedly allowed to walk on it ? to the chambers where the bulls would be placed in sarcophagi, Hawass said.

Ancient Egyptians considered Apis Bulls to be incarnations of the city god of Memphis and connected with fertility and the sun-cult. A bull would be chosen for its deep black coloring and would be required to have a single white mark between the horns. Selected by

priests and honored until death, it was then later mummified and buried in the underground galleries of the Serapium.

The procession route's discovery "adds an important part to our knowledge of the Old Kingdom and its rituals," Hawass said.

The sprawling archaeological site at Saqqara is most famous for the Step Pyramid of King Djoser ? the oldest of Egypt's over 100 pyramids, built in the 27th century B.C.

Although archaeologists have been exploring Egypt for some 200 years, Hawass says only a third of what lies underground in Saqqara has been discovered.

"You never know what secrets the sands of Egypt hide," he said. "I always believe there will be more pyramids to discover."

===

HTP,
Mahari

| 26122|2008-06-05 17:16:15|Mahari Mengistu|Re: BLACK WOMEN, WHO DO YOU THINK YOU ARE?|

As Paul stated earlier this paradigm is changing because it MUST change. Good, well-meaning people will not accept the oppressive "power and control is everything" philosophy. Even those - the proponents - numb skulls are listening. And they listen less because they see the logic and morality than they do because women are acquiring more power; thus, they must make concessions. Unfortunately, a lot of these women just want the power shifted over to them so that they can become the new "ass----s". Yet, at the same time there are people -men and women - who believe a "moral" perspective on the world must take hold in order to save us from self-destruction. And frankly, I believe, that what has been the patriarchal social paradigm was doomed from the beginning even though it has had a long and destructive reign. "Everything must change".

We could actually go back to our ancestors view of the world and find the reasons for this unavoidable downward patriarchal spiral.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, keon garraway wrote:

>

> I am not pushing for a gender debate etc. I am just stating the reality. Patriarchy is here to stay, and the intercourse between cultures in the global society will mandate that the patriarchal culture be superior and dominant. As a result of this matriarchal

cultures will always be subservient and will be unable to fully capitalize on any democratic or constitutional freedoms afforded in the society. The "White Fraternities" are in no way going to relinquish any power, not to their women or black women for that matter. These guys control the investment banks, the oil industry, the technology sectors etc. In other words they control the global economy.

>

> The Patriarchal model or culture does not compromise ever. As a result of this it behooves all matriarchal cultures to adopt it for their own survival. The African American population in America is stagnant and in some studies it is being reduced. Within 40 years African Americans will become politically insignificant. The tragedy in all this is that the Nation of Islam has fully adopted the Patriarchal model but they have been shut out from the mainstream due to their "anti semitism".

>

> Keon Garraway

>

>

> --- On Wed, 6/4/08, Wayne Owens majadi9@... wrote:

> From: Wayne Owens majadi9@...

> Subject: Re: [Ta_Seti] BLACK WOMEN, WHO DO YOU THINK YOU ARE?

> To: Ta_Seti@yahoogroups.com

> Date: Wednesday, June 4, 2008, 7:04 PM

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> African History for African Families:

> www.majadi.wordpress.com

>

> Upward Movement, Upward Movement!

>

>

> --- On Wed, 6/4/08, keon garraway eroica1@... wrote:

>

> From: keon garraway eroica1@...

> Subject: Re: [Ta_Seti] BLACK WOMEN, WHO DO YOU THINK YOU ARE?

> To: Ta_Seti@yahoogroups.com

> Date: Wednesday, June 4, 2008, 11:58 AM

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> With the globalism of the world, Patriarchy wins and will always win. Because of this it behoves the black culture to adopt the Patriarchal model if there is going to be any competitive progress. The Indians, the Arabs and the Chinese have all found dominance with the Patriarchal model, not only the Europeans. And this dominance has always lead to their ascendancy in the social sphere despite European oppression.

>

> Keon Garraway

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>

> This is sad, that we believe that because it is dominant it must be correct, this is a tragically flawed logic! Patriarchy has only won because of the mechanization of warfare. The arrogance of the patriarchy and the overly hyper-aggressive nature of the European saw fit to bring pain to the more subdued and highly spiritual Agrarian and Matriarchal societies. These aggressive cultures used warfare, religion and ship building as their conquering tools. Are you proposing that we use their models as teaching tools for our children? Now certainly I am not suggesting that we adopt a matriarchy alone but a system that combines the best of both concepts, A MAATIAN ethical system. One based on the balance of both masculine and feminine energy! We are not European, Aryan and therefore I find it offensive to say that we must neccesarily follow their module for nation building. By the way there have been a number of female warriors that still remained in

> tune with nature and were lovers of peace!

> Ahosi were a Fon all-female military regiment of the Kingdom of Dahomey.

> The Amazon of Libya, first encountered by Europeans by way of Greece

> Queen Muhmusa who inspired the term Nyabinghi now in use in Jamaica

> Yaa Asantewaa of the Ashanti

> and numerous others, I will side with the Queen Warriors like my

wife as opposed to attempting to rule over her. I am very secure in my role as a King Warrior as she is with her role. We rule my home and guide our children in perfect balance, guided by MAAT! It is the insecurity of men that refuse to recognize the GODDESS, but it is alright I understand, some of us fear losing our wonderful pedestal we think we stand on besides the other fools who think Patriarchy should rule!!!

>

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> African History for African Families:

> www.majadi.wordpress.com

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> Upward Movement, Upward Movement!

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> --- On Wed, 6/4/08, Shu Tefnut shutefnut@yahoo.com wrote:

>

> From: Shu Tefnut shutefnut@yahoo.com

> Subject: [Ta_Seti] BLACK WOMEN, WHO DO YOU THINK YOU ARE?

> To: afrikanunity_ofharlem@yahoo.com, "HERU BENNU AMEN RA"

, "Eugene Bennett"

eubenne1@msn.com, bnyee@googlegroups.com, dr.garaia@africanidea.org, friends@templehealing.com, GatherTheFires@yahoogroups.com, happilynaturalday@yahoogroups.com, hndsupport@gmail.com, luv4self_network@yahoogroups.com, mwananchi@yahoogroups.com, NABSE@yahoogroups.com, nnabakyaala.afrika@gmail.com, openyourthirdeye@yahoo.com, smaitawi@yahoogroup.s.com, Ta_Seti@yahoogroups.com, thanubian2@yahoo.com, trueblackness@yahoogroups.com

> Cc: bang4change@yahoogroups.com, Black_Watch@yahoogroups.com, blackandproud@yahoogroups.com, blackatlanta@yahoogroups.com, blackbrownunitycommunity@yahoogroup.s.com, blackcollegesanduniversities@

yahoogroups.com, brothersletstalkaboutit@yahoo.com, d12m@..., dsrich679@gmail.com, ebonrunbn@excite.com, hou40@comcast.net, ieducate4you@yahoo.com, Iegood@..., ils755@yahoo.com, iolmisha@cs.com, m26sf@..., maliksart@hotmail.com, mentalstimuli23@yahoo.com, motherjudyhines@hotmail.com, o_akkebala2002@yahoo.com, omarneal@yougotthepower.com, omoot@yahoo.com, omowale32@aol.com, oneblackmanview@yahoo.com, onthemediamedia@wnyc.org, pastorptadams@aol.com, pookie8960@yahoo.com, poolebobby@hotmail.com, r48@intergate.com, rightorl@yahoo.com, salzmurph@aol.com, soa@yahoogroups.com, sunseekers@4u.com, theadultroundtable@yahoogroups.com, ThePhenomenalWomen_SOUTH@yahoogroup.s.com,

tonithetiger7@ sbcglobal. net, tothe_nines100@ yahoo.com,
trueblackexperience @yahoogroups. com, urbanblackthinktank
@yahoogroups. com, vaadrienne@hotmail. com, wgilyard@comcast. net

> Date: Wednesday, June 4, 2008, 8:46 AM

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> This is for you brothers out there to. Its about time you woke up.

> In the last half of the 19th century, as data on non-western
cultures accumulated in countless studies of their customs, myths,
religions, and folkways, it became apparent to some observers that the

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> patriarchal structure of modern civilized societies had not always
been in place. Instead , they had grown out of matriarchal systems of
social organizations. Diop devoted much of his book "THE CULTURAL
UNITY OF BLACK AFRICA." to the concept that civilization itself was
born, nurtured, and brought to maturity among the matriarchal African
cultures of Cush and Egypt. The primacy of the mother in family life
and the royal succession through the female line in ancient Kemet are
well known. The mother controlled the household and often the fields
as well; the children took their surnames from the mother. Non-royal
pharaohs could ascend to the throne by virtue of marriage to the
Great Royal Wife presumptive , the eldest daughter of the preceding
Great Royal Wife, from whom the right to the throne descended. In
Cush the Queen Mother, or Kendeke actually had the right to choose
the next pharaoh. So powerful did these Kendeques become they were
able to in their

> own right without interference.

>

> From Diop's perspective, the southern cradle was distinguished by
agrarian societies in which the female/maternal role was dominant
because of the woman's primary role in cultivation. A focus on intra-
group harmony, an intimate relationship with nature, and the central
place of the mother in her family and social affairs promoted a co-
operative, non-competitive social ethic. Because these agricultural
societies produced a surplus of food a certain amount of occupational
differentiation and specialization was possible allowing the
elaboration of ever more complex social systems.

> In contrast the northern cradle, cold harsh forbidding environment
hostile to crops but supporting a nomadic life-style with a premium
on herding, fighting, and raiding skills as small nomadic tribes
competed with one another for water, forage, and livestock.

Therefore, masculine attributes would have been highly prized in this
setting and women poorly suited to these pursuits, would to a large

extent have been reduced to procreative vessels. Concerned exclusively with domestic chores. Males status would have been paramount because the life style would have put a premium on combativeness, competitiveness, and individuality, leaving little room for the development of broader, more cooperative social structures. The northern cradle, in Diop's scheme, would have given rise to the

> patriarchy.

>

| 26123|2008-06-05 17:23:52|Mahari Mengistu|Re: Aspects of African Civilization (person, culture, religion) Amad|

>>When a old man in Africa dies a library disappears! Hampate Ba

<<

What would be a great project for someone who could acquire the money is electronically cataloguing old Afrakans account (as well as Americans) of their lives, history, philosophy and spirituality before they no longer exist. Changes are occurring in Afraka extremely fast. If we are to get a handle on who we really are/who we really were that could give some assistance and we may be our last hope. Hopefully, not, though.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, bonotchim@... wrote:

>

> This author has another excellent article on the Oral tradition in the two volume work put out by UNESCO some years ago. He is talking about information gain from experience and training not intellectual musings. In the same book read the work of J. Ki-Zerbo also. Bro.Bonotchi

>

> When a old man in Africa dies a library disappears! Hampate Ba

>

>

> -----Original Message-----

> From: cristofori whitakara

> To: Ta_Seti@yahoogroups.com

> Sent: Tue, 3 Jun 2008 12:53 pm

> Subject: Re: [Ta_Seti] Aspects of African Civilization (person, culture, religion) Amadou Hampate Ba

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> thank you very much for this fascinating article. the arrogance of
the colonizing europeans, who were coming out of the influence of
moorish culture to say that the african oral tradition had no basis
of knowledge when they were exposed to writing by the african moors.
> --- On Mon, 6/2/08, Asar Imhotep wrote:
>
> From: Asar Imhotep
> Subject: [Ta_Seti] Aspects of African Civilization (person,
culture, religion) Amadou Hampate Ba
> To: ta_seti@yahoogroups.com
> Date: Monday, June 2, 2008, 2:43 AM
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> (Felt the forum could benefit from this article)
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>
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>
> Amadou Hampaté Bâ
>
>
>
> Aspects of African Civilization
> (Person, Culture, Religion)
>
> Translated by Susan B. Hunt
>
> Originally published in French as
> Aspects de la civilisation africaine: personne, culture, religion
> Paris: Présence africaine, 1972.
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> Chapter 2

> Remarks on Culture:

> Wisdom and the Linguistic Question in Black Africa

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>

> This chapter is in the form of a questionnaire elaborated by Sylla Yoro at the request of the Ivoirian daily Fraternité-Matin.

>

> Question 1.

>

> Your name is forever connected to a sentence which the intellectuals are in the habit of quoting in the course of their conversations: "In Africa, when an old person dies, it is a library that burns." Would you develop this image for our readers?

>

>

> When I was appointed to the executive council of UNESCO, I was given the mission of speaking to Europeans about African tradition as culture. This was difficult because the Western tradition had established once and for all that where there is no writing, there is no culture. The result was that when I proposed for the first time to take oral traditions into account as historical sources and sources of culture, I didn't provoke anything but smiles. Some people even asked sardonically what African traditions could possibly have to offer Europe! To one interlocutor who asked me one day, "What indeed can we obtain from Africa?" I remember answering: "Laughter, which you have lost." Perhaps today one could add as well: a certain human dimension, which modern technological civilization is in the process of erasing.

>

> The fact of not having a literature does not prevent Africa from having a past and a knowledge. As my teacher Tierno Bokar says: "Writing is one thing and knowledge is another thing. Writing is a photograph of knowledge, but it is not knowledge itself. Knowledge is a light which is in man. It is the heritage that consists of everything the ancestors have been able to know. This they transmit to us in seminal form, just as the potential for a baobab tree is contained in its seed."

>

> Of course, this knowledge inherited and transmitted by word of mouth can either develop or wither away. It develops wherever there exist centers of initiation and young people to receive that formation. It is lost wherever initiation disappears.

>

> African knowledge is immense, varied, and covers all aspects of life. The "knower" is never a "specialist" . He is a generalist. For

example, the same old man knows as much about pharmacopoeia, "earth sciences" (the agricultural or medicinal properties of different kinds of soil), and "the science of water" as he does about astronomy, cosmogony, psychology, etc. It is therefore possible to speak of a single "science of life" conceived as a whole, in which everything is related, interdependent and interactive.

>

> In Africa, everything is "History" [Histoire]. The great History of life is made up of sections which are, for example, the history of soils and waters (geography), the history of plants (botany and pharmacopoeia), the history of "the threads in the bowels of the earth" (mineralogy), the history of the stars (astronomy, astrology), the history of waters, etc.

>

> These knowledges are always concrete and tend toward practical uses.

>

> Knowledges have an order. One begins at the bottom, that is to say, with beings and things that are less developed or less animated when compared to man, and ascends upwards toward man. The earth, considered as "navel" of the world, is the principal habitat of three sorts of beings, or three modes or manifestations of life:

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> At the bottom of the ladder, one finds inanimate beings, called "mutes", whose language is thought to be hidden, being incomprehensible or inaudible to ordinary mortals. This is the world of all that lies on the surface of the earth (sand, water, etc.) or in its interior (minerals, metals, etc.).

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> Next come "animate immobile" beings. These are living things that do not move about from place to place. They are plants that are able to extend and spread out their branches in space, but whose stem or trunk cannot move.

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> Finally, "mobile animate beings", from the most minuscule of animals to man, including all classes of animals.

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> Each of these categories is subdivided into three groups:

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> Among mute inanimate beings, one finds solid, liquid and gaseous (literally: "smoking") inanimates.

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> Among immobile animate objects, one finds creeping plants, climbing plants, and plants that stand vertically, the latter constituting the highest class.

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> Mobile animate beings include land animals (among them animals without bones, those that shed their skin, etc., and animals with bones), aquatic animals and flying animals.

>

>

> These nine classes of beings correspond to specific moments in the educational process, but these modules are not necessarily successive or progressive. Education is connected to life and dispensed according to the circumstances that present themselves. If, for example, a serpent suddenly leaps out of the bush, this will provide an opportunity for the old master to give a lesson about the serpent. His discourse will vary depending on whether his listeners are children or adults. He could speak about the legends of the serpent, or remedies which can cure its bite. If he is surrounded by children, he will very gladly elaborate on the harm a serpent can do so they will learn to be careful.

>

> The study of the earth, the waters, the atmosphere, and all that they contain insofar as they are manifestations of life constitutes the ensemble of human knowledge bequeathed by tradition. But the greatest of all these "histories", the most developed, the most significant, is the history of man himself, who is at the summit of "mobile animate beings".

>

> It is the knowledge of man and the application of this knowledge in practical life that makes man a "superior" being on the ladder of living things. But one can only say this about man if he is in the state of "neddaaku" (Fulani/Peul) or of "maayaa" (Bambara), that is to say, in a fully human state.

>

> The history of man includes, on the one hand, the great myths of

the creation of man and of his appearance on earth, including the significance of the place which he occupies in the fabric of the universe, the role which he ought to play (essentially the role of axis of equilibrium) , and his relation to the forces of life which surround him and live in him. It includes, on the other hand, the history of the great ancestors, innumerable educational and initiation stories and symbolic tales, and finally, history pure and simple, including the great royal traditions, the historical chronicles, the epics, etc.

>

> Tradition transmitted orally is so precise and so rigorous that one can, with various kinds of cross checking, reconstruct the great events of centuries past in the minutest detail, especially the lives of the great empires or the great men who distinguish history. It is noteworthy that, based on diverse oral traditions, I was able to reconstruct The History of the Fulani Empire of Massina of the 18th Century. In a similar way, comparing oral traditions allowed my friend Boubou Hama of Niger to produce his voluminous works on the history and traditional knowledge of African people.

>

> In oral civilization, speech engages man; speech IS man. Whence the profound respect for traditional stories bequeathed by the past. One is permitted to embellish their form or poetic phrasing, but their framework remains unchanged over the centuries, serving as a vehicle for the prodigious memory which is very characteristic of peoples in oral traditions. In a modern civilization, paper substitutes for speech. It is paper that engages man. But can one say with absolute certainty that the written source is more worthy of confidence than the oral source, continuously monitored by the traditional milieu?

>

> At this point, it is useful to explain that in Africa, the side of things that is visible and apparent always corresponds to an invisible and hidden aspect which is like its source or principle. Just as the day emerges from the night, all things consist of a diurnal and a nocturnal aspect, a visible side and a hidden side. Indeed, each visible science always corresponds to a much deeper science, theoretical and, one could say, esoteric, based on the fundamental conception of the unity of life and of the interrelation, within the fabric of this unity, of all the different levels of existence. Here there is a domain which, just because it is less immediately exploitable, does not mean that it is any less worthy of being closely examined and explored before the last depositories of this science disappear.

>

> As we have seen, African knowledge is a global knowledge, a living knowledge, and it is because the old people are themselves the last

depositories of this knowledge that they can be compared to vast libraries whose multiple shelves are connected by invisible links which constitute precisely this "science of the invisible", authenticated by the chains of transmission through initiation.

>

> In the past, this knowledge was transmitted regularly from generation to generation by rites of initiation and various forms of traditional education. This regular transmission was interrupted because of an external, extra-African action: the impact of colonization. The colonial powers arrived with their technological superiority, their own methods and their own ideal of life, and did everything in their power to substitute their own way of life for that of the Africans. Just as one never seeds fallow ground, the colonial powers were obliged to "clear" the African tradition to be able to plant their own tradition.

>

> Thus from the outset the Western school began to do battle with the traditional African school and to hunt down the keepers of traditional knowledges. This was the époque when all healers were thrown in prison as "charlatans" or for "practicing medicine without a license." It was also the era when children were prevented from speaking their mother tongue in order to shield them from traditional influences, to such an extent that at school, a child who was caught speaking his mother tongue had to wear a board called a "symbol" on which was drawn the head of a donkey, and he was not allowed to eat lunch.

>

> The seeds of this new tradition, once sown, have grown and borne fruit. It is for this reason why African youth, born of the Western school, have a pronounced tendency to live and to think "à l'européenne", for which they cannot be reproached because they don't know any other way. The student always lives according to the rules of his or her school.

>

> During the colonial period, transmission by initiation, which used to take place on a great holiday and at regular intervals, sought asylum by going underground. Little by little, the removal of children from their families had the result that old people no longer found around them young people who were able to receive their teachings. Little by little, initiation left the cities and took refuge in the bush. But the final blow was delivered by the advent of an independence based exclusively on European ideas and ideologies. Whereas colonialism actually created skepticism and penetrated little into the countryside, the same European ideas, conveyed by modern political parties, mobilized the masses in even the farthest corners of the bush, so much so that the handing down of tradition almost

couldn't find any place to be practiced any more.

>

> At a time when diverse countries of the world, through the intermediation of UNESCO, devote money and effort to saving the great Nubian monuments threatened by the rising waters behind the Aswân High Dam, is it not more urgent still to save the extraordinary human culture and stock of knowledge accumulated over the course of millennia in these fragile monuments which are men, when the last depositories of this knowledge are in the process of disappearing?

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> Question 2.

> One of the important problems that face Africa today is the linguistic problem. You are one of the rare writers from the Sudan and Western Sahel to speak and write your mother tongue, Fulfulde, perfectly. Tell us a little about the problems surrounding the writing of this language and about African languages in general.

>

>

> It is not known exactly how long Fulfulde has been written in Arabic characters. At any rate, this writing was never systematized. A definitive linguistic study performed in the Western way preliminary to establishing for each phoneme a precise character was never done, so writing varied with each region, if not with each marabout, since each one adopted his own system for writing certain phonemes. The result was that a typesetter or writer, not having memorized his text, could no longer read it after six months had passed. The only known exception is the Fouta Djallon region [1], where, thanks to the fact that writing has been practiced there for a long time, we are almost able re-read it ourselves, albeit with difficulty.

>

> Before beginning to serve at I.F.A.N. (l'Institut Français d'Afrique Noire) in Dakar, where I concentrated on these problems, I had contacts with linguists such as Colonel Figaret, Gibert Vieillard and Gaden, who are great "Fulanists", i.e., specialists in the Fulani language. But each one of them had his own way of transcribing this language, and the systems differed further according to whether they were created by French or English professors.

>

> From this period onward, I took it to heart to work so that all Africa would have at its disposal, for any given idiom, an appropriate alphabet, elaborated taking into account the linguistic progress made by European specialists. For a long time the great difficulty lay in the fact that the colonial system of national

education did not favor the preservation of ethnic languages and applied all its effort to replacing them with its own language. I described in my answer to the previous question the fate that awaited students who were caught speaking their mother tongue.

>

> In the end, this paternalistic practice had a practical side that was highly beneficial for Africa. What with tribal rivalries, certainly no African language could have been imposed as the only language on the whole of Africa. A Bambara, for example, would not for anything in the world adopt the Fulani language as the language of culture, and vice versa, because for each of these peoples, it would mean abdicating their own personality for the benefit of another. The French language, however, being the language of power, was not embarrassed by these considerations and imposed its authority. It was the same for English in the Anglophone countries.

>

> Admittedly, the colonial language neither encouraged nor developed the idiosyncrasies of different peoples. On the other hand, it was able to create a linguistic unity which would have been difficult to realize by other means, so that my friend Felix Houphouët-Boigny and myself are able to communicate with each other thanks to the French language. If this language had not been there, we would be as foreign to each other as a Russian can be to a Senegalese!

>

> Considering the unity created by the French language, which is, however, a foreign language, what I had in mind was to try to create linguistic unities for the ethnic groups spread across Africa. Let us take the case of the Fulani, for example. All the Fulani tribes, which are dispersed from Guinea as far as Eastern Africa, speak a common language. The cultural unity of their ethnic group could be realized if they had a single system of transcription, which could emphasize all the dialectical richness of the language and at the same time correct the differences that have arisen over the course of time with dispersion. The Fulani language could thus become one of the basic languages of culture. The same applies to Bambara, which also extends over a very large territory; for Hausa, Songhai, etc.

>

> Thus, by standardizing the writing of the principle languages of Africa, one could begin to create large ethnic units that spread out across diverse republics, since these ethnic groups extend over different countries. There would be unity in the diversity.

>

> I must, however, strongly emphasize that my intention has never been to oppose the cultural and political use of the French language. For us, French a remarkable instrument of linguistic unity and communication with the world, providing us access to a world of

universal scientific and economic perspectives. This is why I wish with all my heart the long life and success of "la francophonie" , the French-speaking community.

>

> On the other hand, the rehabilitation of the principle African languages would make it possible to highlight the original tradition of each ethnic group, to think in its language, to collect traditions in its language without losing their flavor or their finer points as inevitably happens in translations which "are missing the salt" compared to the original.

>

> This is why I asked UNESCO to reconsider, within the framework of its assistance to Africa and the struggle against illiteracy, the problem of the transcription of African languages in a standardized alphabet with Latin characters, the latter being more widely used and more easily applicable to modern studies than Arabic.

>

> For me it is a question of helping Africa preserve and develop its own personality, and allowing it to speak for itself. It is indeed up to Africans to speak about Africa to foreigners, and not up to foreigners, however knowledgeable they may be, to speak about Africa to Africans. As a Malian proverb says, "When a goat is present, one should not bleat in his place!" Indeed, they too often attribute intentions to us which are not ours. They interpret our customs or our traditions according to a logic which, though it may be logical, is not logical for us. Differences in psychology and understanding distort interpretations coming from outside.

>

> Let us give an example: for a European, to look somebody directly in the eyes is a sign of frankness and honesty, whereas in Africa it is an impertinence. As a sign of respect, the African lowers the eyes, while the European looks right at you. In both cases, the objective is courtesy, but the means and the behavior differ. With us, to honor someone you take off your shoes. The Europeans remove their hats, and the ultimate in discourtesy, for them, is to keep one's hat on. When my friend Boubou Hama was introduced for the first time to his "commandant de cercle" [2] as the best primary school teacher in Niger, he took off his shoes to honor him. Far from being touched, the commandant de cercle reproached him for this ridiculous mania for taking off his shoes when he had the insolence to keep his hat on!

>

> The explanation and interpretation of African traditions must therefore be left to Africa itself □ without disregarding the remarkable work in this field done by certain high quality ethnologists.

>

> Sooner or later, neglecting our languages would cut us off from our traditions and even modify the structure of our spirit. It would irreversibly amputate one of the riches of humanity □ a style of life deeply human, fraternal and balanced □ something that is increasingly rare in modern humanity.

>

> After eliciting many smiles and much sarcasm, the idea I launched at UNESCO made its way little by little and found its culmination in 1966 with the Congress of Bamako organized by UNESCO. Representatives from the majority of West African nations gathered for the purpose of standardizing the transcription of African languages. Today, the majority of francophone West African states have adopted the alphabet conceived in Bamako and it has been officially recognized by their governments.

>

> Senegal was at the forefront in deciding that African languages would thenceforward be taught in the university. Certain African linguists who received a Western scientific education, such as Paté Diagne and Alfa Soo, to mention only two of them, focused their effort in this direction and have already completed important work. For my part, I have had published by UNESCO a Fulani initiation story (containing practical, psychological and esoteric teaching), which included both the original Fulani version (in the standardized alphabet) and a French translation.

>

> "Why write African languages?" one may ask. Because only they allow us, insofar as they are tools for meditation, to penetrate the true soul of Africa. No matter how beautiful a translation, it will always be missing a "certain something" that results from the particularities of the original language □ the color, the configuration of the contents of its spirit, its conception of things and its manner of speaking about them.

>

> The word is creative. It keeps man in his own nature. As soon as a man changes language, he changes state. He is cast in a different mold.

>

> The Fulani are accustomed to saying that the individual is made up of three essential things: his physical aspect, his speech, and his work (his trade). He can lose one or two of these three qualities without ceasing to be himself. But the day he loses the third, he becomes "someone else." He is no longer his ethnicity. The great African capitals are well acquainted with this type of "hybrid" man.

>

> Of these three qualities, however, the essential quality is

language. One knows, for example, of Bambaras who, upon losing their idiom, were so perfectly "Fulanicized" that they were mistaken for Fulani, and vice versa.

>

> If I devote all my efforts to safeguarding the Fulani language in particular and African languages in general, it is precisely to avoid this depersonalization. Not out of chauvinism, but because the beauty of an oriental carpet comes from the variety of its colors. This also goes for humanity.

>

>

>

> Question 3:

> You are, with old Boubou Hama [3] of Niger, one of the founders of the Institute for Oral Tradition in Niamey. Would you introduce our readers to this great enterprise: the reasons for and date of its creation, its achievements, and the projects which relate to its possible expansion?

>

>

> Shortly after Mali became independent, I was charged by the government of my country with reorganizing the Institut Français d'Afrique Noire (I.F.A.N.) Center in Koulouba-Bamako. I turned it into an "Institute for the Social Sciences" with the hope that its geographical location in Bamako would make it possible for this center to illuminate all of West Africa and to work in close collaboration with centers in these countries.

>

> The various meetings and conferences held in Ibadan, Lagos, Accra, Abidjan, Bamako, Niamey, Timbuktu and Ouagadougou, in which the majority of the francophone and anglophone countries of West Africa participated, allowed us to agree on procedures for joint work. Based on the results of the work of these assemblies, UNESCO accepted the principle of taking oral traditions into account as historical sources for drafting the General History of Africa [4], editing currently in progress. In 1964, the General Assembly of UNESCO decided to include in its priority program assistance to national centers of research on oral traditions.

>

> Unfortunately, because of political and economic circumstances, Mali was not able, at that time, to play the role which I had dreamed for her. Instead, thanks to the presence of the president of the National Assembly, Boubou Hama, researcher, former director of the I.F.A.N. in Niamey, writer, poet, historian, philosopher and above all very eminent traditionalist, thanks also to the benevolent attitude of President Hamani Diori and his government, the Republic

of Niger offered to launch, in addition to its own "National Center for Research and the Social Sciences" (formerly I.F.A.N.), a new "Regional Center for the Documentation of Oral Tradition" (C.R.D.T.O), invited to become an international African institution.

>

> Soon I must undertake a round of visits to the governments of the West African states, financed in part by UNESCO, to obtain their support for this large regional Center, whose provisional seat is Niamey.

>

> In the course of my last discussion with my friend, the President of the Republic Félix Houphouët-Boigny, who was then Minister of Education of his country, I was able to see that he intended to attach great importance to research on, and to the use of, oral traditions, because they can contribute to a deeper understanding of the African soul as well as safeguard its identity, without neglecting, as I have always said, the scientific and technological progress which our times impose on humanity.

>

> For its part, the government of Niger, with the assistance of F.A.C. (a section of the United Nations), undertook the construction in Niamey of a vast building whose functional design and style were in harmony with the site, for a sum of 68 million francs C.F.A., to provide an adequate place of work for a regional center.

>

> This Center has as its most important function the systematic and intensive collection, by personnel trained for this purpose, of oral traditions as sources of culture and vehicles of thought and African civilization, from the traditional depositories who are beginning to die off.

>

> This collection should make it possible to deepen and disseminate our understanding of African cultures in an hour when all Africans feel the need to become fully conscious of their origins and their history in order to better direct their contemporary development. It should also allow the editors of the General History of Africa to take into account oral sources which have not yet been utilized.

>

> The Regional Center (C.R.D.T.O.) also has as its objective:

>

>

> The development of the scientific study of African languages for their use as a means of, and as subjects for, teaching, along with the elaboration of books, teaching materials, and other works essential for this purpose. This work falls under the heading of the literacy program in African languages;

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- >
- > The development of the systematic employment of African languages in radio, television, cinema and theater;
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- >
- >
- > The publication of books, reviews and newspapers in African languages, as well as the translation of representative works from other cultures into African languages.
- >
- >
- > Since its creation, the Center not only organized a meeting of the directors of the various national centers in other countries to standardize their work, it also completed various projects, among them: providing training for sound recording technicians, making a very large number of sound recordings of the traditions of the various ethnic groups living in the Savanna, and producing a film about a Hausa storyteller.
- >
- > Numerous publications are already finished, among them The Way of Fulani Education; The Genealogical List of Gobir, some of my own work, and a large number of collections of the historical traditions of ethnic groups in Niger, Mali, Cameroon, Nigeria, etc.
- >
- > We also bring to your attention the provision of research grants to various nationals and aide for procuring hardware (especially sound recording equipment) for the national centers of other countries.
- >
- > Projects currently underway which conform to the objectives laid out above include the intensive pursuit of the collection of tradition, the creation of an Institute to provide services for the elimination of illiteracy and to disseminate elementary knowledge of hygiene, agriculture, and practical sciences, and work to promote the employment of African languages in the economic and cultural life of the population.
- >
- > I believe it is useful to report that, for his part, President Boubou Hama, on his own initiative, has undertaken the task of salvaging manuscripts written in Arabic by African authors. Currently, this collection already numbers more than 1,200 very rare manuscripts from all over Africa.
- >
- > To conclude, I express the hope that the heads of African states will reserve a warm welcome for this proposal for joint work which

will be submitted to them. The enterprise is important, generous, and indispensable. It gives us the hope of putting new life into Africa, of bringing its past, its glories, and its values to light, and of allowing it finally to contribute its share to the cultural patrimony of humankind.

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> Question 4:

> You are a Fulani writer, and very recently you published with Classiques Africains an initiation narrative, Kaïdara [5], in this language. Would you summarize this work for us and explain the meaning of its symbolism?

>

>

> The educational life of the Fulani is made up of three great phases: the teaching and education of youth, extending from birth to 21 years of age; the teaching dispensed to adults between 21 and 42 years of age to deepen the knowledge they already have; and finally, beginning at age 43, the individual becomes a teacher in turn, and is obliged, until he is 63 years of age, to pass on that which he has received. After age 63, a man can either continue to teach or stop. In any event, he is considered to have duly fulfilled his role as a man.

>

> Thus education is dispensed by the elders (the "old", a term which is far from being pejorative as it sometimes is in Europe). It can include a practical, hands-on component "out in the field" (herding, hunting, and sometimes even farming in areas where the Fulani do not have "rimaybes", agricultural servants). It also contains a very important oral component.

>

> Teaching is not presented in a systematic way as it is in the modern West, i.e., in a curriculum of progressively ascending grades evenly distributed over time. Here, elementary, middle, and higher education are dispensed at the same time, depending on events and circumstances, and always constitute a lesson of language in action.

>

> The sight of an event prompts the master to draw a lesson from it for his students according to their ability. For example, the sight of a caravan of tiny ants transporting a grasshopper will allow him to give a whole course, not only on the ant and the grasshopper, but also on the usefulness of solidarity and the great strength which is created by the union of small assembled forces. It is thus a matter of teaching by symbols and parables.

>

> The initiation narrative Kaïdara is an example of precisely this type of teaching through symbols. In this tale, we are introduced to three heroes setting out on a voyage, or rather a quest, whose goal is the full realization of the individual achieved by piercing the mystery of things and of life. Indeed, man is considered capable of living in three states: a superficial, coarse state, completely external, called "the bark"; a middle state, already more refined, called "the wood"; and finally an essential, central state, called "the heart".

>

> Two of the three heroes in this story represent "the bark" and "the wood". They will not finish their voyage. One will be shed, like skin or bark, the other burned, like wood. Only the third, Hammadi, who represents "the heart", will arrive safe and sound, having victoriously passed the subtle tests scattered along his way. In the end, he will profit not only from his own voyage, but also from those of his two companions, recovering both the bark and the wood, thus reconstituting in himself the tree of knowledge. Each of these three travelers therefore symbolizes a state of our total being.

>

> They undertake a voyage in a "subterranean" world, i.e., the world of significances hidden behind the appearance of things, the world of symbols, where everything has meaning, where everything speaks to one who knows how to hear. During this voyage, they encounter events or animals each of which is a symbol to be deciphered. There are thus eleven levels before arriving at the heart of "the country of Kaïdara", the center from which well up all the forces of life.

>

> Among the symbols encountered and the teachings dispensed on their way, there is nothing which cannot be interpreted in view of its application to everyday life. Let us take for example the chameleon which our travelers encounter in the course of their "descent" into the country of Kaïdara.

>

> Like any symbol, this one has both a positive and a negative interpretation by reason of the dualism inherent in all things. As I said in my response to question number one, just as the day is composed of a dark face (the night) and a luminous face (the day), all things have two aspects, one diurnal and the other nocturnal.

>

> In its auspicious or diurnal aspect, the chameleon represents an extremely prudent and sensible being, one who is skillful and whose ideals remain firmly in place. Indeed, the chameleon never turns his head to look to the right or to the left. Nobody can make him deviate from the direction he has taken. Only his eyes turn to look around him. Here the eyes symbolize the means which allow him, without

turning away from his goal, to examine surrounding conditions. Moreover, in the interest of its evolution the chameleon takes on the color of the environment, i.e., it adapts to the conditions of the places it crosses through so as not to clash with them. It does this not out of hypocrisy, but wise prudence.

>

> The chameleon does not get mixed up in dubious affairs. Indeed, he never takes a step except very carefully to see whether the ground is going to give way under his feet. His prehensile [6] tail enables him to "cover his rear" and make sure he has something to fall back on. Indeed, he can balance his small body out in empty space as long as his tail remains solidly attached to a branch. His tongue, which is very long, allows him to feel out his prey before throwing himself on it, a symbol of the prudence of a man who does not act without due consideration, and who does not start something until he is sure of success. The chameleon says, "I send out my tongue to check out the lay of the land, while retaining the option of at least bringing it back in again if I am not able to bring home the prey." This admonition to prudence is addressed to everyone, but particularly to chiefs and kings so they do not imprudently engage the destiny of their people.

>

> In his nocturnal, or negative aspect (negative in that a quality is lacking, just as darkness is lack of light), the chameleon symbolizes hypocrisy, sloth, apathy and stubbornness, while the eyes turning in all directions symbolize indiscretion.

>

> At another point in their journey, our heroes encounter a bustard [7] with only one leg, flapping its wings [8]. They repeatedly fling themselves at it to try to catch it, each time in vain. Every time it escapes them. This incident symbolizes the struggle to "gain the world" and the bustard symbolizes the material wealth one believes one can easily earn. Because it has only one leg and is in a bad way, one imagines that it is easy prey. You pounce to catch it, and each time it slips between your legs. Those who seek wealth or power, if they are friends at the beginning, always end up enemies, and fall down. Thus our three heroes knock heads and fall back on their rears. [9] The appetite for material gain induces them to start all over again, and they fall three times in a row because one is seldom able to benefit from a lesson the first time.

>

> In the underground world of Kaïdara, all the events, animals, and symbols encountered are like mirrors which reflect back to man his own image from different angles. For the Fulani, as certainly for many other African traditions, natural entities provide the symbols for their teachings, and the world around them becomes like a large

book which one ought to learn how to decipher.

>

> When our three heroes arrive at the heart of the country of Kaïdara beyond the eleven symbolic steps, the Highest Power (actually Kaïdara, representative of Guéno, supreme and unknowable God) reveals some of his secrets to them and places at their disposal, for their return trip, some gold, that is to say, a means to power, material as well as spiritual (the interpretation can play at various levels). Only Hammadi, the victorious hero, will demonstrate that one can do great and useful things with gold. His two companions will provide proof that a misused fortune, i.e., one used only for egotistical and personal ends, will become an instrument of ruin.

>

> On another plane, this gold also represents knowledge can be used well or badly. It also symbolizes the great wisdom and nobility of man, the true nobility that permits a man in rags to stand before a man dressed in silk and not be timid. Gold is corrosion-proof; oxides cannot eat away at it. So it is for the soul of a man who has attained full interior realization. This is the man one calls "the complete man" (neddo in Fulani).

>

> As a matter of fact, the return trip to the ordinary world of men represents the most significant phase of the journey for our three heroes. The special and decisive tests that await them are related to the use they make of their gold. Only Hammadi will pass the tests successfully, thanks to the counsel of a little old man in rags (who is none other than Kaïdara in disguise) to whom he agrees to give his gold in exchange for his teachings. He will return to the world of men, having gotten back not only his own gold, but also the gold of his two companions who died on the way. Thus because he listened to the advice of an old man and did not do anything that was forbidden, Hammadi, without having sought it, earned in the end the nobility coveted by one of his companions and the wealth coveted by the other.

>

> As we said, several levels of interpretation are possible for this tale, which has the property of being applicable to any circumstance in life to learn a lesson from it. Applying its symbols to the problems that preoccupy us here, one can say that when we accept the counsel of the old and refrain from doing what is forbidden, we will not abdicate the essence of our personality or make a tabula rasa of everything in the interest of totally foreign customs, since we have at home a legitimate foundation upon which we can build our society and our personality. According to a Malian proverb, "A piece of wood remains in the water in vain; it will never become a caïman [10]."

>

> A country may well import foreign plants to adapt them to its soil if it wishes. It is indeed its duty to do everything to enhance the value of its soil so that it bears many plants and good fruit. The danger lies in wanting to change the ground, to put another in its place; in wanting, for example, to bring a Nordic soil to Africa to boost millet production. It is highly probable that nothing very nourishing will come of it.

>

> Let us find our ground, it will nourish us! And perhaps even offer its savory fruits to other nations that have lost the taste for them. Let us find our own African personality, and perhaps then we will be able to talk about African unity. Let us find ourselves, and perhaps then we will be able to extend to the foreign friend, no longer the hand of a beggar, but the hand of a brother.

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> Question 5.

> Finally, in conclusion, what practical advice would you give young people who envision making a career in oral tradition?

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>

> Oral tradition is collected in the presence of the old, so the first thing I would advise young people is to learn how to approach the old people they want to visit. They should make inquiries about local customs in advance. Indeed, not all old people are approached in the same manner.

>

> The common denominator is that, first and foremost, one must adopt a respectful attitude and present oneself as a student, not as an expert.

>

> Our young people must learn how to hide their curiosity as they do in the French schools, to listen with infinite patience to what seems at first sight to be nothing but the verbiage of old men. Old people never "bare all" right off the bat. They weigh and evaluate the person they are talking to in order to assess their real qualities.

>

> One should listen to the remarks of the old from start to finish, without interrupting them with requests, questions, or by making comparisons to something else one already knows. One has to "put logic in one's pocket" and simply listen. It is only after having registered everything that they can, when the elder falls silent, or at the time of another interview, pose relevant questions or ask for explanations about passages that merit clarification.

>

> One should never forget that people can achieve a common goal without taking the same road. It is all symbolism at the top of the mountain, which can be reached by different paths. Therefore, one should not transform into a strict rule the signs of respect taught in Europe, which do not apply and can even be diametrically opposed to the way things are done here. We already referred, in our response to Question 2 about linguistics, to the fact that in the West, to look somebody in the eye is a sign of honesty and frankness, whereas in Africa it is unqualified insolence. Never forget either that in Africa, we take off our shoes to honor someone, whereas the Europeans remove their hats. I do not mean by this that our young people should be strictly obliged to take off their shoes, only that when they see others do so, they should at least not laugh at them.

>

> Laughter, while it constitutes an agreeable behavior during hours of recreation, becomes a reason to stop the lesson during teaching. You do not laugh when an old person is teaching. If you do, he stops talking.

>

> In short, avoid smiles, meaningful glances, and noisy manifestations of surprise. Avoid showing off your own knowledge.

>

> In Africa as everywhere else, is not the true scientific attitude that of the researcher who is able to forget what he knows in order to improve his chances of learning what he does not know?

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> ENDNOTES

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> Marabout is the Bambara term for Moslem clerics or Koranic teachers, and therefore able to read and write Arabic to a greater or lesser extent. The Fouta Djallon region is located in the Guinea highlands southwest of Mali.

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> Mali was called the French Soudan during the colonial period. It was divided into administrative districts called "cercles", each administered by a "commandant de cercle". The French colonies in West

Africa achieved independence in 1960.

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> "Old" is used here as an honorific.

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> The first eight volumes of The General History of Africa were published by Unesco in both French and English between 1981 and 1989. There are now at least 14 volumes. For more information on oral tradition in Mali, see Bâ, Amadou Hampaté. 1981. "The Living Tradition", General History of Africa: Methodology and African Prehistory, Vol. 1, J. Ki-Zerbo, ed. (Berkeley, CA: University of California Press and Unesco): 166-205.

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> Available in English: Bâ, Amadou Hampaté. 1988. Kaïdara. Translated by Daniel Whitman; with "Kings, sages, rogues □ the historical writings of Amadou Hampate Ba" by Whitman and an interview with Amadou Hampaté Bâ conducted in French at his home in Abidjan, Ivory Coast (1979). (Washington, D.C.: Three Continents Press). 159 p. Paperback \$12.50 from amazon.com

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> Adapted for seizing or grasping by wrapping around.

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> Any of a family (Otididae) of large Old World and Australian game birds frequenting open, grassy regions.

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> "battre de l'aile", literally "beating the wings", means to be in a bad or shaky state.

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> "tomber sur le dos de qn." means to attack, fall on somebody, or go for somebody; to jump down somebody's throat. Here they "tomber à la renverse sur le dos," meaning they fall backward on their backsides, but if they ended up as enemies, one can imagine they also jumped down each other's throats.

[illegible]

| 26124|2008-06-05 18:01:11|Wayne Owens|Re: BLACK WOMEN, WHO DO YOU THINK YOU ARE?|

It is simply the balance of the Matriachy and Patriarchy that will bring us to where we need to be, I have posited this in my prior post it is apparent that this was misunderstood as a challenge to our manhood by some. This then poses the question as to which of us "Men" are brave, bold and strong enough to help to restore the Goddess, back to her original place besides the God. This is necessity as obviously the current stream of thought is not working!!! Again MAAT is balance!

African History for African Families:

www.majadi.wordpress.com

Upward Movement, Upward Movement!

--- On Thu, 6/5/08, Mahari Mengistu wrote:

From: Mahari Mengistu

Subject: [Ta_Seti] Re: BLACK WOMEN, WHO DO YOU THINK YOU ARE?

To: Ta Seti@yahoogroups.com

Date: Thursday, June 5, 2008, 8:16 PM

As Paul stated earlier this paradigm is changing because it MUST change. Good, well-meaning people will not accept the oppressive "power and control is everything" philosophy. Even those - the proponents - numb skulls are listening. And they listen less

because they see the logic and morality than they do because women are acquiring more power; thus, they must make concessions. Unfortunately, a lot of these women just want the power shifted over to them so that they can become the new "ass----s". Yet, at the same time there are people -men and women - who believe a "moral" perspective on the world must take hold in order to save us from self-destruction. And frankly, I believe, that what has been the patriarchal social paradigm was doomed from the beginning even though it has had a long and destructive reign. "Everything must change".

We could actually go back to our ancestors view of the world and find the reasons for this unavoidable downward patriarchal spiral.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, keon garraway wrote:

>

> I am not pushing for a gender debate etc. I am just stating the reality. Patriarchy is here to stay, and the intercourse between cultures in the global society will mandate that the patriarchal culture be superior and dominant. As a result of this matriarchal cultures will always be subservient and will be unable to fully capitalize on any democratic or constitutional freedoms afforded in the society. The "White Fraternities" are in no way going to relinquish any power, not to their women or black women for that matter. These guys control the investment banks, the oil industry, the technology sectors etc. In other words they control the global economy.

>

> The Patriarchal model or culture does not compromise ever. As a result of this it behooves all matriarchal cultures to adopt it for their own survival. The African American population in America is stagnant and in some studies it is being reduced. Within 40 years African Americans will become politically insignificant. The tragedy in all this is that the Nation of Islam has fully adopted the Patriarchal model but they have been shut out from the mainstream due to their "anti semitism".

>

> Keon Garraway

>

>

> --- On Wed, 6/4/08, Wayne Owens majadi9@... wrote:

> From: Wayne Owens majadi9@...

> Subject: Re: [Ta_Seti] BLACK WOMEN, WHO DO YOU THINK YOU ARE?

> To: Ta_Seti@yahoogroups.com

> Date: Wednesday, June 4, 2008, 7:04 PM

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 > Upward Movement, Upward Movement!
 >
 >
 > --- On Wed, 6/4/08, keon garraway eroica1@... wrote:
 >
 > From: keon garraway eroica1@...
 > Subject: Re: [Ta_Seti] BLACK WOMEN, WHO DO YOU THINK YOU ARE?
 > To: Ta_Seti@yahoogroups.com
 > Date: Wednesday, June 4, 2008, 11:58 AM
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 > With the globalism of the world, Patriarchy wins and will always win. Because of this it behoves the black culture to adopt the Patriarchal model if there is going to be any competitive progress. The Indians, the Arabs and the Chinese have all found dominance with the Patriarchal model, not only the Europeans. And this dominance has always lead to their ascendancy in the social sphere despite European oppression.
 >
 > Keon Garraway
 >
 >
 >
 > This is sad, that we believe that because it is dominant it must be correct, this is a tragically flawed logic! Patriarchy has only won because of the mechanization of warfare. The arrogance of the patriarchy and the overly hyper-aggressive nature of the European saw fit to bring pain to the more subdued and highly spiritual Agrarian and Matriarchal societies. These aggressive cultures used warfare, religion and ship building as their conquering tools. Are you proposing that we use their models as teaching tools for our children? Now certainly I am not suggesting that we adopt a matriarchy alone but a system that combines the best of both concepts, A MAATIAN ethical system. One based on the balance of both masculine and feminine energy! We are not European, Aryan and therefore I find it offensive to say that we must necessarily follow their module for nation building. By the way there have been a number of female warriors that still remained in
 > tune with nature and were lovers of peace!
 > Ahosi were a Fon all-female military regiment of the Kingdom of Dahomey.
 > The Amazon of Libya, first encountered by Europeans by way of Greece
 > Queen Muhmusa who inspired the term Nyabinghi now in use in Jamaica
 > Yaa Asantewaa of the Ashanti

> and numerous others, I will side with the Queen Warriors like my wife as opposed to attempting to rule over her. I am very secure in my role as a King Warrior as she is with her role. We rule my home and guide our children in perfect balance, guided by MAAT! It is the insecurity of men that refuse to recognize the GODDESS, but it is alright I understand, some of us fear losing our wonderful pedestal we think we stand on besides the other fools who think Patriarchy should rule!!!

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> African History for African Families:

> www.majadi.wordpress.com

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> Upward Movement, Upward Movement!

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> --- On Wed, 6/4/08, Shu Tefnut shutefnut@yahoo.com> wrote:

>

> From: Shu Tefnut shutefnut@yahoo.com>

> Subject: [Ta_Seti] BLACK WOMEN, WHO DO YOU THINK YOU ARE?

> To: afrikanunity_ofharlem@yahoo.com, "HERU BENNU AMEN RA"

<afrikangodsoftharea1m@yahoogroups.com>, "Eugene Bennett"

eubenne1@msn.com>, bnyee@googlegroups.com, dr.garaia@africanidea.org,

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trueblackexperience@yahoogroups.com, urbanblackthinktank@yahoogroups.com,

vaadrienne@hotmail.com, wgilyard@comcast.net

> Date: Wednesday, June 4, 2008, 8:46 AM

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> patriarchy.

>

| 26125|2008-06-05 21:30:58|Tafari khumbaka|Fwd: FW: The Key To Miracles Workbook - Now Available!!|

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From: Taui Enterprises [mailto:tauienterprises@yahoo.com]

Sent: Thursday, June 05, 2008 4:17 PM

To: nvm@nilevalley.com

Subject: The Key To Miracles Workbook - Now Available!!

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Tafari-sudra,Khumbaka

| 26126|2008-06-06 07:17:07|keon garraway|Re: BLACK WOMEN, WHO DO YOU THINK YOU ARE?|

Paul it doesn't mean having more black males. It simply means that black men must not abandon their children and their family unit. It means that black men must play an extremely active role in the lives of the children.

Keon Garraway

--- On **Thu, 6/5/08, Paul Kekai Manansala** wrote:

From: Paul Kekai Manansala

Subject: [Ta_Seti] Re: BLACK WOMEN, WHO DO YOU THINK YOU ARE?

To: Ta_Seti@yahoogroups.com

Date: Thursday, June 5, 2008, 6:50 PM

--- In Ta_Seti@yahoogroups.com, keon garraway wrote:

>

> The one child policy of China which makes a male child preferable will enhance patriarchy in the future since China is expected to be the world's no 1 economy in 15+ years whilst being the world's most populous.

>

I'm not sure how you're defining "patriarchy" or how you would propose that black people adopt patriarchy.

Are you saying that black people should try to have more black male children to the exclusion of females? Educate only males? Or what?

I think that's a recipe for disaster.

Regards,
Paul Kekai Manansala

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| 26127|2008-06-06 08:18:48|Peter Gray|Re: BLACK WOMEN, WHO DO YOU THINK YOU ARE?|

Keon,

All I can suggest is that you spend a few months in a truly patriarchal society -- I have no doubt you'd be apalled.

Peter

To: Ta_Seti@yahoogroups.com
From: eroica1@yahoo.com
Date: Wed, 4 Jun 2008 08:58:18 -0700
Subject: Re: [Ta_Seti] BLACK WOMEN, WHO DO YOU THINK YOU ARE?

With the globalism of the world, Patriarchy wins and will always win. Because of this it behoves the black culture to adopt the Patriarchal model if there is going to be any competitive progress. The Indians, the Arabs and the Chinese have all found dominance with the Patriarchal model, not only the Europeans. And this dominance has always lead to their ascendancy in the social sphere despite European oppression.

Keon Garraway

--- On **Wed, 6/4/08**, **Shu Tefnut** wrote:
From: Shu Tefnut
Subject: [Ta_Seti] BLACK WOMEN, WHO DO YOU THINK YOU ARE?

To: afrikanunity_ofharlem@ yahoo.com, "HERU BENNU AMEN RA" , "Eugene Bennett" , bnyee@googlegroups. com, dr.garaia@africanidea.org, friends@templehealing.com, GatherTheFires@ yahooogroups. com, happilynaturalday@ yahooogroups. com, hndsupport@gmail. com, luv4self_network@ yahooogroups. com, mwananchi@yahooogroups.com, NABSE@yahooogroups. com, nnabakyaala. afrika@gmail. com, openyourthirdeye@ yahoo.com, smaitawi@yahooogroups.com, Ta_Seti@yahooogroups .com, thanubian2@yahoo. com, trueblackness@ yahooogroups. com
Cc: bang4change@ yahooogroups. com, Black_Watch@ yahooogroups. com, blackandproud@ yahooogroups. com, blackatlanta@ yahooogroups. com, blackbrownunitycommunity@yahooogroups.com, blackcollegesanduniversities@ yahooogroups. com, brothersletstalkaboutit@yahoo. com, d12m@aol.com, dsrich679@gmail. com, ebonrunbn@excite. com, hou40@comcast. net, educate4you@ yahoo.com, legood@aol.com, ils755@yahoo. com, iolmisha@cs. com, m26sf@aol.com, maliksart@hotmail. com, mentalstimuli23@ yahoo.com, motherjudyhines@ hotmail.com, o_akkebala2002@ yahoo.com, omarneal@yougotthepower.com, omoot@yahoo. com, omowale32@aol. com, oneblackmanview@ yahoo.com, onthemediamedia@wnyc. org, pastortadams@ aol.com, pookie8960@yahoo. com, poolebobby@hotmail. com, r48@intergate. com, rightor1@yahoo. com, salzmurph@aol. com, soa@yahooogroups. com, sunseekers@4u. com, theadultroundtable@ yahooogroups. com, ThePhenomenalWomen_ SOUTH@yahooogroups.com, tonithetiger7@ sbcglobal. net, tothe_nines100@ yahoo.com, trueblackexperience @yahooogroups. com, urbanblackthinktank @yahooogroups. com, vaadrienne@hotmail. com, wgilyard@comcast. net
Date: Wednesday, June 4, 2008, 8:46 AM

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| 26128|2008-06-06 08:50:08|Peter Gray|Re: How Cuba broke apartheid's back|
Excellent article, Agola. Thank you.

Peter

To: ta_seti@yahoogroups.com; agolakisira@gmail.com
From: agolakisira@yahoo.co.uk
Date: Wed, 4 Jun 2008 00:12:08 +0000
Subject: [Ta_Seti] How Cuba broke apartheid's back

CUITO CUANAVALLE

A Tribute to Fidel Castro and the African Revolution
Horace Campbell

In March 2008, the President of the African National Congress of South Africa, Jacob Zuma, led a high level delegation of South African parliamentarians to the site of the victory of the forces of liberation at Cuito Cuanavale in Angola. This visit was linked to the numerous ceremonies in Angola to commemorate the victory Angola, Cuba and the forces of SWAPO and the ANC over the apartheid army. What was significant was that while the leader of the ANC took this much publicized visit to Angola, the present ANC government has not moved decisively to carry out far more public education on what happened at Cuito Cuanavale in 1988. Thousands of youths in Southern Africa do not know what happened at Cuito Cuanavale and the linkage between the decolonization of Southern Africa and this historic battle.

Between October 1987 and June 1988, in one of the fiercest conventional battles fought on African soil, the troops of the South African Defence Forces (SADF) fought pitched tank and artillery battles with the Angolan army (FAPLA) and her Cuban supporters at Cuito Cuanavale. This small base located in Southeastern Angola (in the province of Cuando Cubango) became important in the military history of Africa, for the South African apartheid army, supposedly one of the better equipped armies in Africa was trapped more than three hundred miles from its bases in Namibia, a territory which it was illegally occupying.

Failing to take Cuito Cuanavale with over 9,000 soldiers even after announcing to the world that Cuito Cuanavale had fallen; losing its superiority in the air; and faced with mutinies from the black troops of the pressed ganged battalions, the operational command of the SADF broke down and the president P.W. Botha had to fly to the war zone inside Angola. Botha, it was later revealed had flown in to intervene in a dispute among the South African military high command on whether the apartheid army should use tactical nuclear weapons. Botha decided against the use of nuclear weapons because at that time apartheid South Africa was a pariah state.

With Cuban reinforcements, the Angolan fighters withstood major assaults by the South African military on January 23, 1988, February 25 and finally on March 23. The South Africans were repulsed with heavy losses as the Angolan/Cuban forces seized the military initiative. The Angolan army, for the first time since Operation Protea (the code name for the conventional attack by the SADF) in 1981, was able to reoccupy the area of Southern Angola adjacent to the Namibian border. In the space of less than three months the engineering units and construction workers of the Angolan/Cuban forces were able to build two airstrips defended with anti aircraft weapons to consolidate their recapture of the Southern province of Cunene. Bugged down with their conventional weapons by the terrain and rainy season, the South African army made one desperate attempt to break the encirclement on June 27, 1988. They were once again trounced, with the Angolan pilots in firm control of Angolan airspace.

After the June battles, the South Africans asked for peace. Chester Crocker and the US government stepped in to save the face of the humiliated South African army. It was only after this military defeat that the apartheid forces agreed to the resolutions of the United Nations and acceded to the timetable for the independence of Namibia. Within a year the military and political edifice of apartheid crumbled. Nelson Mandela was released twenty months after the South African army retreated in disorder at Tchipa.

WARFARE AND MILITARISM IN THE ERA OF DYING APARTHEID

It is important that the younger generation is reminded of the depth of the destructive machinations of the Apartheid regime in the ten years prior to the battles at Cuito Cuanavale. This reconstruction of Apartheid's history is important for a number of reasons.

The first reason lies in the fact that South African military writers proclaim that the South Africans were not defeated at Cuito Cuanavale but withdrew in order to support peace and negotiations. Numerous text-books used by teachers endorse this view.

The second reason emanates from the fact that the USA and neo-conservative supporters of apartheid have sought to rewrite the history of military destabilization to argue that Constructive Engagement supported peace and sought to end apartheid. Chester Crocker, the Assistant Secretary of State during the period of Ronald Reagan has rewritten this period to favor this view in, ?High Noon in Southern Africa: Making Peace in a Rough Neighbourhood. ?

Thirdly, the so called security experts who were consultants for the apartheid military have now recast themselves as peace experts and are cheer leaders for the US War on Terror and the proposed Africa Command Center (Africom).

It is for these reasons that it is urgent to spell out the varying forms of warfare that were used against the peoples of Africa struggling against apartheid as a crime against humanity. This is necessary so that younger persons can evaluate the new forms of struggle necessary for the present day liberation struggles in Africa.

There was a low intensity war going on in Mozambique where the Mozambique National Resistance (MNR) - also known as Renamo had been unleashed against the Mozambican society by the apartheid government. In this low intensity war Renamo efforts were in concert with the economic war being waged by the International Monetary Fund and the World Bank against the Mozambique government. The political war financed by the apartheid state sought to decapitate the leadership of FRELIMO. Eventually, this was to lead to the downing of the aircraft carrying Samora Machel in 1986. Joseph Hanlon has documented this period of destabilization in the book, 'Mozambique: Who calls the Shots?'

Space does not allow for the elaboration of the full extent of the destruction but one of the tasks of the South African parliament should be to declassify the files of apartheid South Africa's destructiveness across the region; military interventions in Lesotho and the Seychelles; attempted coups in Tanzania; and the support of armed elements in Zimbabwe. The South African army also carried out raids in the capitals of Maputo, Harare, Gaborone and attacked refugees in Swaziland. The relevant Truth and Reconciliation Commission files should be opened. Desmond Tutu has in fact termed this aspect of the TRC as 'unfinished business.'

Twenty years after the battles of Cuito Cuanavale the region of Southern Africa has not recovered from this period of massive social, economic, political and military dislocations. Yet the foreign policy of the South African state is to promote the same capitalist companies that profited from destabilization. South African corporations now dominate Southern region, except in Angola.

ANGOLA IN SOUTHERN AFRICA

Angola is one of the most resource-rich countries in Africa. In fact Angola remained one of the leading oil producers in Africa throughout the war. It is a society with massive agricultural potential, fisheries resources and a territory generally under populated since the time of slavery. The atrocities the Portuguese committed in Angola were so extreme that they proved to be a model for the genocidal Belgian colonialists in neighbouring Congo. By 1957 there were three principal liberation movements in Angola.

1. The Popular Movement for the Liberation of Angola (MPLA) - Linked to the intelligentsia, the educated mulattoes and the mass of workers in the segregated ghettos of Luanda.

2. UPA/FLNA - The attempt by sections of the Kongolese aristocracy to link up

with the rebelling masses working on the coffee plantations of the Northwestern regions adjacent to Zaire. Holden Roberto wanted to link the claims of Kongoese Kingdom to the struggle. At the All African Peoples Conference in Ghana in 1958 Holden Roberto was warned that an anti colonial movement cannot be based on ethnic groups so changed its name and called itself Front for the Liberation of Angola (FLNA).

3. The Union for the Total Independence of Angola (UNITA) - formed by Jonas Savimbi who had been the foreign minister of FLNA. In 1966, Savimbi accused the FLNA of 'tribalism' and broke away arguing that the leader of FLNA was subservient to Mobutu and was financed by the Central Intelligence Agency (CIA) of the USA.

Twenty years after Cuito Cuanavale the origins and outlook of these movements remain confused in so far as mainstream intellectuals seek to place an ethnic label on the origins of these movements. This intellectual culture holds that the MPLA had their base among the Mbundu, the FLNA among the Kongo and the UNITA among the Ovimbundu. John Marcum's work on the Angolan Revolution started this original falsehood and this distortion continues to surface in the literature on the decolonization of Angola. It is now an article of faith among some Angolan intellectuals that Jonas Savimbi represented the Ovimbundu, despite his clear alliance with the destructive apartheid army.

THE FIRST DEFEAT OF THE APARTHEID ARMY

Once Portuguese fascism collapsed in April 1974 the forces of US imperialism and the army of apartheid had to come out in full force if they were to perpetuate external control over Angola. The apartheid South African army intervened militarily in 1975 to stop the MPLA from coming to power after the poor of Sambaizanga routed the FLNA forces allied with the army of Mobutu. At this point, the Angolans invited the Cubans to help defeat the invading apartheid, the Zairian army regulars, and the mercenaries employed by the CIA. This history is well documented by John Stockwell's 'In Search of Enemies.' More recently, in the USA, the scholar Piero Gleijeses documented the history of Cuban involvement in the war of 1975-1976 in the book 'Conflicting Missions: Havana, Washington and Africa.'

Militarily, the South African Army was defeated in the battlefield in 1975/76. Politically, the apartheid regime was further isolated in the international arena. Diplomatically, Nigeria mobilized the Organization of African Unity (OAU) to resist the pressure from the USA to support apartheid's proxy forces. In response, the President of Nigeria, Murtala Mohammed, was assassinated.

STAGES OF THE WAR: 1976-1980

The assassination of Murtala Mohammed and the alliance between the European

countries, the USA and the apartheid state ensured that the struggle against apartheid became continental if not global. After the Soweto uprisings in 1976 the racist South African leaders were on the defensive politically and diplomatically. This was the period of the massive military build up in Namibia. The character of the war against South West African Peoples Organization (SWAPO) changed with the conscription of youths, the build up of military bases and raids against SWAPO. Angola had become a rear base for the Namibian struggle as thousands of youths fled to Angola from Namibia.

One of the strange twists of the liberation in the region of Southern Africa is the fact that when UNITA had been formed in 1966, it was SWAPO that gave UNITA its first supply of weapons. And after UNITA became an ally of the apartheid state and the apartheid army, Jonas Savimbi and its forces were organized to fight SWAPO and to track down SWAPO leaders in Angola. These military exercises were coordinated with the South African Air Force. One of the most destructive attacks on the refugee camps of SWAPO took place at Kassinga in 1978. In the aftermath of this attack the UN Security Council passed Resolution 435 calling for the withdrawal of the apartheid regime from Namibia.

OPERATION PROTEA: 1981-1984

>From 1981-1988 the racist army occupied the Angolan provinces of Cunene and Cuando Cubango. FAPLA, the Angolan army, was not prepared for this massive invasion of over 11,000 SADF troops with the most sophisticated artillery pieces. The SADF was seeking to perfect a form of air-land battle where the air force carried out operations in conjunction with the army. The provincial capital of Cunene at Ngiva was sacked. Over 100,000 peasants fled their homes. The South African army stole cattle which it carried off to Namibia to feed its troops. They had not withdrawn their troops contrary to the UN Security Council Resolution calling for withdrawal. Within the international community the South African aggression was condemned; but the US government mobilized a group of European states called the contact group (USA, Canada, West Germany, France and the United Kingdom) to protect the apartheid government internationally.

The next major South African invasion was at Cangamba in August 1983. Here UNITA had announced that Cangamba had fallen. But it was the SA airforce that destroyed Cangamba and gave UNITA the rubble to showcase it as its victory to pro-western journalists flown in from Zambia and Johannesburg.

By 1984 the peoples of the region of Southern Africa were suffering but were prepared to make sacrifices. That independence and sovereignty were linked to ending apartheid was clear, especially in Angola. Within Mozambique and the other frontline states ordinary men and women understood that the expansion of apartheid would have led to an erosion of independence.

REFORM AND PEACE MAKING LINKED TO WAR

After the reversals in 1984 the South Africans signed the Nkomati Accord with Mozambique and a peace Accord with Angola. But this peace was simply a ruse to get breathing space in order to seek for more weapons and financial support. In September 1985 FAPLA forces started their drive against Jamba. The South Africans intervened but with the uprisings of the United Democratic Front (UDF) in South Africa, the SADF could not carry the battle and called on the USA for help. It was at this time that the Pentagon supplied Stinger missiles to UNITA. Jonas Savimbi was greeted in the White House by Ronald Reagan and UNITA was granted financial. Hollywood also made a film (Red Scorpion) about the brave struggles against communism in Africa. But UNITA did not have the administrative or military infrastructure for the assistance it was receiving. It was a cover for the assistance to the apartheid forces.

In the second term of Ronald Reagan (1984-1988), and with help from the Thatcher government in Britain, support was stepped up for the SADF, UNITA, Mobutu and the anti-communist forces in Southern Africa. It should be stated here that at this time all African freedom fighters had been deemed terrorists. Both Osama Bin Laden and Jonas Savimbi were at this time allies of the USA in the fight against communism. While Savimbi was called a freedom fighter, Nelson Mandela had been branded a terrorist by the USA and the South Africans. In order to fight terrorism then, the USA reactivated a military base at Kamina in Zaire to build a northern front in the war against the Angola. The CIA dropped supplies for the South Africans via UNITA. This period is most important in so far as the very same forces in Washington that supported Jonas Savimbi and Osama Bin Laden are the same political forces seeking to mobilize the world against today's so called war on terror.

1987 ? OPERATION MODULAR HOPE

The South Africans were emboldened by the financial assistance to UNITA by the Reagan administration. Moreover, the prospects for political change in South Africa seemed clearer with the formation with the Congress of South African Trade Unions (COSATU) and the militancy of the United Democratic Front. The maturation of the popular democratic struggles in South Africa was making South Africa ungovernable and apartheid unworkable. It was in this context that the military and economic destabilization intensified. This struggle reinforced the point that military struggles had to be accompanied by popular democratic struggles by non-military forces.

Operation Modular was launched with the objective of seizing Menongue (in Angola) to set up a UNITA provisional government so that there could be increased western support. The build up for the Operation Modular went on for six months. Roads to transport heavy equipment for over 9,000 regular SADF forces were built.

The Angolan army (FAPLA) launched a pre-emptive attack on Jamba and the battle at Lomba River was the preamble to the big battle at Cuito Cuanavale,

SADF started the siege in November of 1987. When the apartheid army faced the stiff resistance from the Angolans, the SADF operational command broke down. It required the personal intervention of the President, P.W. Botha, referenced earlier, to go to the front and boost the morale of those fighting, as well as settle the question of whether nuclear tactical weapons could be used.

CUBAN INTERVENTION

Fidel Castro and the Cuban leadership had been following the battles from the start. The bulk of the Cuban forces in Angola had been withdrawn in 1981. Fidel Castro and the Cuban leadership had disagreed with the conventional military formations of the Angolan generals. Some of the Soviet generals who were advising the Angolan army could only think of frontal conventional battles. But Fidel Castro, the Cuban military and the progressive men and women of Angola understood that defensive warfare was a more intelligent form of warfare than one that solely depended on advancing tanks and artillery. The Cuban leadership argued correctly that if the SADF broke the FAPLA defensive line, the Cuban position at Menongue would be threatened. The Cubans sent reinforcements comprising of the best troops, the most sophisticated weapons and anti-aircraft weapons. It was significant that the anti-aircraft weapons were under the control of women. It was the women who cleared the South African air force from the skies. The Siege of Cuito Cuanavale now involved the Angolans, the Cubans, Swapo, and the ANC all on one side defending African liberation and sovereignty against the SADF, the USA and UNITA.

The Angolan radar defensive positions broke the South African air superiority, Angolan and Cuban MIG 23 pilots proved equal and even superior to their counterparts in the South African Air Force. The SADF was reduced to shelling Cuito Cuanavale with over 20,000 projectiles per day. In major battles in January, February and March the South Africans failed to take Cuito Cuanavale. By the time of the March attack the battle conditions had begun to turn against the SADF. In the first place, there was a mutiny by the conscripted troops of the South West African territorial Force (SWATF). Secondly, the heavy equipment was bogged down on the Eastern bank of the Cuito River compounded by the rainy season. Thirdly, and more importantly, without air support the Angolans were equal to and could outgun the South Africans. By the end of March the siege was over and the South Africans were effectively trapped.

This was when the South Africans started the talks that would eventually comprise of the principal combatants, the Angolans, the Cubans, the South Africans and the USA. So confident were the Cubans and the Angolans in their repulsing the South Africans that in the space of two months they built two airfields to consolidate their control of the Southern Provinces. At this time the

USA attempted to open a new front in the North with UNITA. The USA military carried out exercises called Operation Flintlock to drop supplies for UNITA. Here UNITA clashed with ANC guerrillas.

The fate of the South Africans was sealed at Tchipa on June 27, 1988. Here the SADF tried to open a new front to give relief to the troops who were trapped at Cuito Cuanavale. In this decisive battle the FAPLA forces confirmed their air superiority. When the news of the defeat at Calueque dam reached South Africans, more young whites protested the draft in South Africa. The End Conscription Campaign saw an increase in the number of white youths resisting the draft. A major South African newspaper called the battle of Tchipa 'a crushing humiliation.' The South Africans had two choices: begin talks or surrender.

The Siege of Cuito Cuanavale ended after the SADF agreed to withdraw from Namibia. There was still dithering at the diplomatic level up to December 1988 but the Siege of Cuito Cuanavale was the turning point.

Subsequent to the negotiations after the defeat of the South Africans, Namibia gained its independence in March 1990. One month earlier the struggles of the South African peoples led to the release of Nelson Mandela and the unbanning of the liberation movements. Between 1990 and 1994 the peoples of South Africa continued the struggle to end white minority rule. Nelson Mandela became the first African President of South Africa in May 1994. The siege of Cuito Cuanavale changed the military balance in Southern Africa on the side of liberation.

LESSONS FOR THE AFRICAN REVOLUTION

Most school children would have heard the axiom that each generation rewrites its own history. But it does so not merely by giving different answers to old questions of exploitation but by posing entirely different questions. When one understands this, it becomes clear why South African parliamentarians would be travelling to Cuito Cuanavale without encouraging the writing of the texts that can explain to the youths the realities of the battles to end apartheid. The leaders are afraid of this history because they fear that the youths will gain the courage to find new forms of struggle against the new ruling classes across Southern Africa. The absence of the memory of the victories over colonialism and apartheid stem in part from the bankruptcy of the political leaders in most of Southern Africa.

Today, African school children are no longer familiar of the stories of the struggles for independence. Instead, the Anglo American and other imperial media sources bombard our youths with stories that stimulate individualism, greed, insecurity and a longing for the glitz and glamour of western countries. This psychological bombardment has reached such proportions that most of our youth dream of leaving Africa instead of fighting to transform the conditions of exploitation.

In Angola the war continued until 2002 when Jonas Savimbi was killed. Since that time Angolans have found peace but the wealth of the country has not been used for the poor and exploited. There is reconstruction in Angola but reconstruction for the establishment of capitalism. All over this region, leaders who had been part of the liberation struggle have become leaders who flaunt their wealth while the majority of the people continue to live in conditions of intense exploitation.

Yet, as the crisis of capitalism deepens and the banks fail in North America the present neo-conservative forces in the US government view Africa as the basis for future exploitation. So the United States plans an Africa Command to fight terrorism. The US military planning and US military relations with Africa can be compared negatively to the role played by the Cubans at Cuito Cuanavale in Angola in 1988. Throughout these celebrations many will remember the words of Fidel Castro, 'The history of Africa will be divided into before and after Cuito Cuanavale.'

WILL THE REAL REVOLUTIONARIES STAND UP IN AFRICA TODAY?

It was during the same week that Jacob Zuma led a delegation to Angola that President Gaddafi of Libya noted that 'revolutionaries' such as Robert Mugabe of Zimbabwe and Yoweri Museveni of Uganda should hold on to power because 'revolutionaries never retire.' Is it possible to note that leaders such as Mugabe, Museveni, Meles Zenawi and Thabo Mbeki and Jacob Zuma have cheapened the concepts of liberation? Can these leaders be compared to Fidel Castro?

These named leaders have cheapened the ideas of African liberation and now stand in the path of the emancipation of the peoples. Within Southern Africa dictatorial practices by leaders such as Mugabe have only been surmounted by the promotion of Xenophobia among the working people. Gaddafi supported militarists and masculinists who wreaked havoc all across West Africa in the name of some mythical liberation that enriched a few military entrepreneurs while the masses of the peoples were in constant danger. Similarly, the record of Jacob Zuma brings to the fore questions of patriarchy and masculinity in the African revolutionary process.

The challenge in our analysis is to be able to simultaneously celebrate the victory of the Cubans and Angola at Cuito Cuanavale and at the same time break with traditional concepts of revolution, militarism and masculinity. Leaders such as Jonas Savimbi, Charles Taylor and Robert Mugabe have made it clear that African liberation must entail a break with militarism, patriarchy and masculinity. At the same time, imperial domination, plunder and militarism have asserted themselves as a force of modernization in the world. The challenges of this moment are to our ability of transitioning beyond militarism in Africa.

For the battle for African revolution and transformation, in our celebration of the victory at Cuito Cuanavale we remember the sacrifices of our people.

*Horace Campbell is the author of the well known book, Rasta and Resistance: From Marcus Garvey to Walter Rodney. His latest book, Reclaiming Zimbabwe: The Exhaustion of the Patriarchal Model of Liberation is published by David Philip of Cape Town, South Africa.

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| 26129|2008-06-06 09:42:24|cristofori whitakara|Re: Aspects of African Civilization (person, culture, religion) Amad|
that is a great quote. engaging black film students could help?

--- On **Thu, 6/5/08, Mahari Mengistu** wrote:

From: Mahari Mengistu

Subject: [Ta_Seti] Re: Aspects of African Civilization (person, culture, religion) Amadou Hampate Ba

To: Ta_Seti@yahoogroups.com

Date: Thursday, June 5, 2008, 8:23 PM

>>When a old man in Africa dies a library disappears! Hampate Ba
<<

What would be a great project for someone who could acquire the money is electronically cataloguing old Afrakans account (as well as AAmericans) of their lives, history, philosophy and spirituality before they no longer exist. Changes are occurring in Afraka extremely fast. If we are to get a handle on who we really are/who we really were that could give some assistance and we may be our last hope. Hopefully, not, though.
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, bonotchim@... wrote:

>

> This author has another excellent article on the Oral tradition in the two volume work put out by UNESCO some years ago. He is talking about information gain from experience and training not intellectual musings. In the same book read the work of J. Ki-Zerbo also. Bro.Bonotchi

>

> When a old man in Africa dies a library disappears! Hampate Ba

>

>

> -----Original Message-----

> From: cristofori whitakara

> To: Ta_Seti@yahoogroups.com

> Sent: Tue, 3 Jun 2008 12:53 pm

> Subject: Re: [Ta_Seti] Aspects of African Civilization (person,
culture, religion) Amadou Hampate Ba

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> thank you very much for this fascinating article. the arrogance of
the colonizing europeans, who were coming out of the influence of
moorish culture to say that the african oral tradition had no basis
of knowledge when they were exposed to writing by the african moors.

> --- On Mon, 6/2/08, Asar Imhotep wrote:

>

> From: Asar Imhotep

> Subject: [Ta_Seti] Aspects of African Civilization (person,
culture, religion) Amadou Hampate Ba

> To: ta_seti@yahoogroups.com

> Date: Monday, June 2, 2008, 2:43 AM

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> (Felt the forum could benefit from this article)

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> Amadou Hampaté Bâ

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> Aspects of African Civilization

> (Person, Culture, Religion)

>

> Translated by Susan B. Hunt

>

> Originally published in French as

> Aspects de la civilisation africaine: personne, culture, religion

> Paris: Présence africaine, 1972.

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> Chapter 2

> Remarks on Culture:

> Wisdom and the Linguistic Question in Black Africa

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> This chapter is in the form of a questionnaire elaborated by Sylla Yoro at the request of the Ivoirian daily Fraternité-Matin.

>

> Question 1.

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> Your name is forever connected to a sentence which the intellectuals are in the habit of quoting in the course of their conversations: "In Africa, when an old person dies, it is a library that burns." Would you develop this image for our readers?

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> When I was appointed to the executive council of UNESCO, I was given the mission of speaking to Europeans about African tradition as culture. This was difficult because the Western tradition had established once and for all that where there is no writing, there is no culture. The result was that when I proposed for the first time to take oral traditions into account as historical sources and sources of culture, I didn't provoke anything but smiles. Some people even asked sardonically what African traditions could possibly have to offer Europe! To one interlocutor who asked me one day, "What indeed can we obtain from Africa?" I remember answering: "Laughter, which you have lost." Perhaps today one could add as well: a certain human dimension, which modern technological civilization is in the process of erasing.

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> The fact of not having a literature does not prevent Africa from having a past and a knowledge. As my teacher Tierno Bokar says: "Writing is one thing and knowledge is another thing. Writing is a photograph of knowledge, but it is not knowledge itself. Knowledge is a light which is in man. It is the heritage that consists of everything the ancestors have been able to know. This they transmit to us in seminal form, just as the potential for a baobab tree is contained in its seed."

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> Of course, this knowledge inherited and transmitted by word of mouth can either develop or wither away. It develops wherever there exist centers of initiation and young people to receive that formation. It is lost wherever initiation disappears.

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> African knowledge is immense, varied, and covers all aspects of life. The "knower" is never a "specialist". He is a generalist. For example, the same old man knows as much about pharmacopoeia, "earth sciences" (the agricultural or medicinal properties of different kinds of soil), and "the science of water" as he does about astronomy, cosmogony, psychology, etc. It is therefore possible to speak of a single "science of life" conceived as a whole, in which everything is related, interdependent and interactive.

>

> In Africa, everything is "History" [Histoire]. The great History of life is made up of sections which are, for example, the history of soils and waters (geography), the history of plants (botany and pharmacopoeia), the history of "the threads in the bowels of the earth" (mineralogy), the history of the stars (astronomy, astrology), the history of waters, etc.

>

> These knowledges are always concrete and tend toward practical

uses.

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> Knowledges have an order. One begins at the bottom, that is to say, with beings and things that are less developed or less animated when compared to man, and ascends upwards toward man. The earth, considered as "navel" of the world, is the principal habitat of three sorts of beings, or three modes or manifestations of life:

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> At the bottom of the ladder, one finds inanimate beings, called "mutes", whose language is thought to be hidden, being incomprehensible or inaudible to ordinary mortals. This is the world of all that lies on the surface of the earth (sand, water, etc.) or in its interior (minerals, metals, etc.).

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> Next come "animate immobile" beings. These are living things that do not move about from place to place. They are plants that are able to extend and spread out their branches in space, but whose stem or trunk cannot move.

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> Finally, "mobile animate beings", from the most minuscule of animals to man, including all classes of animals.

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> Each of these categories is subdivided into three groups:

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> Among mute inanimate beings, one finds solid, liquid and gaseous (literally: "smoking") inanimates.

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> Among immobile animate objects, one finds creeping plants, climbing plants, and plants that stand vertically, the latter constituting the highest class.

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> Mobile animate beings include land animals (among them animals without bones, those that shed their skin, etc., and animals with bones), aquatic animals and flying animals.

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> These nine classes of beings correspond to specific moments in the educational process, but these modules are not necessarily successive or progressive. Education is connected to life and dispensed according to the circumstances that present themselves. If, for example, a serpent suddenly leaps out of the bush, this will provide

an opportunity for the old master to give a lesson about the serpent. His discourse will vary depending on whether his listeners are children or adults. He could speak about the legends of the serpent, or remedies which can cure its bite. If he is surrounded by children, he will very gladly elaborate on the harm a serpent can do so they will learn to be careful.

>

> The study of the earth, the waters, the atmosphere, and all that they contain insofar as they are manifestations of life constitutes the ensemble of human knowledge bequeathed by tradition. But the greatest of all these "histories", the most developed, the most significant, is the history of man himself, who is at the summit of "mobile animate beings".

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> It is the knowledge of man and the application of this knowledge in practical life that makes man a "superior" being on the ladder of living things. But one can only say this about man if he is in the state of "neddaaku" (Fulani/Peul) or of "maayaa" (Bambara), that is to say, in a fully human state.

>

> The history of man includes, on the one hand, the great myths of the creation of man and of his appearance on earth, including the significance of the place which he occupies in the fabric of the universe, the role which he ought to play (essentially the role of axis of equilibrium) , and his relation to the forces of life which surround him and live in him. It includes, on the other hand, the history of the great ancestors, innumerable educational and initiation stories and symbolic tales, and finally, history pure and simple, including the great royal traditions, the historical chronicles, the epics, etc.

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> Tradition transmitted orally is so precise and so rigorous that one can, with various kinds of cross checking, reconstruct the great events of centuries past in the minutest detail, especially the lives of the great empires or the great men who distinguish history. It is noteworthy that, based on diverse oral traditions, I was able to reconstruct The History of the Fulani Empire of Massina of the 18th Century. In a similar way, comparing oral traditions allowed my friend Boubou Hama of Niger to produce his voluminous works on the history and traditional knowledge of African people.

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> In oral civilization, speech engages man; speech IS man. Whence the profound respect for traditional stories bequeathed by the past. One is permitted to embellish their form or poetic phrasing, but their framework remains unchanged over the centuries, serving as a vehicle for the prodigious memory which is very characteristic of peoples in oral traditions. In a modern civilization, paper substitutes for speech. It is paper that engages man. But can one say with absolute certainty that the written source is more worthy of confidence than the oral source, continuously monitored by the traditional milieu?

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> At this point, it is useful to explain that in Africa, the side of things that is visible and apparent always corresponds to an invisible and hidden aspect which is like its source or principle. Just as the day emerges from the night, all things consist of a diurnal and a nocturnal aspect, a visible side and a hidden side.

Indeed, each visible science always corresponds to a much deeper science, theoretical and, one could say, esoteric, based on the fundamental conception of the unity of life and of the interrelation, within the fabric of this unity, of all the different levels of existence. Here there is a domain which, just because it is less immediately exploitable, does not mean that it is any less worthy of being closely examined and explored before the last depositories of this science disappear.

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> As we have seen, African knowledge is a global knowledge, a living knowledge, and it is because the old people are themselves the last depositories of this knowledge that they can be compared to vast libraries whose multiple shelves are connected by invisible links which constitute precisely this "science of the invisible", authenticated by the chains of transmission through initiation.

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> In the past, this knowledge was transmitted regularly from generation to generation by rites of initiation and various forms of traditional education. This regular transmission was interrupted because of an external, extra-African action: the impact of colonization. The colonial powers arrived with their technological superiority, their own methods and their own ideal of life, and did everything in their power to substitute their own way of life for that of the Africans. Just as one never seeds fallow ground, the colonial powers were obliged to "clear" the African tradition to be able to plant their own tradition.

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> Thus from the outset the Western school began to do battle with the traditional African school and to hunt down the keepers of traditional knowledges. This was the époque when all healers were thrown in prison as "charlatans" or for "practicing medicine without a license." It was also the era when children were prevented from speaking their mother tongue in order to shield them from traditional influences, to such an extent that at school, a child who was caught speaking his mother tongue had to wear a board called a "symbol" on which was drawn the head of a donkey, and he was not allowed to eat lunch.

>

> The seeds of this new tradition, once sown, have grown and borne fruit. It is for this reason why African youth, born of the Western school, have a pronounced tendency to live and to think "à l'européenne", for which they cannot be reproached because they don't know any other way. The student always lives according to the rules of his or her school.

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> During the colonial period, transmission by initiation, which used to take place on a great holiday and at regular intervals, sought asylum by going underground. Little by little, the removal of children from their families had the result that old people no longer found around them young people who were able to receive their teachings. Little by little, initiation left the cities and took refuge in the bush. But the final blow was delivered by the advent of an independence based exclusively on European ideas and ideologies. Whereas colonialism actually created skepticism and penetrated little into the countryside, the same European ideas, conveyed by modern political parties, mobilized the masses in even the farthest corners

of the bush, so much so that the handing down of tradition almost couldn't find any place to be practiced any more.

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> At a time when diverse countries of the world, through the intermediation of UNESCO, devote money and effort to saving the great Nubian monuments threatened by the rising waters behind the Aswân High Dam, is it not more urgent still to save the extraordinary human culture and stock of knowledge accumulated over the course of millennia in these fragile monuments which are men, when the last depositories of this knowledge are in the process of disappearing?

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> Question 2.

> One of the important problems that face Africa today is the linguistic problem. You are one of the rare writers from the Sudan and Western Sahel to speak and write your mother tongue, Fulfulde, perfectly. Tell us a little about the problems surrounding the writing of this language and about African languages in general.

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> It is not known exactly how long Fulfulde has been written in Arabic characters. At any rate, this writing was never systematized. A definitive linguistic study performed in the Western way preliminary to establishing for each phoneme a precise character was never done, so writing varied with each region, if not with each marabout, since each one adopted his own system for writing certain phonemes. The result was that a typesetter or writer, not having memorized his text, could no longer read it after six months had passed. The only known exception is the Fouta Djallon region [1], where, thanks to the fact that writing has been practiced there for a long time, we are almost able to re-read it ourselves, albeit with difficulty.

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> Before beginning to serve at I.F.A.N. (l'Institut Français d'Afrique Noire) in Dakar, where I concentrated on these problems, I had contacts with linguists such as Colonel Figaret, Gilbert Vieillard and Gaden, who are great "Fulanists", i.e., specialists in the Fulani language. But each one of them had his own way of transcribing this language, and the systems differed further according to whether they were created by French or English professors.

>

> From this period onward, I took it to heart to work so that all Africa would have at its disposal, for any given idiom, an appropriate alphabet, elaborated taking into account the linguistic progress made by European specialists. For a long time the great difficulty lay in the fact that the colonial system of national education did not favor the preservation of ethnic languages and applied all its effort to replacing them with its own language. I described in my answer to the previous question the fate that awaited students who were caught speaking their mother tongue.

>

> In the end, this paternalistic practice had a practical side that was highly beneficial for Africa. What with tribal rivalries, certainly no African language could have been imposed as the only language on the whole of Africa. A Bambara, for example, would not

for anything in the world adopt the Fulani language as the language of culture, and vice versa, because for each of these peoples, it would mean abdicating their own personality for the benefit of another. The French language, however, being the language of power, was not embarrassed by these considerations and imposed its authority. It was the same for English in the Anglophone countries.

>

> Admittedly, the colonial language neither encouraged nor developed the idiosyncrasies of different peoples. On the other hand, it was able to create a linguistic unity which would have been difficult to realize by other means, so that my friend Felix Houphouët-Boigny and myself are able to communicate with each other thanks to the French language. If this language had not been there, we would be as foreign to each other as a Russian can be to a Senegalese!

>

> Considering the unity created by the French language, which is, however, a foreign language, what I had in mind was to try to create linguistic unities for the ethnic groups spread across Africa. Let us take the case of the Fulani, for example. All the Fulani tribes, which are dispersed from Guinea as far as Eastern Africa, speak a common language. The cultural unity of their ethnic group could be realized if they had a single system of transcription, which could emphasize all the dialectical richness of the language and at the same time correct the differences that have arisen over the course of time with dispersion. The Fulani language could thus become one of the basic languages of culture. The same applies to Bambara, which also extends over a very large territory; for Hausa, Songhai, etc.

>

> Thus, by standardizing the writing of the principle languages of Africa, one could begin to create large ethnic units that spread out across diverse republics, since these ethnic groups extend over different countries. There would be unity in the diversity.

>

> I must, however, strongly emphasize that my intention has never been to oppose the cultural and political use of the French language. For us, French a remarkable instrument of linguistic unity and communication with the world, providing us access to a world of universal scientific and economic perspectives. This is why I wish with all my heart the long life and success of "la francophonie", the French-speaking community.

>

> On the other hand, the rehabilitation of the principle African languages would make it possible to highlight the original tradition of each ethnic group, to think in its language, to collect traditions in its language without losing their flavor or their finer points as inevitably happens in translations which "are missing the salt" compared to the original.

>

> This is why I asked UNESCO to reconsider, within the framework of its assistance to Africa and the struggle against illiteracy, the problem of the transcription of African languages in a standardized alphabet with Latin characters, the latter being more widely used and more easily applicable to modern studies than Arabic.

>

> For me it is a question of helping Africa preserve and develop its own personality, and allowing it to speak for itself. It is indeed up

to Africans to speak about Africa to foreigners, and not up to foreigners, however knowledgeable they may be, to speak about Africa to Africans. As a Malian proverb says, "When a goat is present, one should not bleat in his place!" Indeed, they too often attribute intentions to us which are not ours. They interpret our customs or our traditions according to a logic which, though it may be logical, is not logical for us. Differences in psychology and understanding distort interpretations coming from outside.

>

> Let us give an example: for a European, to look somebody directly in the eyes is a sign of frankness and honesty, whereas in Africa it is an impertinence. As a sign of respect, the African lowers the eyes, while the European looks right at you. In both cases, the objective is courtesy, but the means and the behavior differ. With us, to honor someone you take off your shoes. The Europeans remove their hats, and the ultimate in discourtesy, for them, is to keep one's hat on. When my friend Boubou Hama was introduced for the first time to his "commandant de cercle" [2] as the best primary school teacher in Niger, he took off his shoes to honor him. Far from being touched, the commandant de cercle reproached him for this ridiculous mania for taking off his shoes when he had the insolence to keep his hat on!

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> The explanation and interpretation of African traditions must therefore be left to Africa itself • without disregarding the remarkable work in this field done by certain high quality ethnologists.

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> Sooner or later, neglecting our languages would cut us off from our traditions and even modify the structure of our spirit. It would irreversibly amputate one of the riches of humanity • a style of life deeply human, fraternal and balanced • something that is increasingly rare in modern humanity.

>

> After eliciting many smiles and much sarcasm, the idea I launched at UNESCO made its way little by little and found its culmination in 1966 with the Congress of Bamako organized by UNESCO. Representatives from the majority of West African nations gathered for the purpose of standardizing the transcription of African languages. Today, the majority of francophone West African states have adopted the alphabet conceived in Bamako and it has been officially recognized by their governments.

>

> Senegal was at the forefront in deciding that African languages would thenceforward be taught in the university. Certain African linguists who received a Western scientific education, such as Paté Diagne and Alfa Soo, to mention only two of them, focused their effort in this direction and have already completed important work. For my part, I have had published by UNESCO a Fulani initiation story (containing practical, psychological and esoteric teaching), which included both the original Fulani version (in the standardized alphabet) and a French translation.

>

> "Why write African languages?" one may ask. Because only they allow us, insofar as they are tools for meditation, to penetrate the true soul of Africa. No matter how beautiful a translation, it will always

be missing a "certain something" that results from the particularities of the original language • the color, the configuration of the contents of its spirit, its conception of things and its manner of speaking about them.

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> The word is creative. It keeps man in his own nature. As soon as a man changes language, he changes state. He is cast in a different mold.

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> The Fulani are accustomed to saying that the individual is made up of three essential things: his physical aspect, his speech, and his work (his trade). He can lose one or two of these three qualities without ceasing to be himself. But the day he loses the third, he becomes "someone else." He is no longer his ethnicity. The great African capitals are well acquainted with this type of "hybrid" man.

>

> Of these three qualities, however, the essential quality is language. One knows, for example, of Bambaras who, upon losing their idiom, were so perfectly "Fulanicized" that they were mistaken for Fulani, and vice versa.

>

> If I devote all my efforts to safeguarding the Fulani language in particular and African languages in general, it is precisely to avoid this depersonalization. Not out of chauvinism, but because the beauty of an oriental carpet comes from the variety of its colors. This also goes for humanity.

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> Question 3:

> You are, with old Boubou Hama [3] of Niger, one of the founders of the Institute for Oral Tradition in Niamey. Would you introduce our readers to this great enterprise: the reasons for and date of its creation, its achievements, and the projects which relate to its possible expansion?

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> Shortly after Mali became independent, I was charged by the government of my country with reorganizing the Institut Français d'Afrique Noire (I.F.A.N.) Center in Koulouba-Bamako. I turned it into an "Institute for the Social Sciences" with the hope that its geographical location in Bamako would make it possible for this center to illuminate all of West Africa and to work in close collaboration with centers in these countries.

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> The various meetings and conferences held in Ibadan, Lagos, Accra, Abidjan, Bamako, Niamey, Timbuktu and Ouagadougou, in which the majority of the francophone and anglophone countries of West Africa participated, allowed us to agree on procedures for joint work. Based on the results of the work of these assemblies, UNESCO accepted the principle of taking oral traditions into account as historical sources for drafting the General History of Africa [4], editing currently in progress. In 1964, the General Assembly of UNESCO decided to include in its priority program assistance to national centers of research on oral traditions.

>

> Unfortunately, because of political and economic circumstances, Mali was not able, at that time, to play the role which I had dreamed for her. Instead, thanks to the presence of the president of the National Assembly, Boubou Hama, researcher, former director of the I.F.A.N. in Niamey, writer, poet, historian, philosopher and above all very eminent traditionalist, thanks also to the benevolent attitude of President Hamani Diori and his government, the Republic of Niger offered to launch, in addition to its own "National Center for Research and the Social Sciences" (formerly I.F.A.N.), a new "Regional Center for the Documentation of Oral Tradition" (C.R.D.T.O.), invited to become an international African institution.

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> Soon I must undertake a round of visits to the governments of the West African states, financed in part by UNESCO, to obtain their support for this large regional Center, whose provisional seat is Niamey.

>

> In the course of my last discussion with my friend, the President of the Republic Félix Houphouët-Boigny, who was then Minister of Education of his country, I was able to see that he intended to attach great importance to research on, and to the use of, oral traditions, because they can contribute to a deeper understanding of the African soul as well as safeguard its identity, without neglecting, as I have always said, the scientific and technological progress which our times impose on humanity.

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> For its part, the government of Niger, with the assistance of F.A.C. (a section of the United Nations), undertook the construction in Niamey of a vast building whose functional design and style were in harmony with the site, for a sum of 68 million francs C.F.A., to provide an adequate place of work for a regional center.

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> This Center has as its most important function the systematic and intensive collection, by personnel trained for this purpose, of oral traditions as sources of culture and vehicles of thought and African civilization, from the traditional depositories who are beginning to die off.

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> This collection should make it possible to deepen and disseminate our understanding of African cultures in an hour when all Africans feel the need to become fully conscious of their origins and their history in order to better direct their contemporary development. It should also allow the editors of the General History of Africa to take into account oral sources which have not yet been utilized.

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> The Regional Center (C.R.D.T.O.) also has as its objective:

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> The development of the scientific study of African languages for their use as a means of, and as subjects for, teaching, along with the elaboration of books, teaching materials, and other works essential for this purpose. This work falls under the heading of the literacy program in African languages;

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> The development of the systematic employment of African languages in radio, television, cinema and theater;

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> The publication of books, reviews and newspapers in African languages, as well as the translation of representative works from other cultures into African languages.

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> Since its creation, the Center not only organized a meeting of the directors of the various national centers in other countries to standardize their work, it also completed various projects, among them: providing training for sound recording technicians, making a very large number of sound recordings of the traditions of the various ethnic groups living in the Savanna, and producing a film about a Hausa storyteller.

>

> Numerous publications are already finished, among them The Way of Fulani Education; The Genealogical List of Gobir, some of my own work, and a large number of collections of the historical traditions of ethnic groups in Niger, Mali, Cameroon, Nigeria, etc.

>

> We also bring to your attention the provision of research grants to various nationals and aide for procuring hardware (especially sound recording equipment) for the national centers of other countries.

>

> Projects currently underway which conform to the objectives laid out above include the intensive pursuit of the collection of tradition, the creation of an Institute to provide services for the elimination of illiteracy and to disseminate elementary knowledge of hygiene, agriculture, and practical sciences, and work to promote the employment of African languages in the economic and cultural life of the population.

>

> I believe it is useful to report that, for his part, President Boubou Hama, on his own initiative, has undertaken the task of salvaging manuscripts written in Arabic by African authors. Currently, this collection already numbers more than 1,200 very rare manuscripts from all over Africa.

>

> To conclude, I express the hope that the heads of African states will reserve a warm welcome for this proposal for joint work which will be submitted to them. The enterprise is important, generous, and indispensable. It gives us the hope of putting new life into Africa, of bringing its past, its glories, and its values to light, and of allowing it finally to contribute its share to the cultural patrimony of humankind.

>

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> Question 4:

> You are a Fulani writer, and very recently you published with Classiques Africains an initiation narrative, Kaïdara [5], in this language. Would you summarize this work for us and explain the meaning of its symbolism?

>

>

> The educational life of the Fulani is made up of three great phases: the teaching and education of youth, extending from birth to 21 years of age; the teaching dispensed to adults between 21 and 42 years of age to deepen the knowledge they already have; and finally, beginning at age 43, the individual becomes a teacher in turn, and is obliged, until he is 63 years of age, to pass on that which he has received. After age 63, a man can either continue to teach or stop. In any event, he is considered to have duly fulfilled his role as a man.

>

> Thus education is dispensed by the elders (the "old", a term which is far from being pejorative as it sometimes is in Europe). It can include a practical, hands-on component "out in the field" (herding, hunting, and sometimes even farming in areas where the Fulani do not have "rimaybes", agricultural servants). It also contains a very important oral component.

>

> Teaching is not presented in a systematic way as it is in the modern West, i.e., in a curriculum of progressively ascending grades evenly distributed over time. Here, elementary, middle, and higher education are dispensed at the same time, depending on events and circumstances, and always constitute a lesson of language in action.

>

> The sight of an event prompts the master to draw a lesson from it for his students according to their ability. For example, the sight of a caravan of tiny ants transporting a grasshopper will allow him to give a whole course, not only on the ant and the grasshopper, but also on the usefulness of solidarity and the great strength which is created by the union of small assembled forces. It is thus a matter of teaching by symbols and parables.

>

> The initiation narrative Kaïdara is an example of precisely this type of teaching through symbols. In this tale, we are introduced to three heroes setting out on a voyage, or rather a quest, whose goal is the full realization of the individual achieved by piercing the mystery of things and of life. Indeed, man is considered capable of living in three states: a superficial, coarse state, completely external, called "the bark"; a middle state, already more refined, called "the wood"; and finally an essential, central state, called "the heart".

>

> Two of the three heroes in this story represent "the bark" and "the wood". They will not finish their voyage. One will be shed, like skin or bark, the other burned, like wood. Only the third, Hammadi, who represents "the heart", will arrive safe and sound, having victoriously passed the subtle tests scattered along his way. In the end, he will profit not only from his own voyage, but also from those of his two companions, recovering both the bark and the wood, thus reconstituting in himself the tree of knowledge. Each of these three travelers therefore symbolizes a state of our total being.

>

> They undertake a voyage in a "subterranean" world, i.e., the world of significances hidden behind the appearance of things, the world of symbols, where everything has meaning, where everything speaks to one

who knows how to hear. During this voyage, they encounter events or animals each of which is a symbol to be deciphered. There are thus eleven levels before arriving at the heart of "the country of Kaïdara", the center from which well up all the forces of life.

>

> Among the symbols encountered and the teachings dispensed on their way, there is nothing which cannot be interpreted in view of its application to everyday life. Let us take for example the chameleon which our travelers encounter in the course of their "descent" into the country of Kaïdara.

>

> Like any symbol, this one has both a positive and a negative interpretation by reason of the dualism inherent in all things. As I said in my response to question number one, just as the day is composed of a dark face (the night) and a luminous face (the day), all things have two aspects, one diurnal and the other nocturnal.

>

> In its auspicious or diurnal aspect, the chameleon represents an extremely prudent and sensible being, one who is skillful and whose ideals remain firmly in place. Indeed, the chameleon never turns his head to look to the right or to the left. Nobody can make him deviate from the direction he has taken. Only his eyes turn to look around him. Here the eyes symbolize the means which allow him, without turning away from his goal, to examine surrounding conditions. Moreover, in the interest of its evolution the chameleon takes on the color of the environment, i.e., it adapts to the conditions of the places it crosses through so as not to clash with them. It does this not out of hypocrisy, but wise prudence.

>

> The chameleon does not get mixed up in dubious affairs. Indeed, he never takes a step except very carefully to see whether the ground is going to give way under his feet. His prehensile [6] tail enables him to "cover his rear" and make sure he has something to fall back on. Indeed, he can balance his small body out in empty space as long as his tail remains solidly attached to a branch. His tongue, which is very long, allows him to feel out his prey before throwing himself on it, a symbol of the prudence of a man who does not act without due consideration, and who does not start something until he is sure of success. The chameleon says, "I send out my tongue to check out the lay of the land, while retaining the option of at least bringing it back in again if I am not able to bring home the prey." This admonition to prudence is addressed to everyone, but particularly to chiefs and kings so they do not imprudently engage the destiny of their people.

>

> In his nocturnal, or negative aspect (negative in that a quality is lacking, just as darkness is lack of light), the chameleon symbolizes hypocrisy, sloth, apathy and stubbornness, while the eyes turning in all directions symbolize indiscretion.

>

> At another point in their journey, our heroes encounter a bustard [7] with only one leg, flapping its wings [8]. They repeatedly fling themselves at it to try to catch it, each time in vain. Every time it escapes them. This incident symbolizes the struggle to "gain the world" and the bustard symbolizes the material wealth one believes one can easily earn. Because it has only one leg and is in a bad way,

one imagines that it is easy prey. You pounce to catch it, and each time it slips between your legs. Those who seek wealth or power, if they are friends at the beginning, always end up enemies, and fall down. Thus our three heroes knock heads and fall back on their rears. [9] The appetite for material gain induces them to start all over again, and they fall three times in a row because one is seldom able to benefit from a lesson the first time.

>

> In the underground world of Kaïdara, all the events, animals, and symbols encountered are like mirrors which reflect back to man his own image from different angles. For the Fulani, as certainly for many other African traditions, natural entities provide the symbols for their teachings, and the world around them becomes like a large book which one ought to learn how to decipher.

>

> When our three heroes arrive at the heart of the country of Kaïdara beyond the eleven symbolic steps, the Highest Power (actually Kaïdara, representative of Guéno, supreme and unknowable God) reveals some of his secrets to them and places at their disposal, for their return trip, some gold, that is to say, a means to power, material as well as spiritual (the interpretation can play at various levels). Only Hammadi, the victorious hero, will demonstrate that one can do great and useful things with gold. His two companions will provide proof that a misused fortune, i.e., one used only for egotistical and personal ends, will become an instrument of ruin.

>

> On another plane, this gold also represents knowledge can be used well or badly. It also symbolizes the great wisdom and nobility of man, the true nobility that permits a man in rags to stand before a man dressed in silk and not be timid. Gold is corrosion-proof; oxides cannot eat away at it. So it is for the soul of a man who has attained full interior realization. This is the man one calls "the complete man" (neddo in Fulani).

>

> As a matter of fact, the return trip to the ordinary world of men represents the most significant phase of the journey for our three heroes. The special and decisive tests that await them are related to the use they make of their gold. Only Hammadi will pass the tests successfully, thanks to the counsel of a little old man in rags (who is none other than Kaïdara in disguise) to whom he agrees to give his gold in exchange for his teachings. He will return to the world of men, having gotten back not only his own gold, but also the gold of his two companions who died on the way. Thus because he listened to the advice of an old man and did not do anything that was forbidden, Hammadi, without having sought it, earned in the end the nobility coveted by one of his companions and the wealth coveted by the other.

>

> As we said, several levels of interpretation are possible for this tale, which has the property of being applicable to any circumstance in life to learn a lesson from it. Applying its symbols to the problems that preoccupy us here, one can say that when we accept the counsel of the old and refrain from doing what is forbidden, we will not abdicate the essence of our personality or make a tabula rasa of everything in the interest of totally foreign customs, since we have

at home a legitimate foundation upon which we can build our society and our personality. According to a Malian proverb, "A piece of wood remains in the water in vain; it will never become a caïman [10]."

>

> A country may well import foreign plants to adapt them to its soil if it wishes. It is indeed its duty to do everything to enhance the value of its soil so that it bears many plants and good fruit. The danger lies in wanting to change the ground, to put another in its place; in wanting, for example, to bring a Nordic soil to Africa to boost millet production. It is highly probable that nothing very nourishing will come of it.

>

> Let us find our ground, it will nourish us! And perhaps even offer its savory fruits to other nations that have lost the taste for them. Let us find our own African personality, and perhaps then we will be able to talk about African unity. Let us find ourselves, and perhaps then we will be able to extend to the foreign friend, no longer the hand of a beggar, but the hand of a brother.

>

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> Question 5.

> Finally, in conclusion, what practical advice would you give young people who envision making a career in oral tradition?

>

>

> Oral tradition is collected in the presence of the old, so the first thing I would advise young people is to learn how to approach the old people they want to visit. They should make inquiries about local customs in advance. Indeed, not all old people are approached in the same manner.

>

> The common denominator is that, first and foremost, one must adopt a respectful attitude and present oneself as a student, not as an expert.

>

> Our young people must learn how to hide their curiosity as they do in the French schools, to listen with infinite patience to what seems at first sight to be nothing but the verbiage of old men. Old people never "bare all" right off the bat. They weigh and evaluate the person they are talking to in order to assess their real qualities.

>

> One should listen to the remarks of the old from start to finish, without interrupting them with requests, questions, or by making comparisons to something else one already knows. One has to "put logic in one's pocket" and simply listen. It is only after having registered everything that they can, when the elder falls silent, or at the time of another interview, pose relevant questions or ask for explanations about passages that merit clarification.

>

> One should never forget that people can achieve a common goal without taking the same road. It is all symbolism at the top of the mountain, which can be reached by different paths. Therefore, one should not transform into a strict rule the signs of respect taught in Europe, which do not apply and can even be diametrically opposed to the way things are done here. We already referred, in our response

to Question 2 about linguistics, to the fact that in the West, to look somebody in the eye is a sign of honesty and frankness, whereas in Africa it is unqualified insolence. Never forget either that in Africa, we take off our shoes to honor someone, whereas the Europeans remove their hats. I do not mean by this that our young people should be strictly obliged to take off their shoes, only that when they see others do so, they should at least not laugh at them.

>

> Laughter, while it constitutes an agreeable behavior during hours of recreation, becomes a reason to stop the lesson during teaching. You do not laugh when an old person is teaching. If you do, he stops talking.

>

> In short, avoid smiles, meaningful glances, and noisy manifestations of surprise. Avoid showing off your own knowledge.

>

> In Africa as everywhere else, is not the true scientific attitude that of the researcher who is able to forget what he knows in order to improve his chances of learning what he does not know?

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> ENDNOTES

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> Marabout is the Bambara term for Moslem clerics are Koranic teachers, and therefore able to read and write Arabic to a greater or lesser extent. The Fouta Djallon region is located in the Guinea highlands southwest of Mali.

>

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>

> Mali was called the French Soudan during the colonial period. It was divided into administrative districts called "cercles", each administered by a "commandant de cercle". The French colonies in West Africa achieved independence in 1960.

>

>

>

> "Old" is used here as an honorific.

>

>

>

> The first eight volumes of The General History of Africa were published by Unesco in both French and English between 1981 and 1989. There are now at least 14 volumes. For more information on oral tradition in Mali, see Bâ, Amadou Hampaté. 1981. "The Living Tradition", General History of Africa: Methodology and African Prehistory, Vol. 1, J. Ki-Zerbo, ed. (Berkeley, CA: University of California Press and Unesco): 166-205.

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>

> Available in English: Bâ, Amadou Hampaté. 1988. Kaïdara. Translated by Daniel Whitman; with "Kings, sages, rogues • the historical writings of Amadou Hampate Ba" by Whitman and an interview with Amadou Hampaté Bâ conducted in French at his home in Abidjan, Ivory Coast (1979). (Washington, D.C.: Three Continents Press). 159 p. Paperback \$12.50 from amazon.com

- > Adapted for seizing or grasping by wrapping around.

> Any of a family (Otididae) of large Old World and Australian game birds frequenting open, grassy regions.

> "battre de l'aile", literally "beating the wings", means to be in a bad or shaky state.

> "tomber sur le dos de qn." means to attack, fall on somebody, or go for somebody; to jump down somebody's throat. Here they "tomber à la renverse sur le dos," meaning they fall backward on their backsides, but if they ended up as enemies, one can imagine they also jumped down each other's throats.

> An African crocodile.

- > Asar Imhotep

> <http://www.asarimho> tep.com

 \triangleright

| 26130|2008-06-06 09:51:24|cristofori whitakara|Re: Overseas, Excitement Over Obama|
from this statement i guess african-americans would fit quite nicely in the genral population of modern
egypt. but just how will those who "looks like egyptians" be treated socially?

--- On **Thu, 6/5/08, Mahari Mengistu** wrote:

From: Mahari Mengistu

Subject: [Ta_Seti] Overseas, Excitement Over Obama

To: Ta_Seti@yahoogroups.com

Date: Thursday, June 5, 2008, 12:15 AM

**>>"He looks like Egyptians. You can walk in the streets and find people who
really look like him," said Manar el-Shorbagi, a specialist in U.S. political affairs at
the Cairo university<<**

=====

Overseas, Excitement Over Obama

In Presumptive Nominee, Many See Chance for New Direction and New Attitude



British papers heralded Obama's victory in the Democratic race. Reaction was not enthusiastic everywhere; Israel and China have policy concerns. (By Kirsty Wigglesworth -- Associated Press)

By [Kevin Sullivan](#)

Washington Post Foreign Service

Thursday, June 5, 2008; Page A10

LONDON, June 4 -- For much of the world, Sen. [Barack Obama](#)'s victory in the Democratic primaries was a moment to admire the United States at a time when the nation's image abroad has been seriously damaged.

From hundreds of supporters crowded around televisions in rural Kenya, Obama's ancestral homeland, to jubilant Britons writing "WE DID IT!" on the Brits for Barack discussion board on [Facebook](#), people celebrated what they called an important racial and generational milestone for the United States.

"This is close to a miracle. I was certain that some things will not happen in my lifetime," said Sunila Patel, 62, a widow encountered on the streets of New Delhi. "A black president of the U.S. will mean that there will be more American tolerance for people around the world who are different."

The primary race generated unprecedented interest outside the United States, much of it a reflection of a desire for change from the policies of [President Bush](#), who surveys show is deeply unpopular around the globe. At the same time, many people abroad seemed impressed -- sometimes even shocked -- by the wide-open nature of U.S. democracy, and the history-making race between a woman and a black man.

"The primaries showed that the U.S. is actually the nation we had believed it to be, a place that is open-minded enough to have a woman or an African American as its president," said Minoru Morita, a Tokyo political analyst.

[While Sen. Hillary Rodham Clinton](#) has admirers, especially from her days as first lady, interviews on four continents suggested that Obama is the candidate who has most captured the world's imagination.

"Obama is the exciting image of what we always hoped America was," said Robin Niblett, director of Chatham House, a British foreign policy institute. "We have immensely enjoyed the ride and can't wait for the next phase."

The presumptive Republican nominee, Sen. [John McCain](#), who has extensive overseas experience, is known and respected in much of the world. Interviews suggested that McCain is more popular than Obama in countries such as [Israel](#), where McCain is particularly admired for his hard line against [Iran](#).

"Although no one will admit it, Israeli leaders are worried about Obama," said Eytan Gilboa, a political scientist at Bar-Ilan University in Israel. "The feeling is that this is the time to be tough in foreign policy toward the Middle East, and he's going to be soft."

In [China](#), leaders are widely believed to be wary that a Democratic administration might put up barriers to Chinese exports to the United States.

But elsewhere, people were praising Obama, 46, whose emphasis on using the Internet helped make him better known in more nations than perhaps any U.S. primary candidate in history.

In Kenya, Obama's victory was greeted with unvarnished glee. In Kisumu, close to the home of Obama's late father, hundreds crowded around televisions Wednesday morning to watch Obama's victory speech, chanting "Obama tosha!" -- "Obama is enough!"

CONTINUED [1](#) [2](#) [3](#) [Next](#) >

===

HTP,

Mahari

| 26131|2008-06-06 10:02:27|meduty|Amen-Re v/s Amen-Zeus (Not Mythology)|

2000 Black Reverends have access to a secret word from God which? when they begin to preach? will end the face of Christianity as we all know it to be. This secret is so powerful...so revolutionary. ...so threatening to both the Church and the Government.. .they are too terrified to speak it.

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Sincerely,

Meduty

| 26132|2008-06-06 10:02:41|keon garraway|Re: BLACK WOMEN, WHO DO YOU THINK YOU ARE?|

Peter we live in it everyday. As Tu Pac said, "Its a white man's world". aka WhitePatriarchalWorld.

Keon Garraway

--- On **Fri, 6/6/08, Peter Gray** wrote:

From: Peter Gray
Subject: RE: [Ta_Seti] BLACK WOMEN, WHO DO YOU THINK YOU ARE?
To: ta_seti@yahoogroups.com
Date: Friday, June 6, 2008, 11:17 AM

Keon,

All I can suggest is that you spend a few months in a truly patriarchal society -- I have no doubt you'd be apalled.

Peter

To: Ta_Seti@yahoogroups.com
From: eroica1@yahoo.com
Date: Wed, 4 Jun 2008 08:58:18 -0700
Subject: Re: [Ta_Seti] BLACK WOMEN, WHO DO YOU THINK YOU ARE?

With the globalism of the world, Patriarchy wins and will always win. Because of this it behoves the black culture to adopt the Patriarchal model if there is going to be any competitive progress. The Indians, the Arabs and the Chinese have all found dominance with the Patriarchal model, not only the Europeans. And this dominance has always lead to their ascendancy in the social sphere despite European oppression.

Keon Garraway

--- On **Wed, 6/4/08**, **Shu Tefnut** wrote:

From: Shu Tefnut

Subject: [Ta_Seti] BLACK WOMEN, WHO DO YOU THINK YOU ARE?

To: afrikanunity_ ofharlem@ yahoo.com, "HERU BENNU AMEN RA" , "Eugene Bennett" , bnyee@googlegroups. com, dr.garaia@africanidea.org, friends@templehealing.com, GatherTheFires@ yahoogroups. com, happilynaturalday@ yahoogroups. com, hndsupport@gmail. com, luv4self_network@ yahoogroups. com, mwananchi@yahoogroups.com, NABSE@yahoogroups. com, nnabakyaala. afrika@gmail. com, openyourthirdeye@ yahoo.com, smaitawi@yahoogroups.com, Ta_Seti@yahoogroups. com, thanubian2@yahoo. com, trueblackness@ yahoogroups. com
Cc: bang4change@ yahoogroups. com, Black_Watch@ yahoogroups. com, blackandproud@ yahoogroups. com, blackatlanta@ yahoogroups. com, blackbrownunitycommunity@yahoogroups.com, blackcollegesanduniversities@ yahoogroups. com, brothersletstalkaboutit@yahoo. com, d12m@aol.com, dsrich679@gmail. com, ebonrunbn@excite. com, hou40@comcast. net, ieducate4you@ yahoo.com, legood@aol.com, ils755@yahoo. com, iolmisha@cs. com, m26sf@aol.com, maliksart@hotmail. com, mentalstimuli23@ yahoo.com, motherjudyhines@ hotmail.com, o_akkebala2002@ yahoo.com, omarneal@yougotthepower.com, omoot@yahoo. com, omowale32@aol. com, oneblackmanview@ yahoo.com, onthemediawnyc. org, pastortadams@ aol.com, pookie8960@yahoo. com, poolebobby@hotmail. com, r48@intergate. com, rightor1@yahoo. com, salzmurph@aol. com, soa@yahoogroups. com, sunseekers@4u. com, theadultroundtable@ yahoogroups. com, ThePhenomenalWomen_ SOUTH@yahoogroups.com, tonithetiger7@ sbcglobal. net, tothe_nines100@ yahoo.com, trueblackexperience @yahoogroups. com, urbanblackthinktank @yahoogroups. com, vaadrienne@hotmail. com, wgilyard@comcast. net

Date: Wednesday, June 4, 2008, 8:46 AM

This is for you brothers out there to. Its about time you woke up. In the last half of the 19th century, as data on non-western cultures accumulated in countless studies of their customs, myths, religions, and folkways, it became apparent to some observers that the

patriarchal structure of modern civilized societies had not always been in place. Instead , they had grown out of matriarchal systems of social organizations. Diop devoted much of his book THE CULTURAL UNITY OF BLACK AFRICA to the concept that civilization itself was born, nurtured, and brought to maturity among the matriarchal African cultures of

Cush and Egypt. The primacy of the mother in family life and the royal succession through the female line in ancient Kemet are well known. The mother controlled the household and often the fields as well; the children took their surnames from the mother. Non-royal pharaohs could ascend to the throne by virtue of marriage to the Great Royal Wife presumptive, the eldest daughter of the preceding Great Royal Wife, from whom the right to the throne descended. In Cush the Queen Mother, or Kendeke actually had the right to choose the next pharaoh. So powerful did these Kendeques become they were able to in their own right without interference.

From Diops perspective, the southern cradle was distinguished by agrarian societies in which the female/maternal role was dominant because of the woman's primary role in cultivation. A focus on intra-group harmony, an intimate relationship with nature, and the central place of the mother in her family and social affairs promoted a co-operative, non-competitive social ethic. Because these agricultural societies produced a surplus of food a certain amount of occupational differentiation and specialization was possible allowing the elaboration of ever more complex social systems.

In contrast the northern cradle, cold harsh forbidding environment hostile to crops but supporting a nomadic life-style with a premium on herding, fighting, and raiding skills as small nomadic tribes competed with one another for water, forage, and livestock. Therefore, masculine attributes would have been highly prized in this setting and women poorly suited to these pursuits, would to a large extent have been reduced to procreative vessels. Concerned exclusively with domestic chores. Male status would have been paramount because the life style would have put a premium on combativeness, competitiveness, and individuality, leaving little room for the development of broader, more

cooperative social structures. The northern cradle, in Diops scheme, would have given rise to the patriarchy.

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| 26133|2008-06-06 10:12:42|Paul Kekai Manansala|Re: BLACK WOMEN, WHO DO YOU THINK YOU ARE?|

--- In Ta_Seti@yahoogroups.com, keon garraway wrote:

>

> Peter we live in it everyday. As Tu Pac said, "Its a white man's

world". aka WhitePatriarchalWorld.

>

>

I think it's more accurate to call it post-patriarchal.

As Hillary stated during her campaign, there are still women around today who were alive when women could not vote.

But things are changing fast. Ok so most big bankers are still male, and maybe there is something to the skull and bones club (I doubt it).

Women are the big consumers in this country. They also vote more than men. Thus, advertisers and candidates target women more than men.

If you look at the number of women millionaires and billionaires who have sprung up in the last few decades, you can see that the growth rate is exceptional.

Regards,

Paul Kekai Manansala

| 26134|2008-06-06 11:08:26|Emeagwali, Gloria (History)|Obama|

Attachments :

June 5, 2008

Many Blacks Find Joy in Unexpected Breakthrough

By MARCUS MABRY

Kwabena Sam-Brew, a 38-year-old immigrant from Ghana, doubted that Nana, his 5-year-old

American-born daughter, would remember the rally that effectively crowned Senator Barack https://www.mail.ccsu.edu/exchweb/bin/redir.asp?URL=http://topics.nytimes.com/top/reference/timestopics/people/o/barack_obama/index.html?inline=nyt-per Obama https://www.mail.ccsu.edu/exchweb/bin/redir.asp?URL=http://topics.nytimes.com/top/reference/timestopics/people/o/barack_obama/index.html?inline=nyt-per as the Democratic nominee Tuesday night.

But Mr. Sam-Brew said he would describe it to her: "I will tell her, 'Tonight is the night that all Americans became one.' "

Mr. Sam-Brew, a bus driver living in Cottage Grove, Minn., said Mr. Obama's achievement would change the nation's image around the world, and change the mind-set of Americans, too.

"We as black people now have hope that we have never, ever had," Mr. Sam-Brew said. "I have new goals for my little girl. She can't give me any excuses because she's black."

In his remarks Tuesday, Mr. Obama did not mention becoming the first American of color with a real chance at being president of the United States, and, of course, most of the Democrats who had voted for him were white. But for that very reason, many African-Americans exulted Wednesday in a political triumph that they believed they would never live to see. Many expressed hope that their children would draw strength from the moment.

"Not that we're so distraught, but our children need to be able to see a black adult as a leader for the country, so they can know we can reach for those same goals," said Wilhelmina Brown, 54, an account representative for U.S. Bank in St. Paul. "We don't need to give up at a certain level."

Alison Kane, a white 34-year-old transportation analyst from Edina, Minn., said Mr. Obama's success as a biracial politician would have a similar effect on her 21-month-old biracial daughter, Hawa.

"When she's out in, God knows where, some small town in rural America, they'll think, 'Oh, I know someone like you. Our president is like you,' " Ms. Kane said. "That just opens minds for people, to have someone to relate to. And that makes me feel better, as a mom."

But pride - in Mr. Obama and in white voters who had looked beyond race, in the view of many blacks - was tempered for many African-Americans by an unsettling concern. There remains a fear that race, which loomed large in some primaries and has previously been successfully employed as a political wedge by Republicans, might yet keep Mr. Obama from capturing the White House.

"People hate black people," said Michella Minter, a black 21-year-old student in Huntington, W.Va., referring to persistent racism in the United States.

"I'm not trying to be racist or over the top but it is seriously apparent that black people aren't valued in this country," Ms. Minter said. "In the last 12 months, six kids were being tried for attempted murder for a school fight, an unarmed man got 51 bullets in his body by a New York

police officer, died, and no one was charged, and endless other racist unknown acts have occurred this year."

(In fact, three New York City detectives were charged in the shooting of Sean Bell <https://www.mail.ccsu.edu/exchweb/bin/redirect.asp?URL=http://topics.nytimes.com/top/reference/timestopics/people/b/sean_bell/index.html?inline=nyt-per> , killed in a hail of police bullets on his wedding day in 2006, and were acquitted.)

Mr. Obama's moment seemed to unite blacks across the political spectrum, even those who had no intention of voting for a Democrat for president.

For example, Ward Connerly

<https://www.mail.ccsu.edu/exchweb/bin/redirect.asp?URL=http://topics.nytimes.com/top/reference/timestopics/people/c/ward_connerly/index.html?inline=nyt-per> , a conservative anti-affirmative-action crusader and chairman of the American Civil Rights Institute, watched a replay of the announcement of Mr. Obama's victory on Fox News early Wednesday "and I choked up," he said. "He did it by his own achievement. Nobody gave it to him."

Mr. Connerly expressed hope that Mr. Obama's rise would boost his own efforts to end affirmative action.

"The entire argument for race preferences is that society is institutionally racist and institutionally sexist, and you need affirmative action to level the playing field," Mr. Connerly said. "The historic success of Senator Obama, as well as Senator Clinton, dismantles that argument."

Mr. Obama has said that affirmative-action programs should become "a diminishing tool" in achieving racial equality, and has asked blacks to understand why such programs might engender resentment among whites, suggesting that poor white children also need a boost. Although he did not cast his victory in racial terms on Tuesday, he acknowledged on Wednesday that it might be having an effect on other African-Americans.

"Probably the most powerful story I heard was today at a conference, a woman came up to me," he said in an interview on NBC News. "She said her son teaches in an inner-city school in San Francisco and said that he has seen a change in behavior among the young African-American boys there in terms of how they think about their studies. And, you know, so those are the kinds of things that I think make you appreciate that it's not about you as an individual. But it's about our country and the progress we've made."

Thus far, Mr. Obama's appeal has extended across racial lines, though to win in November he must do better in gaining the votes of white women and white working-class voters, whom he lost in Appalachia.

Yet on Tuesday, Ann Robb, a 61-year-old white school teacher from Terra Alta, W.Va. said he had won her support.

"I would've supported Hillary Clinton

<https://www.mail.ccsu.edu/exchweb/bin/redir.asp?URL=http://topics.nytimes.com/top/reference/timestopics/people/c/hillary_rodham_clinton/index.html?inline=nyt-per> but something about Obama makes me believe again," Ms. Robb said.

That spirit, however long it lasts, already has left some African-Americans more optimistic than they have ever been about race relations in America.

"You can never change everybody's minds, but it is going to help a lot," said Mr. Sam-Brew, the bus driver, referring to Mr. Obama's victory and the enduring resistance among some white voters to black leaders.

In Harlem on Wednesday, Hector Garcia, an African-American who manages Pee Dee Steak II, a restaurant on 125th Street, said the symbolism of Mr. Obama's victory had not sunk in until he headed to work in the morning, when he saw the excitement it had produced.

The driver of an M102 bus chatted about it with a passenger. The owner of a hair salon and eyeglass store stopped Mr. Garcia on the sidewalk. And his customers were buzzing about it over their \$6.99 steak.

"A lot of people think things will be different for the black community now," said Mr. Garcia, 48, who supported Mrs. Clinton and has a photo of her on his wall. "It's great."

Ronald Jeffers, who gets a good beat on Harlem's pulse handing out fliers under the marquee of the Apollo Theater

<https://www.mail.ccsu.edu/exchweb/bin/redir.asp?URL=http://topics.nytimes.com/top/reference/timestopics/organizations/a/apollo_theater/index.html?inline=nyt-org> , said he heard passers-by buzzing about Mr. Obama's victory.

"I think it's a monumental step," said Mr. Jeffers, 55, who said he had been friends with Malcolm X

<https://www.mail.ccsu.edu/exchweb/bin/redir.asp?URL=http://topics.nytimes.com/top/reference/timestopics/people/m/malcolm_x/index.html?inline=nyt-per> and other leaders.

The nomination is especially significant for Harlem's children, he said, because "if they see this, they will think it's something they can do."

"Otherwise," Mr. Jeffers said, "they look up to rappers."

Jackie Almond, who cuts hair at the Pizazz Salon and Spa on Lenox Avenue in Harlem, said she was on the phone when she learned of the victory and broke into screams.

"I was like, 'aaaahhhh,' " she said. "Never in a million years would I have thought this was possible."

Contributing reporting were Christina Capecchi from St. Paul, Brenda Goodman from Atlanta, C. J. Hughes from New York and Cynthia McCloud from West Virginia.

| 26135|2008-06-06 11:29:05|bamaguze|Re: Overseas, Excitement Over Obama|

Not all African-Americans would "...fit quite well..." or be considered as "...looks like egyptians...".

Neither Fannie Lou Hamner, Harriet Tubman, Harold Washington, Marion Barry, Mary M. Bethune, Phillis Wheatley, or my Grand-Mother, for example would satisfy the standard.

On the other hand, Lena Horne, Adam C. Powell, Cab Calloway, Duke Ellington, Cornell West, Walter White and my Mother would.

The primary distinction is color and to a lesser extent facial and other physical features. That's the way it is my Brother. Peace.

In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

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> From: Mahari Mengistu mahari@...

> Subject: [Ta_Seti] Overseas, Excitement Over Obama

> To: Ta_Seti@yahoogroups.com

> Date: Thursday, June 5, 2008, 12:15 AM

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> By Kevin Sullivan Washington Post Foreign Service

> Thursday, June 5, 2008; Page A10

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> "This is close to a miracle. I was certain that some things will

not happen in my lifetime," said Sunila Patel, 62, a widow encountered on the streets of New Delhi. "A black president of the U.S. will mean that there will be more American tolerance for people around the world who are different."

> The primary race generated unprecedented interest outside the

United States, much of it a reflection of a desire for change from the policies of President Bush, who surveys show is deeply unpopular around the globe. At the same time, many people abroad seemed impressed -- sometimes even shocked -- by the wide-open nature of U.S. democracy, and the history-making race between a woman and a black man.

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> The presumptive Republican nominee, Sen. John McCain, who has

extensive overseas experience, is known and respected in much of the world. Interviews suggested that McCain is more popular than Obama in countries such as Israel, where McCain is particularly admired for his hard line against Iran.

> "Although no one will admit it, Israeli leaders are worried about

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> HTP,

> Mahari

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| 26136|2008-06-06 12:03:36|Paul Kekai Manansala|"Lost" Pyramid Found Buried in Egypt|
Andrew Bossone in Cairo

for [National Geographic News](#)

June 5, 2008

The pyramid of an ancient [Egyptian](#) pharaoh has been rediscovered after being buried for generations, archaeologists announced today. (See [photos](#) and [video](#).)

The pyramid is thought to house the tomb of King Menkauhor, who is believed to have ruled in Egypt's 5th dynasty for eight years in the mid-2400s B.C.



[Enlarge Photo](#)

- [Giant Fortress's Remains Found in Egypt \(June 2, 2008\)](#)
- [Egyptian Dentists' Tombs Found by Thieves \(October 23, 2006\)](#)
- [Guide to Egyptian Pyramids: Diagrams, Facts, Time Line, More](#)

Long since reduced to its foundations, the structure was previously known as Number 29 or the "Headless Pyramid." It was mentioned in the mid-19th century by German archaeologist Karl Richard Lepsius.

Then it disappeared in the sands of Saqqara, a sprawling royal burial complex near current-day Cairo.

It took Egyptian archaeologists about a year and a half just to remove all the sand above the pyramid.

"After Lepsius the location of the pyramid was lost and the substructure of [the] pyramid never known," said Zahi Hawass, secretary general of Egypt's Supreme Council of Antiquities.

"It was forgotten by people until we began to search this area and a hill of sand, maybe 25 feet [7.6 meters] high."

Hawass is a [National Geographic explorer-in-residence](#). (The National Geographic Society owns National Geographic News.)

Old Kingdom Clues

Nothing on the pyramid specifically names its owner, and the majority of the structure has been destroyed, so Egyptian archaeologists had to put several clues together to identify it.

Past archaeologists have disputed the date of the pyramid, usually putting it in either the Old Kingdom, between 2575 and 2150 B.C., or the Middle Kingdom, between 1975 and 1640 B.C.

But the recent research determined that the pyramid lacked the winding mazes typical of a Middle Kingdom temple.

Continued on [Next Page >>](#)

| 26137|2008-06-06 12:39:05|Mahari Mengistu|Re: Overseas, Excitement Over Obama|

This is just a guess but my "guess" is that they are viewed as the vanquished - which they are. Since we seldom see the political representation from those who look like Barack (Mubarak looks a little like him; interesting that they have essentially the same name "Mu-barak")I suspect that they are considered "true Egyptians" BUT are not given political power because the victors rule really.

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> HTP,

> Mahari

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| 26138|2008-06-06 12:58:43|Mahari Mengistu|Re: Overseas, Excitement Over Obama|

I think that sadly you are correct.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "bamaguze" wrote:

>

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> considered as "...looks like egyptians...".

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>> To: Ta_Seti@yahoogroups.com

>> Date: Thursday, June 5, 2008, 12:15 AM

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> > By Kevin Sullivan Washington Post Foreign Service

> > Thursday, June 5, 2008; Page A10

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> > HTP,

> > Mahari

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| 26139|2008-06-06 13:04:28|keon garraway|Re: BLACK WOMEN, WHO DO YOU THINK
YOU ARE?|

Paul those numbers are miniscule and insignificant in the grand scheme of things. Blacks today have more millionaires than any other time since the American republic was founded but the condition of our community is largely unchanged and to an extent has regressed in some aspects. The improvement in lot of a few of the group should be commended and honored but the true pulse of the group must be measured by the aggregate.

Wall Streeters commonly refer to themselves as, "Masters of the Universe" and they are a closed nit fraternity of "uber mensch". These guys dictate commerce, culture, war and peace, and the only way to

combat them is as a group utilizing their own model. China has fully incorporated capitalism and espionage with patriarchy and will become the economic leader in a generation. India also incorporated this model and will likewise become very powerful too.

I am not calling for blacks to become male chauvanists.

Keon Garraway

--- On **Fri, 6/6/08**, **Paul Kekai Manansala** wrote:

From: Paul Kekai Manansala

Subject: [Ta_Seti] Re: BLACK WOMEN, WHO DO YOU THINK YOU ARE?

To: Ta_Seti@yahoogroups.com

Date: Friday, June 6, 2008, 1:12 PM

--- In Ta_Seti@yahoogroups.com, keon garraway wrote:

>

> Peter we live in it everyday. As Tu Pac said, "Its a white man's world". aka White Patriarchal World.

>

>

I think it's more accurate to call it post-patriarchal.

As Hillary stated during her campaign, there are still women around today who were alive when women could not vote.

But things are changing fast. Ok so most big bankers are still male, and maybe there is something to the skull and bones club (I doubt it).

Women are the big consumers in this country. They also vote more than men. Thus, advertisers and candidates target women more than men.

If you look at the number of women millionaires and billionaires who have sprung up in the last few decades, you can see that the growth rate is exceptional.

Regards,
Paul Kekai Manansala

Ta_Seti Repository

http://groups.yahoo.com/group/ta_seti2Yahoo! Groups Links

To visit your group on the web, go to:

http://groups.yahoo.com/group/Ta_Seti/

Your email settings:

Individual Email | Traditional

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Your use of Yahoo! Groups is subject to:
<http://docs.yahoo.com/info/terms/>

| 26140|2008-06-06 13:13:56|cristofori whitakara|Re: Overseas, Excitement Over Obama|
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the struggle must go on...

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From: Mahari Mengistu
Subject: [Ta_Seti] Re: Overseas, Excitement Over Obama
To: Ta_Seti@yahoogroups.com
Date: Friday, June 6, 2008, 3:39 PM

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> LONDON, June 4 -- For much of the world, Sen. Barack Obama's victory in the Democratic primaries was a moment to admire the United States at a time when the nation's image abroad has been seriously damaged.

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> From hundreds of supporters crowded around televisions in rural Kenya, Obama's ancestral homeland, to jubilant Britons writing "WE DID IT!" on the Brits for Barack discussion board on Facebook, people celebrated what they called an important racial and generational milestone for the United States.

> "This is close to a miracle. I was certain that some things will not happen in my lifetime," said Sunila Patel, 62, a widow encountered on the streets of New Delhi. "A black president of the U.S. will mean that there will be more American tolerance for people around the world who are different."

> The primary race generated unprecedented interest outside the United States, much of it a reflection of a desire for change from the policies of President Bush, who surveys show is deeply unpopular around the globe. At the same time, many people abroad seemed impressed -- sometimes even shocked -- by the wide-open nature of U.S. democracy, and the history-making race between a woman and a black man.

> "The primaries showed that the U.S. is actually the nation we had believed it to be, a place that is open-minded enough to have a woman or an African American as its president," said Minoru Morita, a Tokyo political analyst.

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> While Sen. Hillary Rodham Clinton has admirers, especially from her days as first lady, interviews on four continents suggested that Obama is the candidate who has most captured the world's imagination.

> "Obama is the exciting image of what we always hoped America was," said Robin Niblett, director of Chatham House, a British foreign policy institute. "We have immensely enjoyed the ride and can't wait for the next phase."

> The presumptive Republican nominee, Sen. John McCain, who has extensive overseas experience, is known and respected in much of the world. Interviews suggested that McCain is more popular than Obama in countries such as Israel, where McCain is particularly admired for his hard line against Iran.

> "Although no one will admit it, Israeli leaders are worried about Obama," said Eytan Gilboa, a political scientist at Bar-Ilan University in Israel. "The feeling is that this is the time to be tough in foreign policy toward the Middle East, and he's going to be soft."

> In China, leaders are widely believed to be wary that a Democratic administration might put up barriers to Chinese exports to the United States.

> But elsewhere, people were praising Obama, 46, whose emphasis on using the Internet helped make him better known in more nations than perhaps any U.S. primary candidate in history.

> In Kenya, Obama's victory was greeted with unvarnished glee. In Kisumu, close to the home of Obama's late father, hundreds crowded around televisions Wednesday morning to watch Obama's victory speech, chanting "Obama tosha!" -- "Obama is enough!"

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> HTP,
> Mahari
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| 26141|2008-06-06 13:18:21|Paul Kekai Manansala|Re: BLACK WOMEN, WHO DO YOU THINK YOU ARE?|

--- In Ta_Seti@yahoogroups.com, keon garraway wrote:

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> Wall Streeters commonly refer to themselves as, "Masters of the

Universe" and they are a closed nit fraternity of "uber mensch". These guys dictate commerce, culture, war and peace, and the only way to combat them is as a group utilizing their own model. >

Maybe according to someone's theory they dictate this and that, but its all just shadowy stuff that some people chose to believe. I don't see this as factual.

Nobody controls anything in this world.

>

China has fully incorporated capitalism and espionage with patriarchy and will become the economic leader in a generation. India also incorporated this model and will likewise become very powerful too.

>

If you can show me anything where China or India talk about a "patriarchy" model, please do, otherwise this is just "secret" stuff again.

India has a woman president, and a woman leading the ruling party, hardly a good model for patriarchy. India produces a significant portion of the world's women with doctorates.

Some of the wealthiest people in China are women.

I'm still not sure what you mean by patriarchy though. It seems like you are just suggesting that men be good fathers.

Maybe, patriarchy is too strong a word if you're simply referring to strengthening the family.

Regards,

Paul Kekai Manansala

| 26142|2008-06-06 19:33:57|Djehuti Sundaka|Re: BLACK WOMEN, WHO DO YOU THINK YOU ARE?|

Six Reasons Why Women Are the Most Important Audience for Changing the World

<http://www.truthout.org/article/why-women-are-primary-drivers-change>

Monday 02 June 2008

by: Lisa Witter and Lisa Chen, Berrett-Koehler Publishers

Grandmothers for Peace is one of thousands of US volunteer-driven nonprofit organizations led and funded by women, the best audience for promoting positive change.

(Photo: Danny Hammontree)

Contrary to popular belief, women make a lot of money - and they spend a good amount of it on charitable causes.

The following is an excerpt from Lisa Witter and Lisa Chen's new book, "The She Spot: Why Women Are the Market for Changing the World - And How to Reach Them" (Berrett-Koehler Publishers, Inc. 2007).

The Home Depot of today is a lot different than it was ten years ago. The stores feel less cluttered and more airy. Everything, from light fixtures to carpet samples, is more stylish and varied. Home departments have been expanded. The company's ad campaigns and catalogues, which used to simply showcase products, now feature more people. In its first six months, a new store feature, "Do-It-Herself" workshops, drew 40,000 women.

Stonyfield Farm grew from being a seven-cow organic farming school in the early '80s into a company with \$250 million in annual sales. Every cup of Stonyfield yogurt bears a personal message from the CEO and founder Gary Hirshberg. Turn the lid over and you'll find tips on how to make the world a better place. Stonyfield was ahead of the curve when it came to products that had special appeal to moms, like Yo-Baby yogurt and calcium-fortified yogurt. All of this has

been critical to the company's surge as the fastest-growing yogurt company in the world.

The success of these companies is representative of a sea change in the business world in the past 10 years as business leaders have come to recognize women as much more than an "emerging" or niche market. Today, women represent the largest and most important consumer market there is.

How did this happen? It began with demographic changes among women themselves in their roles at work and at home. Today, women make 83 percent of all consumer purchases - everything from breakfast cereal to big-ticket items like cars and personal computers - for themselves and for their families. They are also responsible for 80 percent of all health care-related decisions for their households.

Wising up to the power of the purse and its ripple effects in the marketplace, smart companies began putting female customers first by thinking creatively and critically about what they want. They shaped the consumer experience to appeal to women from the minute they walk into the store or click on the company Web site, all the way through the point of purchase.

As marketing gurus Tom Peters and Marti Barletta put it, there is "a widespread recognition among business leaders of the blazingly obvious ... that women are where the money is."

Yet the non-profit and political sectors have been slower to pick up on this demographic revolution. Not only do women have the power to profoundly influence the world of consumer goods, they also have the power to rouse and accelerate our ability to do good - provided we know to unleash that power.

Women: A Non-Profit's Best Friend

A few years ago our colleagues at Fenton were working to rebrand Infact, a venerable non-profit organization that burst on the scene more than three decades ago with a successful worldwide boycott of Nestlé. The food giant was aggressively marketing its brand of baby formula to mothers in developing countries. The only problem was, the formula for making the formula - add water and stir - was hurting and, in some cases, killing infants because some local water supplies were too polluted for their young stomachs.

The organization had since developed a formidable track record of forcing major corporations, including Big Tobacco, to the table to

reform their abusive business practices. As part of the rebranding process, we asked them who their target audience was. They replied, "women." Specifically women in their 40s to 60s, because they made up the group's core funding base and were also their most loyal and active members.

This isn't true for all non-profits, of course, but it is for a surprising number of them, including ones that work on issues that are not considered traditional "women's issues." The progressive online group, MoveOn.org, for example, has more than three million members; the average donor profile is a woman in her mid-40s. Women give, and what they give can help make the backbone of an organization.

So as Infact was rethinking their name (they are known today as Corporate Accountability International), our colleagues made sure their new and improved identity system spoke to their base. Part of this involved shaping their message and their mission - fighting bad-guy corporations - so neither strayed too far from the "why" driving their work. Their organization tagline today is, "Challenging Abuse. Protecting People."

Transforming Society As We Know It

Women's growing economic and political clout in the private and public sectors can be traced at its origin to the 1940s when, for the first time, women left the home for the workplace in unprecedented numbers in response to the labor shortage created when many men went off to war. In many ways, women have never looked back.

Following this group of pioneering women were the baby boomers, many of whom would become radicalized during the 1960s and give rise to the feminist movement. For the first time in our history, instead of following traditional female roles, a significant number of women were calling their own shots when it came to making money, taking a political stand, and deciding for themselves what they wanted out of life.

Times, they're still changing. In 2007 the latest census figures showed that, for the first time in history, single women outnumber married ones in the U.S.

This shift has been shaped by a confluence of social factors: more women are postponing marriage while others are living unmarried with partners. Women are also outliving their husbands and, compared to divorced men, divorced women are delaying another trip down the

aisle. William H. Frey, a demographer with the Brookings Institute described the shift to the New York Times as "clearly a tipping point, reflecting the culmination of post-1960 trends associated with greater independence and more flexible lifestyles for women."

Taken as a whole, all these trends have produced seismic changes in the home as well as in the labor force. They are transforming philanthropy and the non-profit sector as well. Today, women are arguably the most important audience (and a driving force) for those of us who do social change work. Here are six reasons:

1. Women's Economic Clout Is Growing

On one level, it boils down to money: who's got it and who's giving it. Given that women continue to earn 78 cents for every man's dollar, you'd be inclined to think men control the majority of the wealth in this country.

But a recent survey of data from the Federal Reserve Board reveals that this isn't so. Women actually control slightly more than half (51.3 percent) of all personal wealth in the United States. They make 83 percent of all household purchasing decisions, including big ticket items that are typically associated with men: cars, home development wares, and home electronics. Women even buy more riding lawn mowers than men do.

There are several reasons for this slight income edge. One is that women outlive men, and widows are inheriting their husbands' wealth. But that's just one sliver of the pie. Women are also generating their own income as never before, to the point that one out of four married women out-earn their spouses.

Women-owned businesses today are the fastest-growing sector of the U.S. economy, representing \$3.3 trillion in purchasing power. What's more, firms owned by women of color are growing at six times the rate of all U.S. firms.

This is just the tip of the iceberg. There are strong indications that women will continue to level the playing field with men as their income as a group continues to rise.

One of these indicators is education. Today, more women than ever are getting a college education, the biggest stepping stone to higher-paying jobs. What's more, once women start attending college, they are significantly more likely than men to graduate (63 percent compared to 55 percent), according to recent studies.

While women still earn less than men on average, when they take home a college degree, they make a large leap in their ability to raise their standard of living. Women are taking greater leaps than men on this front, which makes it a profound predictor for women's greater income potential in the near future. Between 1990 and 2000, the standard-of-living gain for women with a bachelor's degree under their belt compared to those with a high school diploma was 13 percent larger than for men.

We're already seeing these trends play out. The number of women who earn \$100,000 or more has tripled in the past decade, making them the fastest-growing segment of wealthy individuals, according to the Employment Policy Foundation. Over the past 30 years, women's income has jumped more than 60 percent, while men's median income has stayed (more or less) the same (up just 6 percent). This phenomenon shows no sign of letting up. Women from the baby boom generation are at their earning peak. And as Americans live longer and healthier lives than their parents, many are planning to forego the retirement community in Florida in favor of working well into their so-called "golden years." By 2010 women are expected to control 60 percent of the country's wealth, which makes them a prime target for fundraising by non-profit organizations and political campaigns.

2. Women Care - and Give

But how much you make isn't necessarily a reflection of how much, or whether, you give to good causes.

For decades, the traditional face of philanthropy has been the Fords and Rockefellers of the world, titans of industry who established large foundations in their names to organize their giving. Bill Gates and Warren Buffet are modern-day exemplars of that model.

Yet by focusing our attention too narrowly on the giant checks, we risk losing sight of how philanthropy is changing, and how women are driving this change. Women make contributions to twice as many charitable organizations as men do, and they are more likely to take greater risks in organizations with a strong vision for change. There are also strong indications that women are closing the giving gap, driven in part by the earning trends alluded to earlier and the greater control they are exerting over their personal wealth.

Also, many women who have it, give it - and they give it big. A survey of nearly 400 prominent American businesswomen found that more

than half donate \$25,000 or more a year to charity; 19 percent give \$100,000 or more a year. Even more striking, high-net worth women business owners with assets of more than \$1 million are even more likely than their male counterparts to contribute at least \$10,000 a year to charity (50 percent for women compared to 40 percent for men).

On the political front, women are giving in unprecedented numbers to presidential candidates in the 2008 election. As we write this, women account for more than half the contributions to Hillary Clinton's and Barack Obama's campaigns. The boom in female political donors has been attributed to mounting frustration with the situation in Iraq, support for Hillary as the first female candidate with a real shot at the White House, and to a general push by women for a sea change in political leadership and the direction of the country.

While these trends are promising, they are just a hint of what's to come. It is a core contention of this book that women's financial might has yet to be tapped to its fullest potential, and a lot of that has to do with how good a job we're doing at marketing to them. If we were to apply marketing strategies that truly spoke to women's hearts as well as their bottom lines, they would respond in even greater numbers.

What motivates women to give is the subject of a later chapter, but it is worth noting up front that women's giving is not necessarily limited to issues traditionally associated with women and children, although education does tend to top the list of priorities. It's also important to know that, while men tend to donate out of organizational loyalty or to support the status quo (like their alma maters), women are more committed to giving money to organizations and causes they believe will bring about social change.

Women are putting their money where their mouths are in more ways than giving. Their commitment is also reflected in their numbers in traditionally caring professions, from nursing, teaching, and social work to the public sector, where women head more than half the foundations in the country and 70 percent of program officer positions.

3. Women Pay It Forward

Money, of course, is not the only important force for change. Many non-profits rely on a strong membership base to achieve their advocacy goals. This is one area where women can, and have been, phenomenally influential.

Lisa C.'s friend Kim recently bought a pair of Danskos when she saw a colleague at Smith College, where they both teach, wearing a pair. "Those are cute," she said. "Are they comfortable?" The friend enthusiastically sang her shoes' praises: "I wear them all the time!" On that strong endorsement, Kim bought a pair for herself, but experienced a fleeting pang of buyer's remorse when they hurt the first time she wore them. But within a few days, the clogs were comfortably broken in. When Kim's fiancée's sister saw her wearing her Danskos, she asked about them. Kim gave the clogs her own positive review, along with the tip that they take a few days to wear in. Now the sister owns a pair, too.

Kim did what many women do every day - pass good information forward. In other words, when you market well to women, you also benefit from the world's most powerful marketing tool: word of mouth. Word of mouth is more prevalent among women than men. Not only are women less shy about asking outright for tips on what to buy and how to save, but they're also more likely to volunteer such information. Clairol capitalized on this power to great effect in a memorable advertising campaign that showed a woman telling two friends about the remarkable shampoo, and her friends each telling two friends, "and so on, and so on."

For non-profits seeking to build their visibility or political candidates seeking to gain support, women who are true believers can help make believers of others by spreading the good word to friends and family or by simply giving their honest appraisal of why they're voting for a candidate or supporting an issue.

Women's word of mouth can be credited for wildly successful fundraising campaigns like "Race for a Cure," the Susan B. Komen Foundation's annual fundraising marathon for breast cancer. As well, non-profit groups like MoveOn.org are increasingly using social networking tactics such as word of mouth to build communities of activists - a topic we'll explore in greater depth later in this book.

4. Women Can Tip the Election

Maybe it's because we didn't get the right to vote until the passage of the 19th Amendment in 1920, but more women than men have voted in every election since Lyndon B. Johnson was in the White House.

In the 2006 midterm election that ushered in the first Democratic

Congress in 12 years, 51 percent of the electorate was women compared to 49 percent men. According to a nationwide survey by Ms. Magazine and the Women Donors Network, 55 percent of women voted for Democratic candidates compared to 50 percent of men. This five-point gender gap was enough to make the difference in a number of close races. The African American women's vote was credited for being the determining factor in Senator Jim Webb's victory in Virginia.

The gender gap was also alive and well in the 2004 presidential election, with women seven points less likely than men to vote for George W. Bush. Back in 2000, the split was even more pronounced, with women 10 percentage points less likely than men to vote for Bush. In both elections, the majority of women favored the Democratic candidate.

If the pollsters and pundits are to be believed, the outcome of the upcoming 2008 presidential election may well be determined by the single woman. Single women - a group 47 million strong that includes the Carrie Sex in the City Bradshaws of the world as well as widows, twenty-something college grads, and divorced single moms - has been something of a sleeping giant in politics, mostly because neither the Republican nor Democratic Parties have really invested the time to listen or speak to their concerns. The candidate who builds the bridge stands to reap enormous gains on election day.

5. Women Volunteer More of Their Time

About 65.4 million or 28.8 percent of American adults volunteered in 2004-2005, according to a recent study by the Bureau of Labor Statistics. This represented a 30-year high in volunteering. And women are leading the way. About 32.4 percent of women volunteer compared to 25 percent of men, and more women than men are volunteering across every state and across all age groups, education levels, and other demographic measures. When you average all the data, it's possible to paint a profile of the typical American volunteer: a female who gives 50 hours of her time per year.

What's more, women with children under the age of 18 and women who work have higher volunteer rates than other women. The fact that working mothers, the very individuals you'd think would have the least amount of "free" time, are holding up the high end of the service spectrum may strike some as counterintuitive. It's not. As we'll explore in later chapters, for many women, being a mom and being part of the workforce means deeper connections in the community, and a deeper commitment to making things better for the future as well as the here and now. Volunteering is one way to act on

those connections and commitments.

The fact that mothers volunteer in significant numbers has a ripple effect because young people from families where their parents and/or siblings volunteered are more likely to volunteer themselves. This is great news for the estimated three in four charities that use volunteers, the majority of which say volunteers are critical for the success of their overall operation.

After all, time is money, and the value of volunteer time adds up. Using Independent Sector's estimate of the dollar value of a volunteer's time (\$18.77 per hour), the value of the three billion hours of volunteer service in 2005-2006 add up to an estimated \$56.3 billion. Women can claim responsibility for providing the bulk of that pot.

6. When You "Sell" to Women, You Reach Men, Too

When Sheryl Hilliard Tucker, the executive editor of Time Inc., was an editor with Money magazine, Money conducted focus groups of men, who represented the majority of their readership, to get a better sense of what they wanted out of the magazine. Tucker and her colleagues discovered that they didn't necessarily just want to be smarter about the issues, but they want to know how to make smart choices. In other words, men said they wanted the same thing from their business magazine that has been a defining feature of women's magazines for decades: practical, real-life advice. Today, the banner headlines on men's and women's magazines are remarkably similar. Cosmopolitan promises to give you the low-down on how to get a flat stomach in 10 days, while Men's Health claims to have the secret to achieving killer abs in, yes, 10 days.

"Women like service, whether they feel confident or not confident. Men's Health has been successful by basing itself on a women's magazine formula, but for men's topics. Men don't like to admit they like service, but they do," according to Lynn Povich, co-chair of the International Women's Media Foundation and a former senior editor with Newsweek.

Women's hunger for, and openness to information is what makes them, in many ways, tougher customers than men. They demand more information before they make decisions, whether it's buying a stereo system or donating to a non-profit. For this reason, many corporations have figured out that when they meet women's higher expectations, they also increase customer satisfaction among men. In Marketing to Women, Marti Barletta describes how the Wyndham Hotel

chain took their female customers' suggestion to install magnifying mirrors in the bathroom so they wouldn't have to lean over the sink to apply their make-up. Turns out men use them, too - for shaving.

In the case of charitable contributions, more women than men tend to want to know how exactly their money will be spent. By being more transparent in connecting the dots between donations and the services your organization provides, you'd be providing value to men and women alike.

Will appealing to women ensure that you'll appeal to men, too? Not always. Men and women have their differences, as we'll explore in the next chapter. But the general principle still stands: when you appeal to the toughest customer, you'll have covered the bases on many of the factors that can turn a "maybe" into a "yes" - whether your target audience is a man or woman.

Women are on the forefront of all the primary drivers of change: money, volunteer service, and the power of the vote. This is why they are the primary target audience for non-profits and political campaigns. A closer examination of their standing in these arenas helps crack open some conventional, but misguided, wisdom chestnuts such as women's income (and giving potential) lags behind men's, and that by appealing to women, you'll drive men away. In fact, just the opposite is true.

So if women hold the keys to the king- or queen-dom, what does it take to unlock their potential? "Potential" is the operative word here because, while we've demonstrated why women matter, making them count is a whole other story. Because women have been perceived as a niche audience for so long from both the public and political sectors, we are light years behind where we should be in marketing to them to unleash their power as partners in social change.

Lisa Witter is Executive Vice President and Chief Operating Officer of Fenton Communications. She head the firm's practice in women's issues and global affairs. She is a political and social commentator and blogger.

Lisa Chen, Senior Vice President at Fenton Communications, is the firm's head editor and writer. Her writing has been published in The New York Times, USA Today, The Boston Globe, The San Francisco Chronicle, and other leading dailies.

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

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> --- In Ta_Seti@yahoogroups.com, keon garraway wrote:

> >

> > Peter we live in it everyday. As Tu Pac said, "Its a white man's world". aka WhitePatriarchalWorld.

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> I think it's more accurate to call it post-patriarchal.

>

> As Hillary stated during her campaign, there are still women around today who were alive when women could not vote.

>

> But things are changing fast. Ok so most big bankers are still

male,

> and maybe there is something to the skull and bones club (I doubt

it).

>

> Women are the big consumers in this country. They also vote more

than

> men. Thus, advertisers and candidates target women more than men.

>

> If you look at the number of women millionaires and billionaires who have sprung up in the last few decades, you can see that the growth rate is exceptional.

>

> Regards,

> Paul Kekai Manansala

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| 26143|2008-06-06 19:48:22|Djehuti Sundaka|Research Finds Wide Disparities in Health Care by Race and Region|

Research Finds Wide Disparities in Health Care by Race and Region

<http://www.truthout.org/article/research-finds-wide-disparities-health-care-race-and-region>

Thursday 05 June 2008

by: Kevin Sack, The New York Times



Race and place of residence can have a staggering impact on the course and quality of the medical treatment a patient receives, according to new research showing that women in Mississippi are far less likely to have mammograms than those in Maine.

(Photo: National Institute of Health)

Race and place of residence can have a staggering impact on the course and quality of the medical treatment a patient receives, according to new research showing that blacks with diabetes or vascular disease are nearly five times more likely than whites to have a leg amputated and that women in Mississippi are far less likely to have mammograms than those in Maine.

The study, by researchers at Dartmouth, examined Medicare claims for evidence of racial and geographic disparities and found that on a variety of quality indices, blacks typically were less likely to receive recommended care than whites within a given region. But the most striking disparities were found from place to place.

For instance, the widest racial gaps in mammogram rates within a state were in California and Illinois, with a difference of 12 percentage points between the white rate and the black rate. But the country's lowest rate for blacks - 48 percent in California - was 24 percentage points below the highest rate - 72 percent in Massachusetts. The statistics were for women ages 65 to 69 who received screening in 2004 or 2005.

In all but two states, black diabetics were less likely than whites to receive annual hemoglobin testing. But blacks in Colorado (66 percent) were far less likely to be screened than those in Massachusetts (88 percent).

The study was commissioned by the nation's largest health-related philanthropy, the Robert Wood Johnson Foundation, which on Thursday planned to announce a three-year, \$300 million initiative intended to narrow health care disparities across lines of race and geography. Officials said it would be the largest effort to improve health care quality ever undertaken by a charity in the United States.

The foundation hopes to better understand and confront the causes of those regional variations by focusing its spending on 14 regions, like the city of Memphis and the state of Wisconsin.

Dr. Bruce Siegel, the George Washington University professor who will direct the program, said one community might use its grant money to study how long it takes hospitals to move heart attack patients from emergency room to catheterization laboratory. Others might work to coordinate electronic record-keeping or to provide patients with better information about taking medications after discharge.

"In my book," Dr. Siegel said, "health care is local, just like politics, so you're going to see a lot of differences in what communities do."

That point is reinforced time and again in the new research conducted by the Dartmouth Atlas Project of the college's Institute for Health Policy and Clinical Practice, which has used Medicare data to document health care disparities over the last two decades. It found substantial variation in the proportion of Medicare beneficiaries who had been seen in a two-year period by a primary care physician, ranging from 86 percent in Nebraska and South Dakota to 65 percent in New Jersey. It found far higher rates of unnecessary hospitalizations in Hawaii, Utah and Washington than in Kentucky, Louisiana and West Virginia.

Disparities in the rate of leg amputations were particularly stark. The rate for blacks was about 6 per 1,000 in Louisiana, Mississippi and South Carolina, but less than 2 per 1,000 in Colorado and Nevada. The rates for whites in the three Southern states were much lower, about 1.3 per 1,000, but were still more than double the rates for whites in the two Western states.

Such variations may be partly explained by regional differences in education and poverty levels, but researchers increasingly believe that variations in medical practice and spending also are factors.

"In U.S. health care, it's not only who you are that matters; it's also where you live," wrote the study's authors, led by Dr. Elliott S. Fisher.

Dr. John R. Lumpkin, senior vice president of the foundation, said that more than a third of the \$300 million would be spent to hire national experts to help regional coalitions tailor their quality improvement plans. The remainder of the money will be devoted to research, evaluation and the promotion of quality standards.

"We want to build a template in each of these communities that will teach America how to improve health care quality in a dramatic way," Dr. Lumpkin said.

The areas selected for the grants are Cincinnati; Cleveland; Detroit; Humboldt County, Calif.; Kansas City, Mo.; Maine; Memphis; Minnesota; Seattle; south central Pennsylvania; western Michigan; western New York; Willamette Valley in Oregon; and Wisconsin.

The foundation's endowment, now about \$10 billion, was financed originally from the wealth of its namesake, who died in 1968 after building Johnson & Johnson into one of the world's largest sellers of health and medical products. The group has been a major force in curbing tobacco use, and has more recently turned its attention to obesity, announcing a five-year, \$500 million effort on that front last year.

Having a woman president and women millionaires prove nothing. Its the aggregate that proves. Israel had one, Pakistan had one etc. And these societies are very patriarchal. England has had a series of kings and queens in the past and has always been a patriarchal culture. Artemisia a woman lead a squadron of ships in Xerxes invasion of greece, Queen Boudiecia fought valiantly against the romans etc. In the grand scheme of things these women aren't the norms, they are exception to the norms.

Keon Garraway

--- On **Fri, 6/6/08**, **Paul Kekai Manansala** wrote:

From: Paul Kekai Manansala

Subject: [Ta_Seti] Re: BLACK WOMEN, WHO DO YOU THINK YOU ARE?

To: Ta_Seti@yahoogroups.com

Date: Friday, June 6, 2008, 4:18 PM

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Some of the wealthiest people in China are women.

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Maybe, patriarchy is too strong a word if you're simply referring to strengthening the family.

Regards,
Paul Kekai Manansala

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| 26145|2008-06-07 08:02:47|Paul Kekai Manansala|Re: BLACK WOMEN, WHO DO YOU
THINK YOU ARE?|

--- In Ta_Seti@yahoogroups.com, keon garraway wrote:

>

> Having a woman president and women millionaires prove nothing.

Its the aggregate that proves.

>

What's the aggregate?

I'm not doubting that males dominate in most of these societies but
that's a remnant of patriarchy in most of them.

I live in America and do not view it as patriarchal, according to most
classic definitions of that word.

Saudi Arabia is a classic patriarchal society.

Without legal institutions for patriarchy, and men in the West having

to hide in "secret" societies to protect their privileged positions,
it's become a process of time overturning the old order.

If you're defining patriarchy simply as men acting as strong fathers,
then I would agree that this offers great advantage over families run
by single parents.

Regards,

Paul Kekai Manansala

| 26146|2008-06-07 08:03:37|pkmanansala|Re: Overseas, Excitement Over Obama|

OTOH:

Arabs shocked by Obama speech

[Global Research](#), June 6, 2008

Al Jazeera

Barack Obama said he spoke as a "true friend" of Israel [EPA]

Arab leaders have reacted with anger and disbelief to an intensely pro-Israeli speech delivered by Barack Obama, the US Democratic presumptive presidential nominee.

Obama told the influential annual policy conference of the American Israel Public Affairs Council (Aipac): "Jerusalem will remain the capital of Israel and it must remain undivided."

His comments appalled Palestinians who see occupied East Jerusalem as part of a future Palestinian state.

Saeb Erekat, the chief Palestinian negotiator, told Al Jazeera on Thursday: "This is the worst thing to happen to us since 1967 ... he has given ammunition to extremists across the region".

"What really disappoints me is that someone like Barack Obama, who runs a campaign on the theme of change - when it comes to Aipac and what's needed to be said differently about the Palestinian state, he fails."

"I say to Obama ... please stop being more Israeli than the Israelis themselves, leave the Israelis and Palestinians alone to make decisions required for peace."

Mahmoud Abbas, the Palestinian president, rejected the statement, saying: "We will not accept an independent Palestinian state without having Jerusalem as the capital."

"I believe that case is clear."

He said: "Jerusalem is part of the six points that are subjects on the negotiations' agenda.

"And the whole world knows that East Jerusalem, Arab Jerusalem and Holy Jerusalem were occupied in 1967."

'Hope slashed'

Sami Abu Zuhri, a spokesman for Hamas, the largest Palestinian resistance group, also condemned the speech, saying on Thursday: "These statements slash any hope of any change in the American foreign policy.

"[They] assure that there is a total agreement between the two parties, the Democratic and the Republican, on support for the Israeli occupation at the expense of the rights of Arabs and Palestinian interests."

He also said any deal between Israelis and Palestinians should preserve Israel's identity as a Jewish state and that Hamas should be isolated and pledged to approve \$30bn in aid to Israel over the next 10 years.

'Impressive speech'

Ehud Olmert, Israel's prime minister, called the Illinois senator's speech "very impressive". "His words on Jerusalem were very moving," Olmert told reporters after meeting George Bush, the US president, at the White House.

The Illinois senator's comments come a day after US media projected that Obama had enough delegates to win the Democratic nomination and face John McCain, the presumptive Republican candidate, in the November election.

Iranian 'threat'

Obama also had harsh words for Iran, vowing to work to "eliminate" the threat it posed to security in the Middle East and around the globe.

Obama said an "undivided Jerusalem should remain the capital of Israel" [AFP] "There's no greater threat to Israel or to the peace and stability of the region than Iran," he told the Aipac assembly.

Calling for "aggressive, principled diplomacy" with Tehran, he also warned he would never take the military option off the table in guaranteeing US and Israeli security.

Iranians responded cautiously, but optimistically, with officials expressing hope he can bring about change in Iran-US relations.

Hamidreza Hajibabae, member of Iranian parliament, said: "We hope that Obama turns his words into actions, helps the Islamic Republic of Iran believe that the US has given up enmity and paves the way for fair negotiations."

| 26147|2008-06-07 08:03:45|pkmanansala|New Treasures Found in Egypt|

One for the road

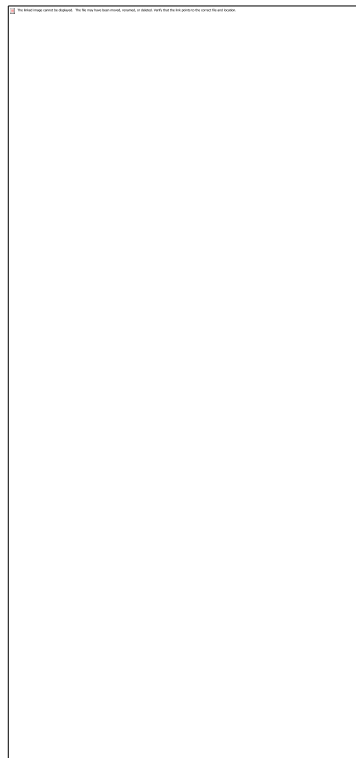
Ptolemaic artefacts from the north coast near Alexandria, traces of a New Kingdom fortified city in North Sinai and a Byzantine wine factory in South Sinai are the most recent treasures found in Egypt, **Nevine El-Aref** reports

An Egyptian-Dominican Republic archaeological team working at Taposiris Magna, an area of archaeological importance west of Alexandria and site of a temple dedicated to the prosperity god Osiris, as well as a number of Graeco-Roman catacombs, have stumbled upon several Ptolemaic objects that date back to the reign of the famous Queen Cleopatra.

The team was searching the site in the hope of locating the tomb of Cleopatra VII and her lover Mark Anthony. Excavation work started early last year in the area, as it was believed that the tragic couple had dug their tomb in an area some distance from Alexandria in order to be out of reach of their enemies.

Zahi Hawass, secretary-general of the Supreme Council of Antiquities (SCA) and the head of the archeological mission, said that what fuelled the belief was that early historians were able to describe the tomb of Alexander the Great (ruled Egypt 332-323 BC) but made no mention of a name or a description of a tomb either for Cleopatra or Mark Anthony.

The team unearthed an alabaster head of Cleopatra and a mask thought to be of Mark Anthony, as well as an alabaster statue of the goddess Aphrodite and a headless basalt statue of a royal Ptolemaic figure. Inside the



[Click to view caption](#)

Clockwise from top left: Ramses II's relief; bronze statue of Aphrodite; the wine basins; coins; Cleopatra's head; wine factory; Seti I's relief

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temple a number of 50-metre deep tunnels and corridors have been found leading to the temple's foundation stones, revealing that it was built during the reign of Ptolemy II (281-246 BC). With them were found 20 bronze coins dating from the reign of Cleopatra.

But if the team members had set their hearts on making that special discovery, they were disappointed. "We have found nothing that indicates the presence of Cleopatra's or Anthony's tomb," Hawass said.

The classical Taposiris Magna, now called Abu Sir, was known in the Pharaonic era as Po-Osiris, which means the place of the god Osiris. Under the Graeco- Romans this was shortened to Posiris. It was believed to be where Isis buried the 14th part of Osiris's corpse after he had been killed and his body scattered by his evil brother Set. Further excavation is now on hold until November.

In North Sinai, meanwhile, another Egyptian team led by Mohamed Abdel-Maqsoud, head of the Lower Egypt Antiquities Department, found the remains of the largest fortified city of the New Kingdom so far discovered on Horus military road in Qantara East in north Sinai . The excavation leading to the discovery came within the framework of an archaeological project led by the SCA since 1986 to excavate the Horus military road that once connected Egypt to Palestine. Inside the city, remains have been found of a mud- brick fort dating back to the reign of Ramses II. The fort measures 500 by 250 metres and has military towers four metres tall and 20 metres thick. Abdel-Maqsoud said that early studies carried out revealed that the fort was the centre of military control from the New Kingdom to Ptolemaic times.

A relief of Tuthmosis II has been also unearthed, implying that this Pharaoh also built a military edifice on the Horus road which has not yet been found.

Also on the Horus road, a New Kingdom temple has been found built on the ruins of an 18th-Dynasty fort. Among the remains was a number of reliefs of Ramses II and Seti I, a stela bearing the names of several deities, and a number of storehouses.

Abdel-Maqsoud said the new discovery affirmed what was

engraved on the walls of Karnak Temple in Luxor, especially in the well-known relief of Seti I which describes the section of the ancient Horus military road that linked Qantara East to what is now Rafah.

The third discovery was made during routine excavation in the area of Sayl Al-Tuhfah, west of Saint Catherine's Monastery in South Sinai, where an SCA team discovered the well-preserved remains of a limestone wine factory dating to the Byzantine era (sixth century AD).

Farag Fada, head of the SCA's Islamic and Coptic Department, says the factory consists of two parts. The first is a square basin with a pump at one end; the bottom of the basin is covered with plaster, and some sections still bear traces of red colour. The northern wall of this basin is decorated with a cross-shaped pattern inside a circle, under which is a clay pump. "This type of pump was used to make the wine flow after treading the raisins and dates," Hawass said.

Fada says the second part of the factory is a circle-shaped basin that looks like a well with a hole. On two sides were limestone slabs which may have been used by the factory workers to stand on.

Tarek El-Naggar, head of South Sinai Antiquities, said the area connecting the clay pump to the second basin had a hole in order to place the jars used to hold the wine. Early studies have shown that the area of Sayl Al-Tuhfah was an industrial region for the production of wine, as there were many vines and date palms.

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| 26148|2008-06-07 08:03:51|Tafari khumbaka|school|
<http://www.hastingsobserver.co.uk/newshastings/Brede-woman-makes-dream-of.4146459.jp>



Tafari-sudra,Khumbaka

| 26149|2008-06-07 08:04:18|Tafari khumbaka|Re: Overseas, Excitement Over Obama|
u obviously have not studied the ancient khamau phenotype, the mulatto type is the norm for late royals and too a high degree temple pundits, but the average person of the city and farm could be any dogon or zulu or shona, samoli etc.....

miscegenation among royals and in the temple's was what might be construed as fashionable, the kings(gov, mayors,vizers, highpriest) and chiefs were given the finest of the woman of the europeans and libyans and people's of the levant

www.manuapim.com

<http://www.geocities.com/collegePark/classroom/9912/egyptians.html>

http://www.beforebc.de/all_africa/200_egypt/02-16-200-00-01.html

http://geocities.com/wally_mo/

tafari 🐘

bamaguze wrote:

Not all African-Americans would "...fit quite well..." or be considered as "...looks like egyptians...".

Neither Fannie Lou Hamner, Harriet Tubman, Harold Washington, Marion Barry, Mary M. Bethune, Phillis Wheatley, or my Grand-Mother, for example would satisfy the standard.

On the other hand, Lena Horne, Adam C. Powell, Cab Calloway, Duke Ellington, Cornell West, Walter White and my Mother would.

The primary distinction is color and to a lesser extent facial and other physical features. That's the way it is my Brother. Peace.

In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

>

> from this statement i guess african-americans would fit quite nicely in the genral population of modern egypt. but just how will those who "looks like egyptians" be treated socially?

>

> --- On Thu, 6/5/08, Mahari Mengistu mahari@... wrote:

> From: Mahari Mengistu mahari@...

> Subject: [Ta_Seti] Overseas, Excitement Over Obama

> To: Ta_Seti@yahoogroups.com

> Date: Thursday, June 5, 2008, 12:15 AM

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> LONDON, June 4 -- For much of the world, Sen. Barack Obama's victory in the Democratic primaries was a moment to admire the United States at a time when the nation's image abroad has been seriously damaged.

>

> From hundreds of supporters crowded around televisions in rural Kenya, Obama's ancestral homeland, to jubilant Britons writing "WE DID IT!" on the Brits for Barack discussion board on Facebook, people celebrated what they called an important racial and generational milestone for the United States.

> "This is close to a miracle. I was certain that some things will not happen in my lifetime," said Sunila Patel, 62, a widow encountered on the streets of New Delhi. "A black president of the U.S. will mean that there will be more American tolerance for people around the world who are different."

> The primary race generated unprecedented interest outside the United States, much of it a reflection of a desire for change from the policies of President Bush, who surveys show is deeply unpopular around the globe. At the same time, many people abroad seemed impressed -- sometimes even shocked -- by the wide-open nature of U.S. democracy, and the history-making race between a woman and a black man.

> "The primaries showed that the U.S. is actually the nation we had believed it to be, a place that is open-minded enough to have a woman or an African American as its president," said Minoru Morita, a Tokyo political analyst.

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> While Sen. Hillary Rodham Clinton has admirers, especially from her days as first lady, interviews on four continents suggested that Obama is the candidate who has most captured the world's imagination.

> "Obama is the exciting image of what we always hoped America was," said Robin Niblett, director of Chatham House, a British foreign policy institute. "We have immensely enjoyed the ride and can't wait for the next phase."

> The presumptive Republican nominee, Sen. John McCain, who has extensive overseas experience, is known and respected in much of the world. Interviews suggested that McCain is more popular than Obama in countries such as Israel, where McCain is particularly admired for his hard line against Iran.

> "Although no one will admit it, Israeli leaders are worried about Obama," said Eytan Gilboa, a political scientist at Bar-Ilan

University in Israel. "The feeling is that this is the time to be tough in foreign policy toward the Middle East, and he's going to be soft."

> In China, leaders are widely believed to be wary that a Democratic administration might put up barriers to Chinese exports to the United States.

> But elsewhere, people were praising Obama, 46, whose emphasis on using the Internet helped make him better known in more nations than perhaps any U.S. primary candidate in history.

> In Kenya, Obama's victory was greeted with unvarnished glee. In Kisumu, close to the home of Obama's late father, hundreds crowded around televisions Wednesday morning to watch Obama's victory speech, chanting "Obama tosha!" -- "Obama is enough!"

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> Next >

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> ===

> HTP,

> Mahari

>



Tafari-sudra,Khumbaka

| 26150|2008-06-07 08:06:50|Paul Kekai Manansala|Re: Overseas, Excitement Over Obama|
 --- In Ta_Seti@yahoogroups.com, Tafari khumbaka wrote:

>

> u obviously have not studied the ancient khamau phenotype, the mulatto type is the norm for late royals and too a high degree temple pundits, but the average person of the city and farm could be any dogon or zulu or shona, samoli etc.....

> miscegenation among royals and in the temple's was what might be

construed as fashionable, the kings(gov, mayors,vizers, highpriest)
and chiefs were given the finest of the woman of the europeans and
libyans and people's of the levant

>

I've seen non-Nubian Egyptians even today that were darker than Harold
Washington or Marion Berry, although admittedly in Lower Egypt anyway
the "mulatto" type predominates. In Cairo, the black element is very
much in the range of Barack Obama.

Regards,

Paul Kekai Manansala

| 26151|2008-06-07 15:01:54|Asar Imhotep|THE LAND OF THE GODS - A brief study of
Somali Etymology....|

Mbote Phamily

I wanted to present an article that I think, at a certain junction within the article, further supports
my observation that in many parts of the ancient African world, the names of the people and
even the political names of their towns and countries, were associated with their occupations.
I've commented before that Km.t (KaaUma.ti as espoused by Ferg Somo) could possibly be
related to the occupation of Black Smithing. I came to this conclusion after reading Dr. Charles
Finch's The Star of Deep Beginnings where he talks about the first Egyptian Horus kings being
blacksmiths from the south. What I have noticed is that villages or common wealths were broken
down into divisions of labor with the two primary categories being pastoralists and smithers.
This is the division of the "Upper and Lower" Km.t as we see in the ancient text and can also be
seen among the Dogon of Mali with the same colors respectively (White and Red) which
represent those divisions of labor. So I present this article so we may discuss this, and the many
other useful things in which the author presents.

Asar Imhotep

<http://www.asarimhotep.com>

<http://sayidka.blogspot.com/>

THE LAND OF THE GODS - A brief study of Somali Etymology and its historio-linguistic potential

Abukar Ali

I. INTRODUCTION

When the author first began the present study of Somali etymology way back in 1982, it was
more in the form of a hobby than anything serious. As a matter of fact, the author had neither the

academic training nor the resources to embark on the study of a subject as complex as Somali etymology without even the benefit of a precedent. However, his success with the first set of words was an inspiration and convinced him that Somali was an indeed antiquated medium with a rich potential for historio-linguistic study.

In the course of the present limited study, the author not only had to enrich his somewhat rudimentary knowledge of Arabic and Oromo but also found it prudent to study Egyptology, Islam and Christianity ? subjects he thought of potential value to the study.

For the purpose of the present study, the author carefully selected scores of important cultural words to work on. Occasionally, he had to ponder and sit on a single word for days, weeks or even months before he could split a word and understand its components. Naturally, the first word that topped the list was intriguing and often misinterpreted name of both the language and its speakers ? Somali.

The present study is by no means conclusive. A lot more needs to be done to realize the full historio-linguistic potential of Somali. As an amateur linguist, the author hopes to stimulate interest among linguists, historians and archeologists and provide them with a fresh perspective of the country known as **?The land of gods?**. Its people and their language. If it succeeds in this endeavor, then it would have served its purpose.

II. THE HISTORICAL PERSPECTIVE

Somalis are a homogenous race of mainly nomads and occupy a vast but sparsely populated territory between Djibouti on the red Sea and Tana River in the north-eastern Kenya. Believed a member of the Eastern Cushitic group, which also includes the Afar, Oromo, Rendille and others, Somali are Sunni Muslims of the Shafi sect. Though generally fanatic in defence of Islam, Somalis tend to be rather liberal in practice. Companions of the Prophet Muhammad reportedly migrated to the Horn of Africa only a few years after Islam?s appearance in its birth-place of Mecca. To this day, however, the faith is yet to make a significant impact on the lives of these hardy nomads and appears to blend well with some age-old pagan traditions.

Historically, very little was known about the Somali people?s pre-Islamic past. Despite recent fossil and genetic evidence which strongly advocate the theory that mankind originated in Africa, and East Africa in particular, there was relatively little archeological study of the Somali peninsula. Most archeologists and paleontologists tended to concentrate their search on the more hospitable and tourist-friendly countries of Tanzania, Kenya and Ethiopia. The logically more potential and geologically older terrain of Somalia was somehow ignored. The inhabitants of the Somali coasts were known to have contact and trade relations with the two known oldest civilizations of the world, namely ancient Egypt and Sumaria. Unlike ancient Egypt where scholars were able to uncover and translate numerous writings and records, our knowledge of Sumaria remained relatively scant and inadequate. The author, however, thought it of interest that Sumarian huts which were made of woven reed were an exact replica of a Somali nomad?s collapsible hut. Also strangely enough, the most important Sumarian deity, **MARDUK**, literally meant in Somali *?The one who was once buried?*.

Perhaps the earliest and most detailed historical record of Somalia was that of the famous Egyptian Queen Hatshepsut's voyage to the Land of Punt in 1500 BC. On arrival there, however, the king and queen of Punt enquired of her why she came after her ancestors forsook them for a long time. Apparently, contact between the two countries did not begin with the queen's visit but existed much earlier.

HATSHEPSUT'S TEMPLE, LUXOR



Ancient Egyptian records narrate how would-be Pharaohs were ritually required to go on a pilgrimage to 'The Land of the Gods' prior to their ascent to the throne. The name 'The Land of the Gods' and this ritual were apparently lost to historians who failed to appreciate the fact that the country was an important centre of religion and the cradle of idol worship.

DEPICTED ON THE WALLS OF HATSHEPSUT'S TEMPLE

- RELIEFS OF THE EXPEDITION TO THE LAND OF PUNT



- THE CHIEF OF PUNT AND HIS WIFE



- GOLD COLLECTED FROM LAND OF PUNT



Sadly, Egyptologists often worked on the premise that the ancient Egyptian civilization began along the fertile Nile Valley where farming and other so-called pre-requisites for civilizations were possible. Without disputing the fact that this civilization made tremendous development and reached its zenith along the Nile Valley, its humble beginnings could have originated elsewhere where time and conditions obliterated any visible signs of its existence. With its huge obelisks, gigantic pyramids, ruined cities and other priceless archaeological treasures, Egypt no doubt provided everything scholars ever dreamed of and much more ? and they never looked beyond since.

While the mysterious ?Punt? was probably the ancestor of the Somali speaking people (? The Biblical Phut in Genesis), it was mainly **?The Land of the Gods?** which captured the imagination of the author. It was an indisputable fact that, in ancient civilizations, religion dominated the lives of people and formed the pillars of their culture. Little wonder that most of ancient Egypt?s gods as well as the most important components of their culture came from the country they knew as ?The Land of the Gods?.

Paintings of their gods show at least six held the common Somali nomad?s **HANGOOL** ? a handy stuff hook-shaped at one end and a **V**-shaped at the other traditionally used for handling thorn bushes. Another three gods held the slender Somali spear. Ancient Egyptian traditional dresses, the Royal scarf worn around the waist as well as the (Ivory) headrest all reminds one of the present day Somalia. Curiously enough, the beautifully decorated scarf to this day remained part of a Somali nomad girl?s ceremonial attire and was called **BOQOR**. The word **BOQOR** was also the only Somali word for king. While the method of burying the dead with their belongings was also a pre-Islamic Somali tradition, there were the persistent reports of the existence of man-made hills in north-east Somalia- a probable predecessor to ancient Egypt?s geometrical pyramids.

Apart from the ancient Egyptian records, the only detailed mention of pre-Islamic Somalia was that by the Greek geographers and travelers Herodotus, Strabo, Pliny, Ptolemy and cosmos Indicopleustas who visited the Red Sea coast between the first and fifth century A.D. According to their records, Somalia was then called Barbaria and its people were Barbarians. The name Berber was apparently a corruption of Barbar and, therefore, Barbaria must have been the original

homeland of the North African Berbers.

In all probability, the Red Sea Port city of Berbera was Barbara, the most important town in Barbaria. Perhaps it would be of interest to note here that the ancient Egyptian Hieroglyph was also called **BARBA**. Incidentally, **BARBA** in Somali meant 'teach to write' and was still in use in the old quarter of Mogadishu. **BAR** in Somali means 'teach' and **BA** was the first letter of the Hieroglyph as well as the Somali orthography. While the word Barbarism and Barbaric found its way into some European dictionaries in their correct spelling, they obviously referred to the hostile and 'savage' conduct of the North Africans who then were the only Barbarians in contact with Europe.

Another unexpected source which the author found valuable was the two Holy Books of the two main monotheistic religions, namely the Bible and Qur'an. In the opinion of the author, the age of the two books and their reference to historical events renders them a valuable source which could not simply be ignored or dismissed. As a matter of fact, the two books provided some useful hints which added to the mounting etymological evidence at hand. For instance, the Biblical **YAHWE** (later turned Yehova and Jehova) was evidently the same as the Somali **YAHU** 'traditionally invoked to ward off evil or danger. While the Cananite god 'Pal' was still present in Somalia in the same sense in one or two words, the ancient Aramaic name for the almighty, **EBBE**, was to this day the most commonly used names for God besides the Islamic 'Allah'. The Biblical **TUBAN-CAIN**, whose profession was to make instruments (Genesis 4:22) was obviously a Greek mispronunciation of **TUMAL**, the Somali iron-monger.

According to the earliest interpretations of the Quran, the place where Cain slew his brother, Abel, was **'GERIYAT'** which reportedly meant *'The place of Death'*. Incidentally, the hottest most desolate piece of desert in North-Western Somalia was called and thus also meant in Somali. **GERIYAT** (**GEERIYAAD**) lies about 25km south of the historical Red Sea Port of Zeila (probably the Biblical Zillah, the mother of **TUBAL-CAIN**). Also according to the Holy Quran, **WAD** (the ancient Hamite god) was one of the five idol-gods worshipped during the time of Prophet Noah. There was now etymological evidence that **WAD** was a Somali deity as also was **HOBAL** and several of ancient Egypt's gods.

III. THE LAND OF THE GODS

Linguistically, Somali was classified as a member of the Eastern Cushitic sub-group of the Cushitic branch of the Hamito-Semitic family. Languages that belong to the Hamito-Semitic family were usually sub-divided into branches that represented dialects of the original parent language. These were Semitic, Egyptian, Berber, Cushitic and Chadic.

While some linguists rejected the existence of a genetic affinity between the Chadic and other branches of the Hamito-Semitic, others accepted it. Similarly, on the basis of the low percentage of vocabulary items shared between the West Cushitic languages and other members of the Cushitic branch, some scholars classified West Cushitic as a separate branch of the Hamito-Semitic known as Omotic. Still others connect Omotic with the Chadic group.

In view of such considerable differences of opinion among linguists as to which language

belonged to which group and the criteria to be applied in identifying a language, it would in the view of the author, be wise to expand the scope of the criteria to be applied. Just as new genetic evidence points to the fact that all human beings came from the same family of man and woman, available linguistic evidence also points to the same genetic origin of all languages. Obviously, the present criterion for classifying languages on the basis of the common origin of the most ancient vocabulary and word elements used to express grammatical relations were clearly inadequate and the cause of such difference of opinion. Consequently, a study of a language's etymology would not only add to our knowledge of a people's ancient history and culture but could also help in determining the age of a language as well as its relationship with other languages. However, the study of the word formation of a language was a rather complex subject and could only be attempted by a native with a fairly large reservoir of vocabulary, an inner feeling for the cultural circumstances in which a word formed as well as a working knowledge of other sister languages. Studying a language as a foreign medium was, in the opinion of the author, hardly enough to comprehend variations of the words of an ancient yet living language such as Somali.

Unfortunately, the present study raises more questions than it provides answers in a discipline already beset with conflicting theories and arguments. However, whatever linguistic characteristics Somali seems to share with other languages of the Cushitic group, the presence of a fairly large number of ancient objects of worship as well as names of God clearly separates it from the group and calls for a more comprehensive study of the language.

(P.S. For the purpose of clarity, gods of Somali origin identified in the study as well as Somali words used are rendered in the new Somali orthography.)

Contrary to the accepted traditional classification and the recent claim by Prof. M. Nuh (PhD UCLA 1981) that Somali separated from parent Cushitic some 3000 to 3500 years ago, it was evident from the study the language could well belong to the ancient stage of the Hamito-Semitic if not earlier. The fact that it survived almost intact over several millennia could probably be due to its speakers' unchanged pastoralist way of life and their almost geographical isolation in the North-Eastern corner of the Horn of Africa.

Probably the most important word in the Somali language is its name, i.e. **SOMALI**. Often misunderstood and occasionally misinterpreted by Somali and foreign scholars alike, the author thought it befitting that the study should begin with it. Contrary to all erroneous theories advanced and meanings attributed to it, the name was a simple Somali noun describing the profession of its speakers, namely **SOMAAL**. In old Somali, **so?** meant meat ? now replaced by the modern word **HILIB**. Among speakers of **MAI** dialect, however, **SO?** was still very much in use and was the only word for meat. The suffix **MAAL** means to live on or to make gain from. Hence **SO?MAAL** literally means ?one who lives on meat? ? in other words a pastoralist.

Apparently, in ancient times, Somalis were more efficiently divided along professional lines as opposed to the present cumbersome system of lineage. The **TUMAAL** was the iron-monger, **BAAJIMAAL** was the potter and **BIYOMAAL** (literally the one who lives on or makes gain from water) was either a cultivator or a fisher. Presently, a sub-clan of the main Dir clan-family is called **BIYOMAAL** and live along the lower parts of the Shabelle river ? though they practice

both farming and pastoralism. To this day, however, the **SO?MAAL**, **TUMAAL** and **BAAJIMAAL** live true to their old professions. In line with similar words in the language, the difficult-to-pronounce Hamzah (?) in **SO?MAAL** was later dropped and replaced by the long vowel **SOOMAAL**.

The only other Somali word with the suffix **MAAL** was **DUMAAL** which meant 'one who gained from death'. **DUMAAL** was the word commonly used for wife-inheritance. In Somali tradition, a man is expected to inherit the wife of his deceased brother. Similarly, in the event of death of one's wife, her younger sister is usually given to him in marriage to take the place of her deceased elder sister. Therefore, in Somali, a sister-in-law was a **DUMAASHI** (which should have basically been **DUMAAL-SHI**).

WAD?AAD (now **WADAAD**), evidently the pre-Islamic word for priest (man of religion) was still commonly used and contained the ancient 'Hamitic' god **WAD**. Hence **WAD?AAD**, or more recently **WADAAD**, meant the attendant of **WAD**. In modern Somali, **WAD** meant 'death'. Similarly, **DAR?AAD** (currently **GARAAD**) meant 'an expert in law' ? probably the clan advocate. In modern Somali, however, **GARAAD** today means prince or Sultan of a clan.

Another supposedly 'ancient Hamitic god', **HOBAL**, also was evidently of Somali origin. **HOOBAL** ? alternatively **HOOPYAL** ? was probably the best known of all Somali gods and continues to dominate Somali poetry and traditional folklore songs. Pagan Arabia's most important god, **HUBAL**, was none other than the Somali **HUBAL**, co-opted and given an Arabised sound. In modern Somali today, **HOBAL**, was understood to mean 'Artiste'. The ancient god was probably the patron-god of Somali literature.

Undoubtedly the most important aspect of the present study was the Somali-Egyptian relationship. Present linguistic evidence showed at least five of ancient Egypt's gods came from or had obvious links with the country they at times called 'The Land of the Gods'. For instance, the supreme sun god, **RA?** (also alternatively called **RA** and **RE**) occurs as a component of a number of culturally-important Somali words. The all-important ritual word for slaughter, **GOWRAC**, clearly indicates the sun god was as old as the language itself. **GOWRAC** literally meant 'cut for **RAC?**'. The Oromo word for the same ritual was **GORA?** with a Hamzah substituted for the more difficult to pronounce **C** (?). **RA** was the only god Somali shared with other Eastern Cushitic branch with the exception of **Waq** which it also shares with the Oromo. Other Somali words which also contained the supreme sun god **GARAC** (an illegitimate child), **ARRAWEELO** (**AR-RA-WEELO**), the legendary pagan queen who castrated a whole generation of the Somali menfolk. **ARRAWEELO** literally meant 'The one who obeyed **RA?**'. The Somali word for 'wrong' was **GURRAC** (**GUR-RAC**). **GUR** meant 'the left hand?', which in most languages stood for 'wrong?'.

The two words **GARRE** (**GAR-RE**) and **BARRE** (**BAR-RE**) incorporated the third alias of the sun god, **RE**. Consequently, **GARRE** meant the same as **GARAC** ? both meaning an illegitimate child. Hence the saying 'GARRE GARAC MALE?' ? meaning the **GARRE** (a clan in the south) have no illegitimate child. It was an accepted tradition to this day among the clan that a newly-wed bride was immediately taken away by young herdsmen and could not be returned to her husband until she was pregnant. **BARRE** (**BAR-RE**) meant god's rain. **BAR** means rain drops as

in **BARWAAQO** (BAR-WAQ).

HOROUS, the second most important of ancient Egypt's gods, also appears to have originated in the 'Land of the gods'. The dark falcon deity (Somali **ABOODI**) still remains a much feared bird. It was believed to be particularly dangerous to newly-born babies and nursing mothers. A piece of the bird's bones or its claw was traditionally tied around the infant as a protection against its harmful spells. In North-Eastern Somalia in particular, the male name **HORUSE** was given to a child of dark complexion. To protect themselves against the falcon's evil eye, nursing mothers often carry a knife or a short stick of the **WAGAR** tree. Incidentally, the Egyptian pharaohs reportedly carried the same **WAGAR** stuff to the battlefield to ensure victory against the enemy.

OSIRIS, another of ancient Egypt's gods who reportedly ruled the underworld after being killed by **SET** (Ed. Somali **SED**), was evidently a Greek distortion of **ISIR** and **WASIIR** in Somali. Today, Somalis sometimes refer to **AB** and **ISIR** in their denial of an accusation that was culturally horrendous. One usually says *"I have neither AB nor ISIR for such an act"* meaning I have neither the genetic probability nor the cultural or religious orientation to commit such a horrendous act.

The pair **WALCAN** and **WASIIR**, now on their way to oblivion, were also used in a similar but slightly varying context. In modern Somali, however, **ISIR** was commonly used as a female name.

NEPHDEYS and **BES**, two less prominent ancient Egyptian gods, also appear to have some affinity with the Somali language. While **NAF** in Somali meant 'soul', **NEF** meant 'breath'. Hence **NEPHDEYS** literally would mean 'The one who releases breath' a function more or less attributed to the ancient god. **BES** in Somali meant 'One who was in his or her deathbed' also a function the latter god was associated with.

The ancient Cananite god, **PAL**, was still alive in Somali in the same sense but probably in only two words ' **UUR-KU-BAALE-LE** and **YABAAL**. The rarely used **UUR-KU-BAAL-LE** meant 'One who has **BAL** in him'. One would usually ask: *'How do you expect me to know your intentions? Do you think I have BAAL in me?'* In essence, this meant only one who had **BAAL** in him could foretell the hidden or the unknown. **YABAAL**, possibly an alternative name for **BAAL**, was usually associated with the voice, of an invisible being that told one what to do or not to do in time of crisis in the wilderness.

Finally, the ancient Mayan Sea god, **MANYA**, simply meant sea in the Somali dialect spoken in the old quarters of Mogadishu.

IV. CONCLUSION

The above brief study of Somali etymology does not attempt to re-classify the language nor does it set its probable age. But the evident fact that Somali contains the two most ancient 'Hamitic' gods, **WAD** and **HOBAL**, at least five of ancient Egypt's most prominent deities as well as two Semitic and one Cananite ancient names of god clearly calls for a thorough review of this

medium hitherto classified as Eastern Cushitic.

True to its old name **?The Land of the gods?**, Somalia was probably a very important center of religion in ancient times and the probable cradle of idol-worship for both sides of the Red Sea and farther afield. The fact that the Horn of Africa was the oldest settlement that combined both Hamites and Semites also lends more credibility to the current popular theory that human species originated in the East African region.

Without any attempt to draw any conclusions, the present brief study merely seeks to shed some light on our knowledge of the Somali language and its mainly pastoralist speakers who until now attracted comparatively little attention from scholars. It was evident further study was needed not only to re-classify the language and assess its probable age but also to realize its full historio-linguistic potential.

Asar Imhotep

<http://www.asarimhotep.com>



| 26152|2008-06-08 09:53:21|bamaguze|Re: Overseas, Excitement Over Obama|
Tafari,

Maybe I was not clear in my observation. I am aware of the Kemetian or Ancient Egyptian People. And if my understanding is correct, the people who created Kemetic civilization were African, Indidgenous people whose origin is from the South, South-East/West of the Continent.

What I was speaking to is "contemporary" egyptian norms and attitudes in respect to an earlier post which suggested African-Americans would "fit quite well" and "looks like egyptians", referring to Obama.

I noted that we would not all fit today's Egyptians standards as to who would "fit quite well" and be accepted as "looks like egyptians".

Peace.

-- In Ta_Seti@yahoogroups.com, Tafari khumbaka wrote:

>

> u obviously have not studied the ancient khamau phenotype, the

mulatto type is the norm for late royals and too a high degree temple
pundits, but the average person of the city and farm could be any
dogon or zulu or shona, samoli etc.....

> miscegenation among royals and in the temple's was what might be

construed as fashionable, the kings(gov, mayors,vizers, highpriest)
and chiefs were given the finest of the woman of the europeans and
libyans and people's of the levant

> www.manuapim.com

>

> <http://www.geocities.com/collegePark/classroom/9912/egyptians.html>

>

>

> http://www.beforebc.de/all_africa/200_egypt/02-16-200-00-01.html

>

> http://geocities.com/wally_mo/

>

> tafari

>

> bamaguze wrote:

> Not all African-Americans would "...fit quite well..." or

be

> considered as "...looks like egyptians...".

>

> Neither Fannie Lou Hamner, Harriet Tubman, Harold Washington,

Marion

> Barry, Mary M. Bethune, Phillis Wheatley, or my Grand-Mother, for

> example would satisfy the standard.

>

> On the other hand, Lena Horne, Adam C. Powell, Cab Calloway, Duke
> Ellington, Cornell West, Walter White and my Mother would.
>
> The primary distinction is color and to a lesser extent facial and
> other physical features. That's the way it is my Brother. Peace.
>
> In Ta_Seti@yahoogroups.com, cristofori whitakara
> wrote:
>>
>> from this statement i guess african-americans would fit quite
> nicely in the genral population of modern egypt. but just how will
> those who "looks like egyptians" be treated socially?
>>
>> --- On Thu, 6/5/08, Mahari Mengistu mahari@ wrote:
>> From: Mahari Mengistu mahari@
>> Subject: [Ta_Seti] Overseas, Excitement Over Obama
>> To: Ta_Seti@yahoogroups.com
>> Date: Thursday, June 5, 2008, 12:15 AM
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>>>>"He looks like Egyptians. You can walk in the streets and
> find people who really look like him," said Manar el-Shorbagi, a
> specialist in U.S. political affairs at the Cairo university<<
>> =====
>> Overseas, Excitement Over Obama
>> In Presumptive Nominee, Many See Chance for New Direction and New
> Attitude
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>>
>> British papers heralded Obama's victory in the Democratic race.
> Reaction was not enthusiastic everywhere; Israel and China have
> policy concerns. (By Kirsty Wigglesworth -- Associated Press)
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> > By Kevin Sullivan Washington Post Foreign Service

> > Thursday, June 5, 2008; Page A10

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> >

> > LONDON, June 4 -- For much of the world, Sen. Barack Obama's

> victory in the Democratic primaries was a moment to admire the

United

> States at a time when the nation's image abroad has been seriously

> damaged.

> >

> > From hundreds of supporters crowded around televisions in rural

> Kenya, Obama's ancestral homeland, to jubilant Britons writing "WE

> DID IT!" on the Brits for Barack discussion board on Facebook,

people

> celebrated what they called an important racial and generational

> milestone for the United States.

> > "This is close to a miracle. I was certain that some things will

> not happen in my lifetime," said Sunila Patel, 62, a widow

> encountered on the streets of New Delhi. "A black president of the

> U.S. will mean that there will be more American tolerance for

people

- > around the world who are different."
- > > The primary race generated unprecedented interest outside the
- > United States, much of it a reflection of a desire for change from
- > the policies of President Bush, who surveys show is deeply

unpopular

- > around the globe. At the same time, many people abroad seemed
- > impressed -- sometimes even shocked -- by the wide-open nature of
- > U.S. democracy, and the history-making race between a woman and a
- > black man.
- > > "The primaries showed that the U.S. is actually the nation we had
- > believed it to be, a place that is open-minded enough to have a

woman

- > or an African American as its president," said Minoru Morita, a

Tokyo

- > political analyst.
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- > > While Sen. Hillary Rodham Clinton has admirers, especially from

her

- > days as first lady, interviews on four continents suggested that
- > Obama is the candidate who has most captured the world's

imagination.

- > > "Obama is the exciting image of what we always hoped America

was,"

- > said Robin Niblett, director of Chatham House, a British foreign
- > policy institute. "We have immensely enjoyed the ride and can't

wait

- > for the next phase."
- > > The presumptive Republican nominee, Sen. John McCain, who has
- > extensive overseas experience, is known and respected in much of

the

- > world. Interviews suggested that McCain is more popular than Obama

in

- > countries such as Israel, where McCain is particularly admired for
- > his hard line against Iran.
- >> "Although no one will admit it, Israeli leaders are worried about
- > Obama," said Eytan Gilboa, a political scientist at Bar-Ilan
- > University in Israel. "The feeling is that this is the time to be
- > tough in foreign policy toward the Middle East, and he's going to

be

- > soft."
- >> In China, leaders are widely believed to be wary that a

Democratic

- > administration might put up barriers to Chinese exports to the

United

- > States.
- >> But elsewhere, people were praising Obama, 46, whose emphasis on
- > using the Internet helped make him better known in more nations

than

- > perhaps any U.S. primary candidate in history.
- >> In Kenya, Obama's victory was greeted with unvarnished glee. In
- > Kisumu, close to the home of Obama's late father, hundreds crowded
- > around televisions Wednesday morning to watch Obama's victory

speech,

- > chanting "Obama tosha!" -- "Obama is enough!"

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>> HTP,

>> Mahari

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> Tafari-sudra,Khumbaka
>
| 26153|2008-06-08 12:33:53|Mahari Mengistu|Re: Overseas, Excitement Over Obama|
>>although admittedly in Lower Egypt <<

I think you mean UPPER EGYPT, right?
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:

>
> --- In Ta_Seti@yahoogroups.com, Tafari khumbaka

wrote:

> >
> > u obviously have not studied the ancient khamau phenotype, the
> mulatto type is the norm for late royals and too a high degree

temple

> pundits, but the average person of the city and farm could be any
> dogon or zulu or shona, samoli etc.....
> > miscegenation among royals and in the temple's was what might be
> construed as fashionable, the kings(gov, mayors,vizers, highpriest)
> and chiefs were given the finest of the woman of the europeans and
> libyans and people's of the levant
> >
>
> I've seen non-Nubian Egyptians even today that were darker than

Harold

> Washington or Marion Berry, although admittedly in Lower Egypt

anyway

> the "mulatto" type predominates. In Cairo, the black element is

very

> much in the range of Barack Obama.

>

> Regards,

> Paul Kekai Manansala

>

| 26154|2008-06-09 06:44:04|Tafari khumbaka|Re: Overseas, Excitement Over Obama|

i sent out last statement of mine without properly reading,,,yes modern egypt is mostly arab type and mix-arab type, and only so call caucosoid types would easily fit into modern egypt

tafari 🍌🍌

Paul Kekai Manansala wrote:

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Tafari khumbaka wrote:

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>

I've seen non-Nubian Egyptians even today that were darker than Harold Washington or Marion Berry, although admittedly in Lower Egypt anyway the "mulatto" type predominates. In Cairo, the black element is very much in the range of Barack Obama.

Regards,

Paul Kekai Manansala



Tafari-sudra,Khumbaka

| 26155|2008-06-09 06:44:07|Tafari khumbaka|interesting article|

<http://www.book-of-thoth.com/sections-viewarticle-722.html>

click to see full article(something to consider)

a portion of article below

It must be said that the story of Hamlet was based on the tragic story of Osiris, Set and Horus, and according to the book Hamlet's Mill (1969) by authors, Hertha von Deschend and Giorgio de Santillana (a professor of the history of science), the original versions of the story □ i.e, ancient myths and very old folk stories from all over Europe and also Asia □ contain encoded information about Precession and the orbital dynamics of the earth.

The theme of decay, war, conflict and ruin, (imbalance) in which this angle can also be found

repeatedly, appears to be associated with the symbolic "death" of the human race as a whole, in that man's present condition is that his direct line (spine) with the Creator has been "severed" by the tilt of the earth, and so only those who have become enlightened and have been able to attain that link and maintain it by remaining balanced and centred in mind and body, can make it into heaven and perhaps reverse this situation for all by presenting themselves as an example.

In brief, this is the purpose of the "saviour" who is reborn at the "end-beginning point" (alpha-omega) of every Astrological Age to deliver his message of enlightenment as allegorized in the Crucifixion, and so he stands as an example to those who have maintained that link and to "awaken" and remind everyone of us of our own potential to achieve the same.

Again this was the original idea and belief behind the "messiah mythos", and such beliefs may still be in existence today by those who understand the original conception of the "One" who is born again and again to awaken man and perhaps even raise the earth's axis back to its vertical position via this "collective awakening", as the imbalance of the earth reflects the imbalance in human consciousness and vice-versa.

He is the "once and future king" at the heart or centre of reality; whose spine (the Cross) is the earth's axis and whose assembly are the 12 signs of the zodiac that surround the earth "each sign representing a 12th part of the human race. He is the 13th.

The more I researched into these discoveries; more remarkable data began to present itself: I found that the angle of 52 degrees is also referenced in these same sources and is almost as frequent as the 23.5-degree references.

This is interesting because the significant thing about the angle of 52° is that this is the angle of the inclined sides of the Great Pyramid of Giza . . .



Figure 5: Just one example of these encoded references in the paintings. A painting by the Venetian artist Jacopo Bassano dating from c.1538. The spine of the cross is angled at 23.5° (Earth's Axis) and the cross beam at 52° (Great Pyramid)

The Catholic Church was very powerful during the Dark Ages and the Middle Ages "and really until the dawning of Science and the so-called Age of Enlightenment; so to be branded a heretic was very dangerous to one's health.

Those who knew the truth behind the Church and Christianity would have had to be seen to "toe the line" and so information and knowledge which would have been seen as "heretical" and otherwise suppressed and stamped-out by the Church, would have been encoded "not only to preserve it, but also to secretly pass this knowledge onto others.

Aside from the use of "symbolism", which has been used since "time immemorial", the ideal medium for any code or cipher, and without it being obvious that one has encoded information, is the Arts. After all, to some extent, one has artistic licence to use any imagery one likes in the composition. It's no surprise then to find that many architectural buildings, sculptures "especially illustrations and paintings" contain codes . . . and often the same code as I myself have discovered. Ironically, we find these codes in paintings that had been commissioned by elite

members of the Catholic Church □ many of them unaware that they had been patron to □heretic initiates□. No doubt many of these initiates had infiltrated the Vatican and were behind a good number of these benefactions and investments.

There is now much evidence to suggest that many elements of the Jesus story as told in the Gospels, are astrotheological; that the story was largely based on the astronomical alignments observed at Giza and the tracking of the constellation of Orion as well as the shadow phenomena associated with the Great Pyramid during the equinoxes and solstices. But more than this, the story was also based on what the pyramids were used for originally; in regard to shamanic initiation into the shamanic trance states, the mysteries of life, death and rebirth (reincarnation) and the □enlightenment experience□ □ the knowledge of which was later preserved by the Gnostics, the Templars and the Freemasons, to name but a few.



Tafari-sudra,Khumbaka

| 26156|2008-06-09 06:44:13|Shu Tefnut|Fwd: Re: [Luv4self_Network] When God Was a Woman.|

--- In afrikangodsoftherealm@yahoogroups.com, "shutefnut" wrote: Hotep there has been a gross misunderstanding regarding my comments on, sister Isis article; "The concept of the Goddess existed before the concept of the God." Let me clarify my position before all of you intellectuals out there have a field day barking up the wrong trees. THE CONCEPT OF THE GODDESS, IS A FEMININE PRINCIPAL. THIS HAS NOTHING TO DO WITH THE PROWESS OF THE PATRIARCHAL SOCIAL STRUCTURES THAT CLOUDS AND DISFIGURE YOUR PERCEPTION OF THE FEMININE PRINCIPLE. If you want to do your research on the feminine principle , I suggest you read my sources below then get back to me. (1) Finch,C. Echoes Of The Old Darkland, The Great Mother and The Origin of Human culture. p.57 (2) Bachofen JJ. Myth, Religion,and Mother-right (3) Diop CA, The Cultural unity of Black Africa (4) Williams L and Finch CS, The Great Queens Of Ethiopia (5) Higgins G, Anacalypis, Volume I (6) Hansberry WL, Africa and Africans as seen by Classical Writers (7) Massy G, Natural Genesis, Volume II pp. 269-74 (9) Neumann E, The Great Mother. An Analysis of an Archetype (10) Massy G, Book Of Beginnings (11) Budge EAW, Egyptian Hieroglyphic Dictionary Volume II In Chapter 30 of the funerary ritual, Osiris says, "My hart, my mother; my hart my mother. My hart of my existence on earth." (12) Birdsell JB, Human Evolution (13) Neumann E, The origins and History of Consciousness (14) Budge...Hieroglyphic Dictionary, op. cit. pp 68; 83. The Egyptian name for Osiris is given hieroglyphically as a "seat" or "throne" whose literal meaning is AST, the Egyptian name of Isis. The bottom glyph is the "eye" which translates as AR or IR, meaning "create" or "beget." Thus Osiris' name in Egyptian is ASAR, meaning "begotten of Isis. -- In Luv4self_Network@yahoogroups.com, Nana Sekyiaabea wrote: Yes I read this book. I liked it a lot. Peace Nana --- On Tue, 6/3/08, Shu Tefnut shutefnut@ wrote: From: Shu Tefnut shutefnut@ Subject: [Luv4self_Network] When God Was a Woman. To: afrikanunity_ofharlem@, "HERU BENNU AMEN RA" afrikangodsoftherealm@yahoogroups.com, "Eugene Bennett" eubenne1@, bnyee@googlegroups.com, dr.garaia@, friends@, GatherTheFires@yahoogroups.com, happilynaturalday@yahoogroups.com, hndsupport@, luv4self_network@yahoogroups.com, mwananchi@yahoogroups.com, NABSE@yahoogroups.com, nnabakyaala.afrika@, openyourthirdeye@, smaitawi@yahoogroups.com, Ta_Seti@yahoogroups.com, thanubian2@, trueblackness@yahoogroups.com Date: Tuesday, June 3, 2008, 4:53 AM When God Was a Woman an amazing book When God Was a Woman by Merlin Stone This page is about the most fascinating book I have ever read; a book that is a must-read for all women, as well as anyone who wants to know the truth. In the beginning, God was a woman. Though I am not a religious person, the book is extremely interesting to me for its sociological and gender role revelations. A description of this book: The question most pressing - perhaps the one that has most insistently caused this book to come into being - is this: What effect did the worship of the female deity actually have upon the status of women in the cultures in which She was extolled? In this book, archeologically documented, is the story of the religion of the Goddess. Known by many names - Astarte, Isis, Ishtar, among others - she reigned supreme in the Near and Middle East. Worshipped for fertility, she was revered as the wise creator and the one source of universal order. Under her, women's roles differed markedly from those in patriarchal Judeo-Christian cultures. Women bought and sold property, traded in the marketplace, and the inheritance of title and property was passed from mother to daughter. How and when did the change in our perception of God (and woman) come about? By documenting the wholesale rewriting of myth and religious dogmas, the author reveals a very ancient conspiracy: the patriarchal re-imaging of the Goddess as a wanton, depraved figure. This is the portrait that laid the foundation for one of culture's greatest shams - the legend of Adam

and fallen Eve. It is time to bring the facts about the early female religions to light. They have been hidden away too long. The facts in this book will help you understand the earliest development of Judaism, Christianity, and Islam and their reactions to the female religions and customs that preceded them. With these facts, you will be able to understand how these reactions led to the political attitudes and historical events that occurred as these male-oriented religions were forming - attitudes and events that played a major part in formulating the image of women during and since those times. Let's clear away the centuries of confusion and misunderstanding. When the ancient sources of the gender stereotyping of today are better understood, the myth of the Garden of Eden will no longer be able to haunt us! "This book will change the way you look at history and, perhaps, the way you perceive organized religions." - A reader. This site is about amazing women; their brilliance, talent, and passion; and the power of all women to be amazing. Related Websites: Goddesses of Ancient Egypt Women and Gender in the Ancient World Goddess Worship Back to Amazing Women Here is a link to purchase this book. Please visit my bookstore for other titles! Thank you for visiting this website. Please use the contact form on the main page and tell me what you think about it. Amy Brown --- End forwarded message --- --- End forwarded message ---

| 26157|2008-06-09 06:44:43|Tafari khumbaka|Re: Overseas, Excitement Over Obama|
for my part in this letter, i obviously dont comprehend well, lol, the writer was speaking of
modern day egyptians not ancient egyptians
tafari 🇪🇬

Mahari Mengistu wrote:

>>although admittedly in Lower Egypt <<

I think you mean UPPER EGYPT, right?

HTP,
Mahari

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> Regards,
> Paul Kekai Manansala
>



Tafari-sudra, Khumbaka

| 26158|2008-06-09 06:44:55|Tafari khumbaka|Re: THE LAND OF THE GODS - A brief study of Somali Etymology....|

WAD?AAD (now WADAAD) the pre-Islamic word for priest (man of religion) was still commonly used and contained the ancient ?Hamitic? god **WAD**. Hence **WAD?AAD**, or more recently **WADAAD**, meant the attendant of WAD. In modern Somali, WAD meant ?death?. Similarly, **DAR?AAD** (currently GARAAD) meant ?an expert in law? ? probably the clan advocate. In modern Somali, however, **GARAAD** today means prince or Sultan of a clan. above is from article.

amazing that egyptologist are so blind to the OVERWHELMING evidence that Punt was ancient egypt.

thought that the Uat=feminine and UA=male for great chieftess and chief or priest/priestess king/queen , may show some bearing on the authors work. since U can be replaced with aW and T can replace aD and so daraad can be ta-Rat the goddess Rat name is a form of the southern hapi-araby and early caanite Allat the old name of the goddess that became Alla / El-el/ Alal.

genetically one of the 1st leaving points from africa was southeast africa across to arabia and that at a very early time. the people of old southern arabia(Hapi-araby) are the same phenotype as the somali , hence the fluffy curly to straight black hair and aquiline facial features and slim body type all the way across to India Hindu-Kush

tafari 🙏

Asar Imhotep wrote:

Mbote Phamily

I wanted to present an article that I think, at a certain junction within the article, further supports my observation that in many parts of the ancient African world, the names of the people and even the political names of their towns and countries, were associated with their occupations. I've commented before that Km.t (KaaUma.ti as espoused by Ferg Somo) could possibly be related to the occupation of Black Smithing. I came to this conclusion after reading Dr. Charles Finch's The Star of Deep Beginnings where he talks about the first Egyptian Horus kings being

blacksmiths from the south. What I have noticed is that villages or common wealths were broken down into divisions of labor with the two primary categories being pastoralists and smithers. This is the division of the "Upper and Lower" Km.t as we see in the ancient text and can also be seen among the Dogon of Mali with the same colors respectively (White and Red) which represent those divisions of labor. So I present this article so we may discuss this, and the many other useful things in which the author presents.

Asar Imhotep
<http://www.asarimhotep.com>

<http://sayidka.blogspot.com/>

THE LAND OF THE GODS - A brief study of Somali Etymology and its historio-linguistic potential

Abukar Ali

I. INTRODUCTION

When the author first began the present study of Somali etymology way back in 1982, it was more in the form of a hobby than anything serious. As a matter of fact, the author had neither the academic training nor the resources to embark on the study of a subject as complex as Somali etymology without even the benefit of a precedent. However, his success with the first set of words was an inspiration and convinced him that Somali was an indeed antiquated medium with a rich potential for historio-linguistic study.

In the course of the present limited study, the author not only had to enrich his somewhat rudimentary knowledge of Arabic and Oromo but also found it prudent to study Egyptology, Islam and Christianity ? subjects he thought of potential value to the study.

For the purpose of the present study, the author carefully selected scores of important cultural words to work on. Occasionally, he had to ponder and sit on a single word for days, weeks or even months before he could split a word and understand its components. Naturally, the first word that topped the list was intriguing and often misinterpreted name of both the language and its speakers ? Somali.

The present study is by no means conclusive. A lot more needs to be done to realize the full historio-linguistic potential of Somali. As an amateur

linguist, the author hopes to stimulate interest among linguists, historians and archeologists and provide them with a fresh perspective of the country known as **‘The land of gods’**. Its people and their language. If it succeeds in this endeavor, then it would have served its purpose.

II. THE HISTORICAL PERSPECTIVE

Somalis are a homogenous race of mainly nomads and occupy a vast but sparsely populated territory between Djibouti on the red Sea and Tana River in the north-eastern Kenya. Believed a member of the Eastern Cushitic group, which also includes the Afar, Oromo, Rendille and others, Somali are Sunni Muslims of the Shafi sect. Though generally fanatic in defence of Islam, Somalis tend to be rather liberal in practice. Companions of the Prophet Muhammad reportedly migrated to the Horn of Africa only a few years after Islam’s appearance in its birth-place of Mecca. To this day, however, the faith is yet to make a significant impact on the lives of these hardy nomads and appears to blend well with some age-old pagan traditions.

Historically, very little was known about the Somali people’s pre-Islamic past. Despite recent fossil and genetic evidence which strongly advocate the theory that mankind originated in Africa, and East Africa in particular, there was relatively little archeological study of the Somali peninsula. Most archeologists and paleontologists tended to concentrate their search on the more hospitable and tourist-friendly countries of Tanzania, Kenya and Ethiopia. The logically more potential and geologically older terrain of Somalia was somehow ignored. The inhabitants of the Somali coasts were known to have contact and trade relations with the two known oldest civilizations of the world, namely ancient Egypt and Sumaria. Unlike ancient Egypt where scholars were able to uncover and translate numerous writings and records, our knowledge of Sumaria remained relatively scant and inadequate. The author, however, thought it of interest that Sumarian huts which were made of woven reed were an exact replica of a Somali nomad’s collapsible hut. Also strangely enough, the most important Sumarian deity, **MARDUK**, literally meant in Somali *‘The one who was once buried’*.

Perhaps the earliest and most detailed historical record of Somalia was that of the famous Egyptian Queen Hatshepsut’s voyage to the Land of Punt in 1500 BC. On arrival there, however, the king and queen of Punt enquired of her why she came after her ancestors forsook them for a long time. Apparently, contact between the two countries did not begin with the queen’s visit but existed much earlier.

HATSHEPSUT'S TEMPLE, LUXOR



Ancient Egyptian records narrate how would-be Pharaohs were ritually required to go on a pilgrimage to 'The Land of the Gods' prior to their ascent to the throne. The name 'The Land of the Gods' and this ritual were apparently lost to historians who failed to appreciate the fact that the country was an important centre of religion and the cradle of idol worship.

DEPICTED ON THE WALLS OF HATSHEPSUT'S TEMPLE

- RELIEFS OF THE EXPEDITION TO THE LAND OF PUNT



- THE CHIEF OF PUNT AND HIS WIFE



- GOLD COLLECTED FROM LAND OF PUNT



Sadly, Egyptologists often worked on the premise that the ancient Egyptian civilization began along the fertile Nile Valley where farming and other so-called pre-requisites for civilizations were possible. Without disputing the fact that this civilization made tremendous development and reached its zenith along the Nile Valley, its humble beginnings could have originated elsewhere where time and conditions obliterated any visible signs of its existence. With its huge obelisks, gigantic pyramids, ruined cities and other priceless archaeological treasures, Egypt no doubt provided everything scholars ever dreamed of and much more ' and they never looked beyond since.

While the mysterious 'Punt' was probably the ancestor of the Somali speaking people (' The Biblical Phut in Genesis), it was mainly **'The Land of the Gods'** which captured the imagination of the author. It was an indisputable fact that, in ancient civilizations, religion dominated the lives of people and formed the pillars of their culture. Little wonder that most of ancient Egypt's gods as well as the most important components of their culture came from the country they knew as 'The Land of the Gods'.

Paintings of their gods show at least six held the common Somali

nomad's **HANGOOL** ? a handy stuff hook-shaped at one end and a V-shaped at the other traditionally used for handling thorn bushes. Another three gods held the slender Somali spear. Ancient Egyptian traditional dresses, the Royal scarf worn around the waist as well as the (Ivory) headrest all reminds one of the present day Somalia. Curiously enough, the beautifully decorated scarf to this day remained part of a Somali nomad girl's ceremonial attire and was called **BOQOR**. The word **BOQOR** was also the only Somali word for king. While the method of burying the dead with their belongings was also a pre-Islamic Somali tradition, there were the persistent reports of the existence of man-made hills in north-east Somalia- a probable predecessor to ancient Egypt's geometrical pyramids.

Apart from the ancient Egyptian records, the only detailed mention of pre-Islamic Somalia was that by the Greek geographers and travelers Herodotus, Strabo, Pliny, Ptolemy and Cosmas Indicopleustas who visited the Red Sea coast between the first and fifth century A.D. According to their records, Somalia was then called Barbaria and its people were Barbarians. The name Berber was apparently a corruption of Barbar and, therefore, Barbaria must have been the original homeland of the North African Berbers.

In all probability, the Red Sea Port city of Berbera was Barbaria, the most important town in Barbaria. Perhaps it would be of interest to note here that the ancient Egyptian Hieroglyph was also called **BARBA**. Incidentally, **BARBA** in Somali meant 'teach to write' and was still in use in the old quarter of Mogadishu. **BAR** in Somali means 'teach' and **BA** was the first letter of the Hieroglyph as well as the Somali orthography. While the word Barbarism and Barbaric found its way into some European dictionaries in their correct spelling, they obviously referred to the hostile and 'savage' conduct of the North Africans who then were the only Barbarians in contact with Europe.

Another unexpected source which the author found valuable was the two Holy Books of the two main monotheistic religions, namely the Bible and Quran. In the opinion of the author, the age of the two books and their reference to historical events renders them a valuable source which could not simply be ignored or dismissed. As a matter of fact, the two books provided some useful hints which added to the mounting etymological evidence at hand. For instance, the Biblical **YAHWE** (later turned Yehova and Jehova) was evidently the same as the Somali **YAHU** ? traditionally invoked to ward off evil or danger. While the Canaanite god 'El' was still present in Somalia in the same sense in one or two words, the ancient Aramaic name for the almighty, **EBBE**, was to this day the most commonly used names for God besides the Islamic 'Allah'. The Biblical **TUBAN-CAIN**, whose profession was to make instruments

(Genesis 4:22) was obviously a Greek mispronunciation of **TUMAL**, the Somali iron-monger.

According to the earliest interpretations of the Quran, the place where Cain slew his brother, Abel, was **?GERIYAT?** which reportedly meant *?The place of Death?*. Incidentally, the hottest most desolate piece of desert in North-Western Somalia was called and thus also meant in Somali. GERIYAT (GEERIYAAD) lies about 25km south of the historical Red Sea Port of Zeila (probably the Biblical Zillah, the mother of TUBAL-CAIN). Also according to the Holy Quran, **WAD** (the ancient Hamite god) was one of the five idol-gods worshipped during the time of Prophet Noah. There was now etymological evidence that **WAD** was a Somali deity as also was **HOBAL** and several of ancient Egypt's gods.

III. THE LAND OF THE GODS

Linguistically, Somali was classified as a member of the Eastern Cushitic sub-group of the Cushitic branch of the Hamito-Semitic family. Languages that belong to the Hamito-Semitic family were usually subdivided into branches that represented dialects of the original parent language. These were Semitic, Egyptian, Berber, Cushitic and Chadic.

While some linguists rejected the existence of a genetic affinity between the Chadic and other branches of the Hamito-Semitic, others accepted it. Similarly, on the basis of the low percentage of vocabulary items shared between the West Cushitic languages and other members of the Cushitic branch, some scholars classified West Cushitic as a separate branch of the Hamito-Semitic known as Omotic. Still others connect Omotic with the Chadic group.

In view of such considerable differences of opinion among linguists as to which language belonged to which group and the criteria to be applied in identifying a language, it would in the view of the author, be wise to expand the scope of the criteria to be applied. Just as new genetic evidence points to the fact that all human beings came from the same family of man and woman, available linguistic evidence also points to the same genetic origin of all languages. Obviously, the present criterion for classifying languages on the basis of the common origin of the most ancient vocabulary and word elements used to express grammatical relations were clearly inadequate and the cause of such difference of opinion. Consequently, a study of a language's etymology would not only add to our knowledge of a people's ancient history and culture but could also help in determining the age of a language as well as its relationship with other languages. However, the study of the word formation of a language was a rather complex subject and could only be attempted by a native with a fairly large reservoir of vocabulary, an inner

feeling for the cultural circumstances in which a word formed as well as a working knowledge of other sister languages. Studying a language as a foreign medium was, in the opinion of the author, hardly enough to comprehend variations of the words of an ancient yet living language such as Somali.

Unfortunately, the present study raises more questions than it provides answers in a discipline already beset with conflicting theories and arguments. However, whatever linguistic characteristics Somali seems to share with other languages of the Cushitic group, the presence of a fairly large number of ancient objects of worship as well as names of God clearly separates it from the group and calls for a more comprehensive study of the language.

(P.S. For the purpose of clarity, gods of Somali origin identified in the study as well as Somali words used are rendered in the new Somali orthography.)

Contrary to the accepted traditional classification and the recent claim by Prof. M. Nuh (PhD UCLA 1981) that Somali separated from parent Cushitic some 3000 to 3500 years ago, it was evident from the study the language could well belong to the ancient stage of the Hamito-Semitic if not earlier. The fact that it survived almost intact over several millennia could probably be due to its speakers' unchanged pastoralist way of life and their almost geographical isolation in the North-Eastern corner of the Horn of Africa.

Probably the most important word in the Somali language is its name, i.e. **SOMALI**. Often misunderstood and occasionally misinterpreted by Somali and foreign scholars alike, the author thought it befitting that the study should begin with it. Contrary to all erroneous theories advanced and meanings attributed to it, the name was a simple Somali noun describing the profession of its speakers, namely **SOMAAL**. In old Somali, **so?** meant meat ? now replaced by the modern word **HILIB**. Among speakers of **MAI** dialect, however, **SO?** was still very much in use and was the only word for meat. The suffix **MAAL** means to live on or to make gain from. Hence **SO?MAAL** literally means ?one who lives on meat? ? in other words a pastoralist.

Apparently, in ancient times, Somalis were more efficiently divided along professional lines as opposed to the present cumbersome system of lineage. The **TUMAAL** was the iron-monger, **BAAJIMAAL** was the potter and **BIYOMAAL** (literally the one who lives on or makes gain from water) was either a cultivator or a fisher. Presently, a sub-clan of the main Dir clan-family is called **BIYOMAAL** and live along the lower parts of the Shabelle river ? though they practice both farming and

pastoralism. To this day, however, the **SO?MAAL**, **TUMAAL** and **BAAJIMAAL** live true to their old professions. In line with similar words in the language, the difficult-to-pronounce Hamzah (?) in **SO?MAAL** was later dropped and replaced by the long vowel **SOOMAAL**.

The only other Somali word with the suffix **MAAL** was **DUMAAL** which meant 'one who gained from death'. **DUMAAL** was the word commonly used for wife-inheritance. In Somali tradition, a man is expected to inherit the wife of his deceased brother. Similarly, in the event of death of one's wife, her younger sister is usually given to him in marriage to take the place of her deceased elder sister. Therefore, in Somali, a sister-in-law was a **DUMAASHI** (which should have basically been **DUMAAL-SHI**).

WAD?AAD (now **WADAAD**), evidently the pre-Islamic word for priest (man of religion) was still commonly used and contained the ancient 'Hamitic' god **WAD**. Hence **WAD?AAD**, or more recently **WADAAD**, meant the attendant of **WAD**. In modern Somali, **WAD** meant 'death'. Similarly, **DAR?AAD** (currently **GARAAD**) meant 'an expert in law' ? probably the clan advocate. In modern Somali, however, **GARAAD** today means prince or Sultan of a clan.

Another supposedly 'ancient Hamitic god', **HOBAL**, also was evidently of Somali origin. **HOOBAL** ? alternatively **HOOTAL** ? was probably the best known of all Somali gods and continues to dominate Somali poetry and traditional folklore songs. Pagan Arabia's most important god, **HUBAL**, was none other than the Somali **HUBAL**, co-opted and given an Arabised sound. In modern Somali today, **HOBAL**, was understood to mean 'Artist'. The ancient god was probably the patron-god of Somali literature.

Undoubtedly the most important aspect of the present study was the Somali-Egyptian relationship. Present linguistic evidence showed at least five of ancient Egypt's gods came from or had obvious links with the country they at times called 'The Land of the Gods'. For instance, the supreme sun god, **RA** (also alternatively called **RA** and **RE**) occurs as a component of a number of culturally-important Somali words. The all-important ritual word for slaughter, **GOWRAC**, clearly indicates the sun god was as old as the language itself. **GOWRAC** literally meant 'cut for **RAC**'. The Oromo word for the same ritual was **GORA** with a Hamzah substituted for the more difficult to pronounce **C** (?). **RA** was the only god Somali shared with other Eastern Cushitic branch with the exception of **Waq** which it also shares with the Oromo. Other Somali words which also contained the supreme sun god **GARAC** (an illegitimate child), **ARRAWEELO** (**AR-RA-WEELO**), the legendary pagan queen who castrated a whole generation of the Somali menfolk. **ARRAWEELO**

literally meant 'The one who obeyed RA'. The Somali word for 'wrong' was **GURRAC** (GUR-RAC). GUR meant 'the left hand', which in most languages stood for 'wrong'.

The two words **GARRE** (GAR-RE) and **BARRE** (BAR-RE) incorporated the third alias of the sun god, RE. Consequently, GARRE meant the same as GARAC - both meaning an illegitimate child. Hence the saying 'GARRE GARAC MALE' - meaning the GARRE (a clan in the south) have no illegitimate child. It was an accepted tradition to this day among the clan that a newly-wed bride was immediately taken away by young herdsmen and could not be returned to her husband until she was pregnant. BARRE (BAR-RE) meant god's rain. **BAR** means rain drops as in **BARWAAQO** (BAR-WAQ).

HOROUS, the second most important of ancient Egypt's gods, also appears to have originated in the 'Land of the gods'. The dark falcon deity (Somali **ABOODI**) still remains a much feared bird. It was believed to be particularly dangerous to newly-born babies and nursing mothers. A piece of the bird's bones or its claw was traditionally tied around the infant as a protection against its harmful spells. In North-Eastern Somalia in particular, the male name HORUSE was given to a child of dark complexion. To protect themselves against the falcon's evil eye, nursing mothers often carry a knife or a short stick of the **WAGAR** tree. Incidentally, the Egyptian pharaohs reportedly carried the same WAGAR stuff to the battlefield to ensure victory against the enemy.

OSIRIS, another of ancient Egypt's gods who reportedly ruled the underworld after being killed by **SET** (Ed. Somali SED), was evidently a Greek distortion of **ISIR** and **WASIIR** in Somali. Today, Somalis sometimes refer to **AB** and **ISIR** in their denial of an accusation that was culturally horrendous. One usually says "*I have neither AB nor ISIR for such an act*" - meaning I have neither the genetic probability nor the cultural or religious orientation to commit such a horrendous act.

The pair **WALCAN** and **WASIIR**, now on their way to oblivion, were also used in a similar but slightly varying context. In modern Somali, however, ISIR was commonly used as a female name.

NEPHDEYS and **BES**, two less prominent ancient Egyptian gods, also appear to have some affinity with the Somali language. While **NAF** in Somali meant 'soul', **NEF** meant 'breath'. Hence NEPHDEYS literally would mean 'The one who releases breath' - a function more or less attributed to the ancient god. BES in Somali meant 'One who was in his or her deathbed' - also a function the latter god was associated with.

The ancient Cananite god, **PAL**, was still alive in Somali in the same

sense but probably in only two words ? **UUR-KU-BAALE- LE** and **YABAAL**. The rarely used UUR-KU-BAAL- LE meant ?One who has BAL in him?. One would usually ask: ?*How do you expect me to know your intentions? Do you think I have BAAL in me??* In essence, this meant only one who had BAAL in him could foretell the hidden or the unknown. YABAAL, possibly an alternative name for BAAL, was usually associated with the voice, of an invisible being that told one what to do or not to do in time of crisis in the wilderness.

Finally, the ancient Mayan Sea god, **MANYA**, simply meant sea in the Somali dialect spoken in the old quarters of Mogadishu.

IV. CONCLUSION

The above brief study of Somali etymology does not attempt to re-classify the language nor does it set its probable age. But the evident fact that Somali contains the two most ancient ?Hamitic? gods, **WAD** and **HOBAL**, at least five of ancient Egypt?s most prominent deities as well as two Semitic and one Cananite ancient names of god clearly calls for a thorough review of this medium hitherto classified as Eastern Cushitic.

True to its old name ?**The Land of the gods?**, Somalia was probably a very important center of religion in ancient times and the probable cradle of idol-worship for both sides of the Red Sea and farther afield. The fact that the Horn of Africa was the oldest settlement that combined both Hamites and Semites also lends more credibility to the current popular theory that human species originated in the East African region.

Without any attempt to draw any conclusions, the present brief study merely seeks to shed some light on our knowledge of the Somali language and its mainly pastoralist speakers who until now attracted comparatively little attention from scholars. It was evident further study was needed not only to re-classify the language and assess its probable age but also to realize its full historio-linguistic potential.

Asar Imhotep

<http://www.asarimhotep.com>



Tafari-sudra, Khumbaka

| 26159|2008-06-09 06:45:22|Michael Bayman|Contrived Food Crisis And Biofuel Question|

From: Amexem-Moor-Empire: Imperial-Broadcasting-Agency: Staff

Unto: All-Moors (Declared/Undeclared)/Aboriginals

Re: New-video-link from the **Amexem-Moor-Empire:**

Imperial-Broadcasting-Agency

I.S.L.A.M.:

On the behalf of the **Amexem-Moor-Empire:** Constitutional-Monarch, His-Imperial-Majesty: Emperor: An-Anu-El: Bey and the entire: **Amexem-Moor-Empire:** National-Collective, peace, much-joy, good-health, and prosperity unto you and your family.

By the presenting of the link-below unto the all of the **Amexem-Moor-Empire:**

National-Collective with the including of the all of the houses of the Moors/our-kith and kindred by the order from the **Amexem-Moor-Empire:** Imperial-Broadcasting-Agency: Operations-Director, Distinguished-Noble: Seti-Hotep: Bey.

<http://www.youtube.com/watch?v=NOYeVjWFi6o>

>Of the dispatching by the **Amexem-Moor-Empire:** Imperial-Broadcasting-Agency: Staff

| 26160|2008-06-09 08:28:35|Vernessa McVay|Fw: [Goddesses_Of_Fortune] The Assasination of Barak Obama|

Check this out, ya'!!!

"The black woman is the meteor that's coming to this earth!" -- Kola Boof 🌹

--- On **Fri, 6/6/08**, **wize_femi9@globalmajesticmedia.com** wrote:

From: wize_femi9@globalmajesticmedia.com

Subject: [Goddesses_Of_Fortune] The Assasination of Barak Obama

To: "undisclosed-list"

Date: Friday, June 6, 2008, 8:23 PM

A controversial art exhibit was raided and shut down before it could be viewed in NYC yesterday.

According to the *NY Times* blog: [Cityroom](#), Boston-born performance artist, Yazmany Arboleda, tried to set up a provocative art exhibition in a vacant storefront on West 40th Street in Midtown Manhattan with the title, "*The Assassination of Hillary Clinton/The Assassination of Barack Obama*".

The artist thought his racist views were protected under the Constitution because he was expressing himself through his art. Wrong.

Not 30 minutes after Arboleda set up the gallery across the street from the *New York Times* building, police, feds and secret service swooped in to shut the art exhibit down. While police covered the offensive storefront window with brown paper, Arboleda was led away in handcuffs to be "interrogated".

Arboleda, 27, learned the hard way that freedom has its limits. Later, in an interview, he said: *"It's art. It's not supposed to be harmful. It's about character assassination about how Obama and Hillary have been portrayed by the media."* He added, "It's about the media."

click the following link to view the pictures in the gallery:

http://www.truthfighters.tv/blogcomment/?blog_id=175

Listen to HEAL TALK Afternoon Tea Party

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Mondays from 3:00PM 3:30PM EST

www.blogtalkradio.com/healtalk or by telephone at 646-716-8145

| 26161|2008-06-09 13:01:57|Mahari Mengistu|Re: Overseas, Excitement Over Obama|

Yes, I believe he was speaking about modern day Egyptians and that is precisely why I said that. Because it is still in Upper Egypt (i.e. Lower= North; Upper=South) where you find the darker Egyptians.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, Tafari khumbaka wrote:

>

> for my part in this letter, i obviously dont comprehend well, lol,

the writer was speaking of modern day egyptians not ancient egyptians

> tafari

>

> Mahari Mengistu wrote:

> >>although admittedly in Lower Egypt <<

>

> I think you mean UPPER EGYPT, right?

> HTP,

> Mahari

>

> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
 > wrote:
 > >
 > > --- In Ta_Seti@yahoogroups.com, Tafari khumbaka
 > wrote:
 > > >
 > > > u obviously have not studied the ancient khamau phenotype, the
 > > mulatto type is the norm for late royals and too a high degree
 > temple
 > > pundits, but the average person of the city and farm could be any
 > > dogon or zulu or shona, samoli etc.....
 > > > miscegenation among royals and in the temple's was what might be
 > > construed as fashionable, the kings(gov, mayors,vizers,

highpriest)

> > and chiefs were given the finest of the woman of the europeans and
 > > libyans and people's of the levant
 > > >
 > >
 > > I've seen non-Nubian Egyptians even today that were darker than
 > Harold
 > > Washington or Marion Berry, although admittedly in Lower Egypt
 > anyway
 > > the "mulatto" type predominates. In Cairo, the black element is
 > very
 > > much in the range of Barack Obama.

> >
 > > Regards,
 > > Paul Kekai Manansala
 > >

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> Tafari-sudra,Khumbaka

>

| 26162|2008-06-09 15:02:51|Wayne Owens|Re: Fwd: Re: [Luv4self_Network] When God Was
 a Woman. |

Shu Tefnut thank you for this info, this is exactly what I have posited in prior threads in this discussion.
 Thank You for your info, I have marked and highlighted many of these books to death, including Dr.
 Merlin Stone's work.

African History for African Families:

www.majadi.wordpress.com

Upward Movement, Upward Movement!

--- On **Sat, 6/7/08, Shu Tefnut** wrote:

From: Shu Tefnut

Subject: [Ta_Seti] Fwd: Re: [Luv4self_Network] When God Was a Woman.

To: afrikanunity_ofharlem@yahoo.com, "HERU BENNU AMEN RA" , "Eugene Bennett" , bnyee@googlegroups.com, dr.garaia@africanidea.org, friends@templehealing.com, GatherTheFires@yahoogroups.com, happilynaturalday@yahoogroups.com, hndsupport@gmail.com, luv4self_network@yahoogroups.com, mwananchi@yahoogroups.com, NABSE@yahoogroups.com, nnabakyaala.afrika@gmail.com, openyourthirdeye@yahoo.com, smaitawi@yahoogroups.com, Ta_Seti@yahoogroups.com, thanubian2@yahoo.com, trueblackness@yahoogroups.com

Date: Saturday, June 7, 2008, 11:10 PM

--- In afrikangodsoftherea lm@yahoogroups. com, "shutefnut" wrote: Hotep there has been a gross misunderstanding regarding my comments on, sister Isis article; "The concept of the Goddess existed before the concept of the God." Let me clarify my position before all of you intellectuals out there have a field day barking up the wrong trees. THE CONCEPT OF THE GODDESS, IS A FEMININE PRINCIPAL. THIS HAS NOTHING TO DO WITH THE PROWESS OF THE PATRIARCHAL SOCIAL STRUCTURES THAT CLOUDS AND DISFIGURE YOUR PERCEPTION OF THE FEMININE PRINCIPLE. If you want to do your research on the feminine principle , I suggest you read my sources below then get back to me. (1) Finch,C. Echoes Of The Old Darkland, The Great Mother and The Origin of Human culture. p.57 (2) Bachofen JJ. Myth, Religion, and Mother-right (3) Diop CA, The Cultural unity of Black Africa (4) Williams L and Finch CS, The Great Queens Of Ethiopia (5) Higgins G, Anacalypsis, Volume 1 (6) Hansberry WL, Africa and Africans as seen by Classical Writers (7) Massy G, Natural Genesis, Volume II pp. 269-74 (9) Neumann E, The Great Mother. An Analysis of an Archetype (10) Massy G, Book Of Beginnings (11) Budge EAW, Egyptian Hieroglyphic Dictionary Volume II In Chapter 30 of the funerary ritual, Osiris says, "My hart, my mother; my hart my mother. My hart of my existence on earth." (12) Birdsell JB, Human Evolution (13) Neumann E, The origins and History of Consciousness (14) Budge...Hieroglyphic Dictionary, op. cit. pp 68; 83. The Egyptian name for Osiris is given hieroglyphically as a "seat" or "throne" whose literal meaning is AST, the Egyptian name of Isis. The bottom glyph is the "eye" which translates as AR or IR, meaning "create" or "beget." Thus Osiris' name in Egyptian is ASAR, meaning "begotten of Isis. -- In Luv4self_Network@yahoogroups. com, Nana Sekyiaabea wrote: Yes I read this book. I liked it a lot. Peace Nana --- On Tue, 6/3/08, Shu Tefnut shutefnut@ wrote: From: Shu Tefnut shutefnut@ Subject: [Luv4self_Network] When God Was a Woman. To: afrikanunity_ofharlem@ , "HERU BENNU AMEN RA" afrikangodsoftherea lm@yahoogroups. com, "Eugene Bennett" eubenne1@, bnyee@googlegroups. com, dr.garaia@, friends@, GatherTheFires@yahoogroups. com, happilynaturalday@yahoogroups. com, hndsupport@, luv4self_network@yahoogroups. com, mwananchi@yahoogroups. com, NABSE@yahoogroups. com, nnabakyaala. afrika@, openyourthirdeye@ , smaitawi@yahoogroups. com, Ta_Seti@yahoogroups. com, thanubian2@, trueblackness@yahoogroups. com Date: Tuesday, June 3, 2008, 4:53 AM When God Was a Woman an amazing book When God Was a Woman by Merlin Stone This page is about the most fascinating book I have ever read; a book that is a must-read for all women, as well as anyone who wants to know the truth. In the beginning, God was a woman. Though I am not a religious person, the book is extremely interesting to me for its sociological and gender role revelations. A description of this book: The question most pressing - perhaps the one that has most insistently caused this book to come into being - is this: What effect did the worship of the female deity actually have upon the status of women in the cultures in which She was extolled? In this book, archeologically documented, is the story of the religion of the Goddess. Known by many names - Astarte, Isis, Ishtar, among others - she reigned supreme in the Near and Middle East. Worshipped for fertility, she was revered as the wise creator and the one source of universal order. Under her, women's roles differed markedly from those in patriarchal Judeo-Christian cultures. Women bought and sold property, traded in the marketplace, and the inheritance of title and property was passed from mother to daughter. How and when did the change in our perception of God (and woman) come about? By documenting the wholesale rewriting of myth and religious dogmas, the author reveals a very ancient conspiracy: the patriarchal re-imaging of the Goddess as a wanton, depraved figure. This is the portrait that laid the foundation for one of culture's greatest shams - the legend of Adam and fallen Eve. It is time to bring the facts about the early female religions to light. They have been hidden away too long. The facts in this book will help you understand the earliest development of Judaism, Christianity, and Islam and their reactions to the female religions and customs that preceded them. With these facts, you will be able to understand how these reactions led to the political attitudes and historical events that occurred as these male-oriented religions were forming - attitudes and events that played a major part in formulating the image of women during and since those times. Let's clear away the centuries of confusion and misunderstanding. When the ancient sources

of the gender stereotyping of today are better understood, the myth of the Garden of Eden will no longer be able to haunt us! "This book will change the way you look at history and, perhaps, the way you perceive organized religions." - A reader. This site is about amazing women; their brilliance, talent, and passion; and the power of all women to be amazing. Related Websites: Goddesses of Ancient Egypt Women and Gender in the Ancient World Goddess Worship Back to Amazing Women Here is a link to purchase this book. Please visit my bookstore for other titles! Thank you for visiting this website. Please use the contact form on the main page and tell me what you think about it. Amy Brown --- End forwarded message --- --- End forwarded message ---

| 26163|2008-06-09 20:14:43|perfectblack_11216|Join Living In Black Today!!!

Over the years I learned so much from so many of you. I could not thank Ta_Seti Group enough for your scholarship and passion in this Great Work. Please consider joining Living In Black, It is a African Centered Social Networking site. <http://livinginblack.ning.com/> Please Check It Out my Brothers and Sisters.

Peace

PerfectBlack

| 26164|2008-06-10 06:40:24|pkmanansala|Re: Overseas, Excitement Over Obama|

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> Yes, I believe he was speaking about modern day Egyptians and that is

> precisely why I said that. Because it is still in Upper Egypt (i.e.

> Lower= North; Upper=South) where you find the darker Egyptians.

>

Hi Mahari, what I meant was that black Egyptians, mainly "Baladi" in lower Egypt are lighter than those in Upper Egypt who are closer to Nubians and Beja.

The black people in the Sinai are also often very dark.

Regards,

Paul Kekai Mansnala

| 26165|2008-06-10 06:40:26|meduty|The Heretic King (A Book Review)|

Pharaoh Akhenaton: The Heretic King

by Donald B. Redford

A Book Review

"Perfidy", "mental dishonesty", "Judas kiss", "ambivalence", and "treacherous" are a few choice terms the thesaurus uses to best describe the works of Mr. Redford because he secretly admires and covets the glorious kingdom of Him Whom he abhors the most. Why do I say he covets it? Because he's spent a lifetime uncovering it, tediously digging in the dirt, inch by inch, unearthing

it, and musing over it day and night only to publicly declare he hates it. Yet and still, despite his loathing for the holy city Akhetaten, he continues to be the head archeologist and director of the Akhenaten Temple Project. Why so much hatred? The answer is all too obvious-- the "us against them" mentality of White supremacy that permeates all of Mr. Redford's books! If the Face of Pharaoh Akhenaton-- the face that all scholars proclaim is the first face in human history to have established the monotheistic religion extant to this today-- if His face were unmistakably blond-haired and blue-eyed, it would sate Mr. Redford's and a whole host of other Egyptologists' extreme appetite to possess the ancient kingdom of Egypt and flaunt it as their own in place of the gruesome face of Zeus impersonating Christ. Rightly so does God declare, "THE TREACHEROUS DEALER HAS DEALT TREACHEROUSLY. YEAH, THE TREACHEROUS DEALER HAS DEALT VERY TREACHEROUSLY." When Mr. Redford writes about The Aten he sits in both the seat of authority and the "seat of jealousy". You'd think, because he spends much of his time writing about God, that he would have used his sphere of influence to venerate the Deity of Akhetaten, but only enmity manifests when he writes:

"If the king and his circle inspire me somewhat with contempt, it is apprehension I feel when I contemplate his religion. In Egypt the sun may well be a reliable and beneficent power, but it is nonetheless destructive, and mankind seeks to hide from it. If Re {Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.} must be worshipped, let there be a refuge of shade close at hand! Both Karnak and Akhetaten become infernos from March to November. Yet the monarch-- with relish it would seem!?not only selected these unholy sites for his use, but insisted on the simple open shrine, with no roof and very little shade, in which to honor his father! As one stands on the baking sand of the vast Amarna amphitheater, one cannot help but sense a sinister quality in all of this." (pg. 235).

The King's religion inspires him to contempt!?Mankind seeks to hide from Re!?The Shrine of Akhetaten, an unholy place!?A sinister quality in worshipping The Aten! Witty? I think not! Treacherous? Yes, indeed. The Lord our God foreknew the only way His "sun-worshippers" "children of The Aten" would learn about Him would be through the hands of warlocks who would decipher the Hieroglyphics, cast the truth to the ground, and demonize The Aten through vicious ridicule. Caucasoid ridicule of the African nation has caused many Black men to reject the ways of our ancestors. It is written in the biography of Phillis Wheatley that every morning her mother poured a drink offering to the sun. That is the only link I've found acknowledging slaves paid homage to The Sun of Righteousness. Could they have known of The Aten before He hide is Face from us?

Ridicule is just one example of Mr. Redford's blasphemous lack of loyalty to the God of Whom he spends much of his time deciphering. Throughout the book he acknowledges Pharaoh Akhenaton is both The God Aten and The Son of God just

like The Lord Jesus Christ. His biggest fear is Black Christians will come to believe The Aten is Jesus Christ and return to worshipping The Aten: "To make of him a tragic "Christ-like" figure is a sheer falsehood." (pg. 232). Strongly, I suspect Mr. Redford and his contemporaries already know Pharaoh Akhenaton's Name transliterates into Christ. Hence the hidden knowledge that causes their paranoia has come to light. The illumination coupled with the fact that God and The Son of God are Black, makes The Aten's religion most abhorrent to both Black and White Christians who will deny Pharaoh Akhenaton is the first Christ. He is God and He is The Son of God. Whether you call Him The Lord God Jehovah and His Son The Lord Jesus Christ or whether you call Him Re-Harakhti-In-His-Name-Shu-Who-Is-The Aten and His Son The Lord Neferkheprure, He is the First and Last God of the Christian faith. And, yes, He is Black. I know it because He is alive on earth sealing the redeemed of His people with His New Name.

According to Mr. Redford, in his book, *The Ancient Gods Speak: A Guide To Egyptian Religion*, to be Black in Egypt is undesirable: "Within the scheme of Egyptian/non-Egyptian skin color, black was not desirable for ordinary humans, because it marked out figures as foreign, as enemies of Egypt, and ultimately as representatives of chaos; black thereby contrasted with its positive meaning elsewhere". By "positive meaning" Mr. Redford is referring to an explanation he has established to explain the black skin of Egyptian Gods and Pharaohs: "Black skin was given to some royal images, to signify the king's renewal and transformation." To emphasize his negative point of view of African bondage, one of the first plates printed in the book of *The Heretic King*, unmistakably depicts Black women (along with one White woman - so he says) as captives. Cunningly chosen frontispiece?you bet!

Mr. Redford's hidden agenda of White Supremacy truly comes to light in another one of his books, *"From Slave To Pharaoh: The Black Experience of Ancient Egypt"*. In it, his bigotry really shows! Again, not only does he craftily choose a bound African captive as his cover art, on his first page he goes on to describe an "us" against "them" mentality, in which the "us" must hold the "them" in contempt. "Us" being Whites and "them" being "non-Whites", a philosophical doctrine he has taken from Aristotle's treaty entitled, *Slave and Master*. Mr. Redford says:

"Human interaction between communities operates on many levels. Although conventional attitudes and propaganda do not necessarily characterize each one, at root lies an intensely personal identification of the individual which thrives on hostility, for one must not only, for purposes of safety and power, define and belong to the "kin" group, the "us," but must also identify, isolate, and confront all who do not belong to the group, the "them." Moreover, the criteria on which the judgment is made as to who does or does not belong are not imposed consciously from the top: the aversion springs spontaneously and unconsciously in the human psyche and is always based initially on observable traits such as color, language,

costume, and social practice. The Id cannot tolerate differences in another human being, for they constitute a threat. The individual perceives a need to hate as well as to love, and a state seeks only to control and channel both emotions." (pg.1).

Mr. Redford wishes to take his own contempt of the Nubian race (a term he uses throughout his book to identify the Black race) and transfer it onto the Egyptians, stating they are the ones who have contempt for Nubians, when in fact it's the White race. Isn't that called reverse psychology? Erroneously, he believes the whole of ancient Egypt was Caucasian or any ethnicity other than Black. And, because today's Caucasoid race has such contempt for the Black race, Mr. Redford easily concludes the ancient Egyptians hated all Blacks. The enmity he harbors toward the "Kemetic natives of land of Ham" comes from the serpent and his seed, known in ancient Egypt as "Aamti, the people of the Oasis of Jupiter Ammon, who is Zeus and Satan". The seed/image of Zeus have always coveted the glory Re-Harakhti bestowed upon the Pharaohs of Egypt. There is no such glory in Greece, which is psychologically detrimental to the sons of Zeus. Hence, like their Father, they come to steal, kill, and destroy everything good that appertains to the Black man.

As far as Nubia is concerned in the *"Dictionary of all Scriptures and Myths"*, author G. A. Gaskell writes of a Nubian prophesy saying:

"AMENI, THE SON OF MAN:--

"An Egyptian poet in the reign of Thothmes III had said: -- A king shall come from the South, Ameni, the Truth-declaring by name. He shall be the son of a Woman of Nubia, and will be born in [the south]. . . .He shall assume the crown of Upper Egypt, and lift up the red crown of the North. He shall unite the double crown. The people of the age of the **Son-of-man** shall rejoice and establish his name for all eternity. He shall be removed far from evil, and the wicked shall humble their mouths for fear of him."?"The words `son of man' are a literal translation of the original *si-n-sa*."?"The half-mythical country in the South was known to the Egyptians as the land of the Gods."?"Nubia," therefore, is a symbol of the Buddhic, or Wisdom plane; Upper Egypt, of the higher mind plane; Lower Egypt of the lower mind plane. The "great sea" is the astral plane. In evolution the "Son" is necessarily greater than the "father"; so Son-of-mind is greater than mind."" (Pg. 45)

Prophetically speaking, the above declaration is the root cause of Mr. Redford's blatant disdain for Nubia. Among his peers it is widely accepted Nubia is the state of the "Son-of-man", the unifier of Upper and Lower Egypt. Let's think about it for a moment?who is the most famous "Son-of-man"? Could it be The Lord Jesus Christ? The contempt shown for Nubia boils down to one thing: the "us" group Mr. Redford speaks of is the White race and the "them" group constitutes the Black race. If Egypt is Black then Moses is Black and Christ is Black and, yes, even the original Jews would of necessity have to have been Black (until those 72

Providence and its multitude converted to Judaism in the Book of Esther). In order to keep the veil of Whiteness upon the Divinity, Mr. Redford and others of the "us" group must for their own sake whiten Egypt. Truly, truly, they are a Bible reading people; surely, they have read in the Word where God has not hidden what did and what shall happen to Egypt. God told us He sold Himself, all the Gods of Egypt and its entire land into the hands of Babylon for a little while. The Egyptian race went into exile. The Babylonians became Egyptianized. From the Babylonians, the Persian, Greeks, and Romans, and now the Caucasians are all taking turns being Egyptianized through The Christ of God Who Is Pharaoh Akhenaton {Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.}. But God promises He will restore Egypt and call her by her name, Pathros. Pathros, according to the "table of nations" written by Dr. Edwin Guest, is another name for Nubia. He wrote:

" Pathros seems to represent Nubia, where the remains of Egyptian civilization are almost as numerous as in Egypt itself. In Ezekiel (29.10) the prophet foretells that 'the land of Egypt' shall be waste 'from the tower of Syene even unto the border of Ethiopia,' and that God 'will scatter the Egyptians among the nations and disperse them through the countries;' but that at the end of forty years he will 'gather the Egyptians from the people whither they were scattered, and will bring again the captivity of Egypt and will cause them to return in the land of Pathros, into the land of their habitation.' Here Ezekiel gives to Pathros the limits geographers assign to Nubia. The name Egyptians, given to the inhabitants, shows how close were the ties which at that time connected the Egyptian settlement with the mother-country."¹

To answer your question, Mr. Redford, "But what of Akhenaton? Is this misshapen individual in any way like us?" Let's look at the facts: The Hieroglyphics declare there is an Amen the hidden God of Heaven; and there is an Amen the Devil; "Capital D" written in the script. I googled an image of Mr. Redford and sure enough his face is representative of the "us" group. My question to Mr. Redford is "Will religion really boil down to a war of the races? The "us group" that cannot tolerate differences in another human being against the "them" group who are taught to love their enemies? Whites against Blacks, as it has been for the past two thousand years? The Darkness of the people of Amen-Zeus, the Devil, against the Light of the Aten, Who is The Amen of Revelation 3:14?" Emphatically, the answer is, "No," Mr. Redford, "Pharaoh Akhenaton is in no way, shape, or form like you and your "kin group". Pharaoh Akhenaton is The Aten, The Lord God Alpha Khen Omega, The First and Last God. While you are the seed of the Anti-Christ-- Zeus the Anti-Black, whom The Lord God Alpha Khen Omega sentenced to eternal damnation, where he will burn in the lake of fire burning with brimstone forever and ever. Amen. Amen. And Amen."

¹ Origines Celticae (a Fragment) and Other Contribution to the History of Britain, Edwin Guest, Kennikat Press, 1883; Vol I., Page 180.

Book review can be read on-line at www.Aasb-of-Alpha-Khen-Omega.com.
Please visit.

| 26166|2008-06-10 06:40:56|Maurice Humphrey|Video: Nubia - The Black Kingdom of Kush|
Anyone interested in ancient Nubia will appreciate this documentary. On the other hand, the title itself is misleading at best. Here non-colored (white) scholars insinuate -by the title and the numerous times they mention "Black Pharaohs" - that KMT was unrelated culturally and (especially) biologically. Here are parts 1-5 listed in order:

<http://www.youtube.com/watch?v=KOiAvoqZzks>

http://www.youtube.com/watch?v=fUvoz_LcxSE

<http://www.youtube.com/watch?v=CFiaXab0sYQ>

http://www.youtube.com/watch?v=3hPn_V-iDfM

<http://www.youtube.com/watch?v=iZERgHLbEiI>

| 26167|2008-06-10 08:28:59|cristofori whitakara|Re: Overseas, Excitement Over Obama|
I was speaking to both populations, modern and ancient. i was told by a coptic mate of mine that danny glover and lena horne types would fit.

--- On **Mon, 6/9/08, Mahari Mengistu** wrote:

From: Mahari Mengistu

Subject: [Ta_Seti] Re: Overseas, Excitement Over Obama

To: Ta_Seti@yahoogroups.com

Date: Monday, June 9, 2008, 4:01 PM

Yes, I believe he was speaking about modern day Egyptians and that is precisely why I said that. Because it is still in Upper Egypt (i.e. Lower= North; Upper=South) where you find the darker Egyptians.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, Tafari khumbaka wrote:

>

> for my part in this letter, i obviously dont comprehend well, lol,
the writer was speaking of modern day egyptians not ancient egyptians

> tafari

>

> Mahari Mengistu wrote:

> >>although admittedly in Lower Egypt <<

>

> I think you mean UPPER EGYPT, right?

> HTP,

> Mahari

>

> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

> wrote:

> >

> > --- In Ta_Seti@yahoogroups.com, Tafari khumbaka

> wrote:

> > >

> > > u obviously have not studied the ancient khamau phenotype, the

> > mulatto type is the norm for late royals and too a high degree
> temple
> > pundits, but the average person of the city and farm could be any
> > dogon or zulu or shona, samoli etc.....
> > > miscegenation among royals and in the temple's was what might be
> > construed as fashionable, the kings(gov, mayors,vizers,
highpriest)
> > and chiefs were given the finest of the woman of the europeans and
> > libyans and people's of the levant
> > >
> >
> > I've seen non-Nubian Egyptians even today that were darker than
> Harold
> > Washington or Marion Berry, although admittedly in Lower Egypt
> anyway
> > the "mulatto" type predominates. In Cairo, the black element is
> very
> > much in the range of Barack Obama.
> >
> > Regards,
> > Paul Kekai Manansala
> >
>
>
>
>
>
>
>
> Tafari-sudra, Khumbaka
>

| 26168|2008-06-10 09:07:40|Asar Imhotep|Re: Aspects of African Civilization (person, culture, religion) Amad|

I am familiar with that work as well. I think he has made some tremendous contributions that have gone unnoticed and I present him so the layman can be more familiar with his work (although most is in French).

bonotchim@aol.com wrote:

This author has another excellent article on the Oral tradition in the two volume work put out by UNESCO some years ago. He is talking about information gain from experience and training not intellectual musings. In the same book read the work of J. Ki-Zerbo also. Bro.Bonotchi

When a old man in Africa dies a library disappears! Hampate Ba

--

Asar Imhotep

<http://www.asarimhotep.com>



| 26169|2008-06-10 12:59:50|Mahari Mengistu|Re: Overseas, Excitement Over Obama|
Yes, Paul, understood.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "pkmanansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

> >

> > Yes, I believe he was speaking about modern day Egyptians and
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> > precisely why I said that. Because it is still in Upper Egypt
(i.e.

> > Lower= North; Upper=South) where you find the darker Egyptians.

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>

> Hi Mahari, what I meant was that black Egyptians, mainly "Baladi" in

> lower Egypt are lighter than those in Upper Egypt who are closer to

> Nubians and Beja.

>

> The black people in the Sinai are also often very dark.

>

> Regards,

> Paul Kekai Mansnala

>

| 26170|2008-06-10 13:23:24|Tafari khumbaka|Fwd: Check out YouTube - Jesse Ventura: How
Can Two Planes Knock Dow|

AUSAR65@aol.com wrote:

From: AUSAR65@aol.com

Date: Mon, 9 Jun 2008 16:05:29 EDT

Subject: Check out YouTube - Jesse Ventura: How Can Two Planes Knock Down Three
Buildi

To: Afrikannubian@aol.com, alandas@nsightmemphis.com, sailizenzele@yahoo.com,
feferachelle227@yahoo.com, FORKSYAROADS@aol.com, loveiris@hotmail.com,
tafari_sudra@yahoo.com

[YouTube - Jesse Ventura: How Can Two Planes Knock Down Three Buildings](#)

Get trade secrets for amazing burgers. [Watch "Cooking with Tyler Florence" on AOL Food.](#)



Tafari-sudra,Khumbaka

| 26171|2008-06-10 13:58:52|Divine Allah|Re: The Heretic King (A Book Review)|

Interesting Nile Valley advocacy group. Thank you for sharing this review and website to that organization.

Peace.

Divine Ruler Equality Allah

The Nation of Gods and Earths

On Mon, Jun 9, 2008 at 4:49 PM, meduty <powell8832@comcast.net> wrote:

Pharaoh Akhenaton: The Heretic King

by Donald B. Redford

A Book Review

"Perfidy", "mental dishonesty", "Judas kiss", "ambivalence", and "treacherous" are a few choice terms the thesaurus uses to best describe the works of Mr. Redford because he secretly admires and covets the glorious kingdom of Him Whom he abhors the most. Why do I say he covets it? Because he's spent a lifetime uncovering it, tediously digging in the dirt, inch by inch, unearthing it, and musing over it day and night only to publicly declare he hates it. Yet and still, despite his loathing for the holy city Akhetaten, he continues to be the head archeologist and director of the Akhenaten Temple Project. Why so much hatred? The answer is all too obvious-- the "us against them" mentality of White supremacy that permeates all of Mr. Redford's books! If the Face of Pharaoh Akhenaton-- the face that all scholars proclaim is the first face in human history to have established the monotheistic religion extant to this today-- if His face were unmistakably blond-haired and blue-eyed, it would sate Mr. Redford's and a whole host of other Egyptologists' extreme appetite to possess the ancient kingdom of Egypt and flaunt it as their own in place of the gruesome face of Zeus impersonating Christ. Rightly so does God declare, "THE TREACHEROUS DEALER HAS DEALT TREACHEROUSLY. YEAH, THE TREACHEROUS DEALER HAS DEALT VERY TREACHEROUSLY." When Mr. Redford writes about The Aten he sits in both the seat of authority and the "seat of jealousy". You'd think, because he spends much

of his time writing about God, that he would have used his sphere of influence to venerate the Deity of Akhetaten, but only enmity manifests when he writes:

"If the king and his circle inspire me somewhat with contempt, it is apprehension I feel when I contemplate his religion. In Egypt the sun may well be a reliable and beneficent power, but it is nonetheless destructive, and mankind seeks to hide from it. If Re {Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.} must be worshipped, let there be a refuge of shade close at hand! Both Karnak and Akhetaten become infernos from March to November. Yet the monarch-- with relish it would seem!not only selected these unholy sites for his use, but insisted on the simple open shrine, with no roof and very little shade, in which to honor his father! As one stands on the baking sand of the vast Amarna amphitheater, one cannot help but sense a sinister quality in all of this." (pg. 235).

The King's religion inspires him to contempt!Mankind seeks to hide from Re!The Shrine of Akhetaten, an unholy place!A sinister quality in worshipping The Aten! Witty? I think not! Treacherous? Yes, indeed. The Lord our God foreknew the only way His "sun-worshippers" "children of The Aten" would learn about Him would be through the hands of warlocks who would decipher the Hieroglyphics, cast the truth to the ground, and demonize The Aten through vicious ridicule. Caucasoid ridicule of the African nation has caused many Black men to reject the ways of our ancestors. It is written in the biography of Phillis Wheatley that every morning her mother poured a drink offering to the sun. That is the only link I've found acknowledging slaves paid homage to The Sun of Righteousness. Could they have known of The Aten before He hide is Face from us?

Ridicule is just one example of Mr. Redford's blasphemous lack of loyalty to the God of Whom he spends much of his time deciphering. Throughout the book he acknowledges Pharaoh Akhenaton is both The God Aten and The Son of God just like The Lord Jesus Christ. His biggest fear is Black Christians will come to believe The Aten is Jesus Christ and return to worshipping The Aten: "To make of him a tragic "Christ-like" figure is a sheer falsehood." (pg. 232). Strongly, I suspect Mr. Redford and his contemporaries already know Pharaoh Akhenaton's Name transliterates into Christ. Hence the hidden knowledge that causes their paranoia has come to light. The illumination coupled with the fact that God and The Son of God are Black, makes The Aten's religion most abhorrent to both Black and White Christians who will deny Pharaoh Akhenaton is the first Christ. He is God and He is The Son of God. Whether you call Him The Lord God Jehovah and His Son The Lord Jesus Christ or whether you call Him Re-Harakhti-In-His-Name-Shu-Who-Is-The Aten and His Son The Lord Neferkheprure, He is the First and Last God of the Christian faith. And, yes, He is

Black. I know it because He is alive on earth sealing the redeemed of His people with His New Name.

According to Mr. Redford, in his book, *The Ancient Gods Speak: A Guide To Egyptian Religion*, to be Black in Egypt is undesirable: "Within the scheme of Egyptian/non-Egyptian skin color, black was not desirable for ordinary humans, because it marked out figures as foreign, as enemies of Egypt, and ultimately as representatives of chaos; black thereby contrasted with its positive meaning elsewhere". By "positive meaning" Mr. Redford is referring to an explanation he has established to explain the black skin of Egyptian Gods and Pharaohs: "Black skin was given to some royal images, to signify the king's renewal and transformation." To emphasize his negative point of view of African bondage, one of the first plates printed in the book of *The Heretic King*, unmistakably depicts Black women (along with one White woman- - so he says) as captives. Cunningly chosen frontispiece you bet!

Mr. Redford's hidden agenda of White Supremacy truly comes to light in another one of his books, *From Slave To Pharaoh: The Black Experience of Ancient Egypt*. In it, his bigotry really shows! Again, not only does he craftily choose a bound African captive as his cover art, on his first page he goes on to describe an "us" against "them" mentality, in which the "us" must hold the "them" in contempt. "Us" being Whites and "them" being "non-Whites", a philosophical doctrine he has taken from Aristotle's treaty entitled, *Slave and Master*. Mr. Redford says:

"Human interaction between communities operates on many levels. Although conventional attitudes and propaganda do not necessarily characterize each one, at root lies an intensely personal identification of the individual which thrives on hostility, for one must not only, for purposes of safety and power, define and belong to the "kin" group, the "us," but must also identify, isolate, and confront all who do not belong to the group, the "them." Moreover, the criteria on which the judgment is made as to who does or does not belong are not imposed consciously from the top: the aversion springs spontaneously and unconsciously in the human psyche and is always based initially on observable traits such as color, language, costume, and social practice. The Id cannot tolerate differences in another human being, for they constitute a threat. The individual perceives a need to hate as well as to love, and a state seeks only to control and channel both emotions." (pg.1).

Mr. Redford wishes to take his own contempt of the Nubian race (a term he uses throughout his book to identify the Black race) and transfer it onto the Egyptians, stating they are the ones who have contempt for Nubians, when in fact it's the White race. Isn't that called reverse psychology? Erroneously, he believes the whole of ancient Egypt was Caucasian or any ethnicity other than Black. And, because today's Caucasoid race has such contempt for the Black race, Mr. Redford easily concludes the ancient Egyptians hated all Blacks. The enmity he harbors toward the "Kemetic natives of land of Ham" comes from the serpent and

his seed, known in ancient Egypt as "Aamti, the people of the Oasis of Jupiter Ammon, who is Zeus and Satan". The seed/image of Zeus have always coveted the glory Re-Harakhti bestowed upon the Pharaohs of Egypt. There is no such glory in Greece, which is psychologically detrimental to the sons of Zeus. Hence, like their Father, they come to steal, kill, and destroy everything good that appertains to the Black man.

As far as Nubia is concerned in the "*Dictionary of all Scriptures and Myths*", author G. A. Gaskell writes of a Nubian prophesy saying:

"AMENI, THE SON OF MAN:--

"An Egyptian poet in the reign of Thothmes III had said: -- A king shall come from the South, Ameni, the Truth-declaring by name. He shall be the son of a Woman of Nubia, and will be born in [the south]. . . .He shall assume the crown of Upper Egypt, and lift up the red crown of the North. He shall unite the double crown. The people of the age of the Son-of-man shall rejoice and establish his name for all eternity. He shall be removed far from evil, and the wicked shall humble their mouths for fear of him." "The words 'son of man' are a literal translation of the original *si-n-sa*." "The half-mythical country in the South was known to the Egyptians as the land of the Gods." "Nubia," therefore, is a symbol of the Buddhic, or Wisdom plane; Upper Egypt, of the higher mind plane; Lower Egypt of the lower mind plane. The "great sea" is the astral plane. In evolution the "Son" is necessarily greater than the "father"; so Son-of-mind is greater than mind." (Pg. 45)

Prophetically speaking, the above declaration is the root cause of Mr. Redford's blatant disdain for Nubia. Among his peers it is widely accepted Nubia is the state of the "Son-of-man", the unifier of Upper and Lower Egypt. Let's think about it for a moment who is the most famous "Son-of-man"? Could it be The Lord Jesus Christ? The contempt shown for Nubia boils down to one thing: the "us" group Mr. Redford speaks of is the White race and the "them" group constitutes the Black race. If Egypt is Black then Moses is Black and Christ is Black and, yes, even the original Jews would of necessity have to have been Black (until those 72 Providence and its multitude converted to Judaism in the Book of Esther). In order to keep the veil of Whiteness upon the Divinity, Mr. Redford and others of the "us" group must for their own sake whiten Egypt. Truly, truly, they are a Bible reading people; surely, they have read in the Word where God has not hidden what did and what shall happen to Egypt. God told us He sold Himself, all the Gods of Egypt and its entire land into the hands of Babylon for a little while. The Egyptian race went into exile. The Babylonians became Egyptianized. From the Babylonians, the Persian, Greeks, and Romans, and now the Caucasians are all taking turns being Egyptianized through The Christ of God Who Is Pharaoh Akhenaton {Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.}. But God promises He will restore Egypt and call her by her name, Pathros. Pathros,

according to the "table of nations" written by Dr. Edwin Guest, is another name for Nubia. He wrote:

" Pathros seems to represent Nubia, where the remains of Egyptian civilization are almost as numerous as in Egypt itself. In Ezekiel (29.10) the prophet foretells that 'the land of Egypt' shall be waste 'from the tower of Syene even unto the border of Ethiopia,' and that God 'will scatter the Egyptians among the nations and disperse them through the countries;' but that at the end of forty years he will 'gather the Egyptians from the people whither they were scattered, and will bring again the captivity of Egypt and will cause them to return in the land of Pathros, into the land of their habitation.' Here Ezekiel gives to Pathros the limits geographers assign to Nubia. The name Egyptians, given to the inhabitants, shows how close were the ties which at that time connected the Egyptian settlement with the mother-country."¹

To answer your question, Mr. Redford, "But what of Akhenaton? Is this misshapen individual in any way like us?" Let's look at the facts: The Hieroglyphics declare there is an Amen the hidden God of Heaven; and there is an Amen the Devil; "Capital D" written in the script. I googled an image of Mr. Redford and sure enough his face is representative of the "us" group. My question to Mr. Redford is "Will religion really boil down to a war of the races? The "us group" that cannot tolerate differences in another human being against the "them" group who are taught to love their enemies? Whites against Blacks, as it has been for the past two thousand years? The Darkness of the people of Amen-Zeus, the Devil, against the Light of the Aten, Who is The Amen of Revelation 3:14?" Emphatically, the answer is, "No," Mr. Redford, "Pharaoh Akhenaton is in no way, shape, or form like you and your "kin group". Pharaoh Akhenaton is The Aten, The Lord God Alpha Khen Omega, The First and Last God. While you are the seed of the Anti-Christ-- Zeus the Anti-Black, whom The Lord God Alpha Khen Omega sentenced to eternal damnation, where he will burn in the lake of fire burning with brimstone forever and ever. Amen. Amen. And Amen."

¹ Origines Celticae (a Fragment) and Other Contribution to the History of Britain, Edwin Guest, Kennikat Press, 1883; Vol I., Page 180.

Book review can be read on-line at www.Aasb-of-Alpha-Khen-Omega.com. Please visit.

| 26172|2008-06-10 15:46:45|Mahari Mengistu|Re: The Heretic King (A Book Review)|
The tenets of this critique are the perfect guidelines for assessing european Egyptological research and scholarship. Undoubtedly some of their research is useful. Yet, reading their work is like buying stolen goods from a thief. You might get a TV set that works

perfectly and you have no complaints about it but you make a huge mistake if you think that Rolex is real and works. Lesson: a thief is a thief.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "meduty" wrote:

>

>

> Pharaoh Akhenaton: The Heretic King

>

> by Donald B. Redford

>

> A Book Review

>

> "Perfidy", "mental dishonesty", "Judas kiss",

> "ambivalence", and "treacherous" are a few choice terms

> the thesaurus uses to best describe the works of Mr. Redford

because he

> secretly admires and covets the glorious kingdom of Him Whom he abhors

> the most. Why do I say he covets it? Because he's spent a lifetime

> uncovering it, tediously digging in the dirt, inch by inch, unearthing

> it, and musing over it day and night only to publicly declare he hates

> it. Yet and still, despite his loathing for the holy city

Akhetaten, he

> continues to be the head archeologist and director of the Akhenaten

> Temple Project. Why so much hatred? The answer is all too obvious-

-

> the "us against them" mentality of White supremacy that permeates all of

> Mr. Redford's books! If the Face of Pharaoh Akhenaton-- the face that

> all scholars proclaim is the first face in human history to have

> established the monotheistic religion extant to this today-- if His face

> were unmistakably blond-haired and blue-eyed, it would sate Mr.

> Redford's and a whole host of other Egyptologists' extreme

> appetite to possess the ancient kingdom of Egypt and flaunt it as their

> own in place of the gruesome face of Zeus impersonating Christ.

Rightly

> so does God declare, "The treacherous dealer has dealt

> treacherously. Yeah, the treacherous dealer has dealt very

> treacherously." When Mr. Redford writes about The Aten he sits in

> both the seat of authority and the "seat of jealousy". You'd
 > think, because he spends much of his time writing about God, that he
 > would have used his sphere of influence to venerate the Deity of
 > Akhetaten, but only enmity manifests when he writes:
 >
 > "If the king and his circle inspire me somewhat with contempt, it is
 > apprehension I feel when I contemplate his religion. In Egypt the
 sun
 > may well be a reliable and beneficent power, but it is nonetheless
 > destructive, and mankind seeks to hide from it. If Re { Amen:
 Blessing,
 > and glory, and wisdom, and thanksgiving, and honour, and power, and
 > might, be unto our God for ever and ever. Amen. } must be
 worshipped, let
 > there be a refuge of shade close at hand! Both Karnak and Akhetaten
 > become infernos from March to November. Yet the monarch-- with
 relish
 > it would seem!?not only selected these unholy sites for his use, but
 > insisted on the simple open shrine, with no roof and very little
 shade,
 > in which to honor his father! As one stands on the baking sand of
 the
 > vast Amarna amphitheater, one cannot help but sense a sinister
 quality
 > in all of this." (pg. 235).
 >
 > The King's religion inspires him to contempt!?Mankind seeks to
 > hide from Re!?The Shrine of Akhetaten, an unholy place!?A
 > sinister quality in worshipping The Aten! Witty? I think not!
 > Treacherous? Yes, indeed. The Lord our God foreknew the only way
 His
 > "sun-worshippers" "children of The Aten" would learn
 > about Him would be through the hands of warlocks who would decipher
 the
 > Hieroglyphics, cast the truth to the ground, and demonize The Aten
 > through vicious ridicule. Caucasoid ridicule of the African nation
 has
 > caused many Black men to reject the ways of our ancestors. It is
 > written in the biography of Phillis Wheatley that every morning her
 > mother poured a drink offering to the sun. That is the only link
 > I've found acknowledging slaves paid homage to The Sun of
 > Righteousness. Could they have known of The Aten before He hide is
 Face
 > from us?
 >
 > Ridicule is just one example of Mr. Redford's blasphemous lack of

- > loyalty to the God of Whom he spends much of his time deciphering.
- > Throughout the book he acknowledges Pharaoh Akhenaton is both The God
- > Aten and The Son of God just like The Lord Jesus Christ. His biggest
- > fear is Black Christians will come to believe The Aten is Jesus Christ
- > and return to worshipping The Aten: "To make of him a tragic
- > "Christ-like" figure is a sheer falsehood." (pg. 232).
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>

>

>

> 1 Origines Celticae (a Fragment) and Other Contribution to the History

> of Britain, Edwin Guest, Kennikat Press, 1883; Vol I., Page 180.

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> <<http://www.Aasb-of-Alpha-Khen-Omega.com>> . Please visit.

>

| 26173|2008-06-10 21:28:29|Shu Tefnut|Re: Fwd: Re: [Luv4self_Network] When God Was a Woman.|

Thank you brother Owens for your kind words. It is of course refreshing to communicate with brothers who actually understand the true nature of our woman. Trust me they are brilliant in their natural ability to be loving, caring, thoughtful the one who natures the family. And much of the time the correct decision maker when it has to do with the family, and the home, A divine right bestowed by the MOST HIGH that differentiates the feminine principle from the prowess of the masculine. And if we as men can see this divine right given to

our black women, by the MOST HIGH in it's proper perspective. We would all benefit from the glorious experience of being in harmony with Ma'at.

--- In Ta_Seti@yahoogroups.com, Wayne Owens wrote: Shu Tefnut thank you for this info, this is exactly what I have posited in prior threads in this discussion. Thank You for your info, I have marked and highlighted many of these books to death, including Dr. Merlin Stone's work. African History for African Families: www.majadi.wordpress.com Upward Movement, Upward Movement! --- On Sat, 6/7/08, Shu Tefnut shutefnut@... wrote: From: Shu Tefnut shutefnut@... Subject: [Ta_Seti] Fwd: Re: [Luv4self_Network] When God Was a Woman. To: afrikanunity_ofharlem@..., "HERU BENNU AMEN RA" afrikangodsoftherealm@yahoogroups.com, "Eugene Bennett" eubenne1@..., bnyee@googlegroups.com, dr.garaia@..., friends@..., GatherTheFires@yahoogroups.com, happilynaturalday@yahoogroups.com, hndsupport@..., luv4self_network@yahoogroups.com, mwananchi@yahoogroups.com, NABSE@yahoogroups.com, nnabakyaala.afrika@..., openyourthirdeye@..., smaitawi@yahoogroups.com, Ta_Seti@yahoogroups.com, thanubian2@..., trueblackness@yahoogroups.com Date: Saturday, June 7, 2008, 11:10 PM --- In afrikangodsoftherealm@yahoogroups.com, "shutefnut" shutefnut@... wrote: Hotep there has been a gross misunderstanding regarding my comments on, sister Isis article; "The concept of the Goddess existed before the concept of the God." Let me clarify my position before all of you intellectuals out there have a field day barking up the wrong trees. THE CONCEPT OF THE GODDESS, IS A FEMININE PRINCIPAL. THIS HAS NOTHING TO DO WITH THE PROWESS OF THE PATRIARCHAL SOCIAL STRUCTURES THAT CLOUDS AND DISFIGURE YOUR PERCEPTION OF THE FEMININE PRINCIPLE. If you want to do your research on the feminine principle, I suggest you read my sources below then get back to me. (1) Finch, C. Echoes Of The Old Darkland, The Great Mother and The Origin of Human culture. p.57 (2) Bachofen J.J. Myth, Religion, and Mother-right (3) Diop C.A., The Cultural unity of Black Africa (4) Williams L. and Finch C.S., The Great Queens Of Ethiopia (5) Higgins G., Anacalypsis, Volume 1 (6) Hansberry W.L., Africa and Africans as seen by Classical Writers (7) Massy G., Natural Genesis, Volume II pp. 269-74 (9) Neumann E., The Great Mother. An Analysis of an Archetype (10) Massy G., Book Of Beginnings (11) Budge E.A.W., Egyptian Hieroglyphic Dictionary Volume II In Chapter 30 of the funerary ritual, Osiris says, "My hart, my mother; my hart my mother. My hart of my existence on earth." (12) Birdsell J.B., Human Evolution (13) Neumann E., The origins and History of Consciousness (14) Budge...Hieroglyphic Dictionary, op. cit. pp 68; 83. The Egyptian name for Osiris is given hieroglyphically as a "seat" or "throne" whose literal meaning is AST, the Egyptian name of Isis. The bottom glyph is the "eye" which translates as AR or IR, meaning "create" or "beget." Thus Osiris' name in Egyptian is ASAR, meaning "begotten of Isis. -- In Luv4self_Network@yahoogroups.com, Nana Sekyiaabea <MothersforAfrica@...> wrote: Yes I read this book. I liked it a lot. Peace Nana --- On Tue, 6/3/08, Shu Tefnut shutefnut@... wrote: From: Shu Tefnut shutefnut@... Subject: [Luv4self_Network] When God Was a Woman. To: afrikanunity_ofharlem@..., "HERU BENNU AMEN RA" afrikangodsoftherealm@yahoogroups.com, "Eugene Bennett" eubenne1@..., bnyee@googlegroups.com, dr.garaia@..., friends@..., GatherTheFires@yahoogroups.com, happilynaturalday@yahoogroups.com, hndsupport@..., luv4self_network@yahoogroups.com, mwananchi@yahoogroups.com, NABSE@yahoogroups.com, nnabakyaala.afrika@..., openyourthirdeye@..., smaitawi@yahoogroups.com, Ta_Seti@yahoogroups.com, thanubian2@..., trueblackness@yahoogroups.com Date: Tuesday, June 3, 2008, 4:53 AM When God Was a Woman an amazing book When God Was a Woman by Merlin Stone This page is about the most fascinating book I have ever read; a book that is a must-read for all women, as well as anyone who wants to know the truth. In the beginning, God was a woman. Though I am not a religious person, the book is extremely interesting to me for its sociological and gender role revelations. A description of this book: The question most pressing - perhaps the one that has most insistently caused this book to come into being - is this: What effect did the worship of the female deity actually have upon the status of women in the cultures in which She was extolled? In this book, archeologically documented, is the story of the religion of the Goddess. Known by many names - Astarte, Isis, Ishtar, among others - she reigned supreme in the Near and Middle East. Worshipped for fertility, she was revered as the wise creator and the one source of universal order. Under her, women's roles differed markedly from those in patriarchal Judeo-Christian cultures. Women bought and sold property, traded in the marketplace, and the inheritance of title and property was passed from mother to daughter. How and when did the change in our perception of God (and woman) come about? By documenting the wholesale rewriting of myth and religious dogmas, the author reveals a very ancient conspiracy: the patriarchal re-imaging of the Goddess as a wanton, depraved figure. This is the portrait that laid the foundation for one of culture's greatest shams - the legend of Adam and fallen Eve. It is time to bring the facts about the early female religions to light. They have been hidden away too long. The facts in this book will help you understand the earliest development of Judaism, Christianity, and Islam and their reactions to the female religions and customs that preceded them. With these facts, you will be able to understand how these reactions led to the political attitudes and historical events that occurred as these male-oriented religions were forming - attitudes and events that played a major part in formulating the image of women during and since those times. Let's clear away the centuries of confusion and misunderstanding. When the ancient sources of the gender stereotyping of today are better understood, the myth of the Garden of Eden will no longer be able to haunt us! "This book will change the way you look at history and, perhaps, the way you perceive organized religions." - A reader. This site is about amazing women; their brilliance, talent, and passion; and the power of all women to be amazing. Related Websites: Goddesses of Ancient Egypt Women and Gender in the Ancient World Goddess Worship Back to Amazing Women Here is a link to purchase this book. Please visit my bookstore for other titles! Thank you for visiting this website. Please use the contact form on the main page and tell me what you think about it. Amy Brown --- End forwarded message --- --- End forwarded message --- --- End forwarded message ---

| 26174|2008-06-11 06:00:11|Wayne Owens|Re: Fwd: Re: [Luv4self_Network] When God Was a Woman. |

Thank you for thanking me beloved and please call me Majadi Baruti, I have forgotten to take my colonized name off of the forums. At any rate, Men's seemingly inherent need to departmentalize has caused us to separate ourselves from the feminine divine in nature. It is due time for us to not just

recognize the feminine divine but to honor it as well as a part of our beings as men. Just as it is necessity for woman to recognize and honor her masculine divine! True balance must be brought into existence in order for our people to rise!

African History for African Families:

www.majadi.wordpress.com

Upward Movement, Upward Movement!

--- On Tue, 6/10/08, Shu Tefnut wrote:

From: Shu Tefnut

Subject: Re: [Ta_Seti] Fwd: Re: [Luv4self_Network] When God Was a Woman.

To: afrikanunity_ofharlem@yahoo.com, "HERU BENNU AMEN RA" , "Eugene Bennett" , bnyee@googlegroups.com, dr.garaia@africanidea.org, friends@templehealing.com, GatherTheFires@yahoogroups.com, happilynaturalday@yahoogroups.com, hndsupport@gmail.com, luv4self_network@yahoogroups.com, mwananchi@yahoogroups.com, NABSE@yahoogroups.com, nnabakyaala.afrika@gmail.com, openyourthirdeye@yahoo.com, smaitawi@yahoogroups.com, Ta_Seti@yahoogroups.com, thanubian2@yahoo.com, trueblackness@yahoogroups.com

Cc: afrikangodsoftherealm@yahoogroups.com

Date: Tuesday, June 10, 2008, 9:06 PM

Thank you brother Owens for your kind words. It is of course refreshing to communicate with brothers who actually understand the true nature of our woman. Trust me they are brilliant in their natural ability to be loving, caring, thoughtful the one who natures the family. And much of the time the correct decision maker when it has to do with the family, and the home, A divine right bestowed by the MOST HIGH that differentiates the feminine principle from the prowess of the masculine. And if we as men can see this divine right given to our black women, by the MOST HIGH in it's proper perspective. We would all benefit from the glorious experience of being in harmony with Ma'at. --- In Ta_Seti@yahoogroups .com, Wayne Owens wrote: Shu Tefnut thank you for this info, this is exactly what I have posited in prior threads in this discussion. Thank You for your info, I have marked and highlighted many of these books to death, including Dr. Merlin Stone's work. African History for African Families: www.majadi.wordpress.com Upward Movement, Upward Movement! --- On Sat, 6/7/08, Shu Tefnut shutefnut@... wrote: From: Shu Tefnut shutefnut@... Subject: [Ta_Seti] Fwd: Re: [Luv4self_Network] When God Was a Woman. To: afrikanunity_ofharlem@..., "HERU BENNU AMEN RA" afrikangodsoftherealm@yahoogroups.com, "Eugene Bennett" eubenne1@..., bnyee@googlegroups.com, dr.garaia@..., friends@..., GatherTheFires@yahoogroups.com, happilynaturalday@yahoogroups.com, hndsupport@..., luv4self_network@yahoogroups.com, mwananchi@yahoogroups.com, NABSE@yahoogroups.com, nnabakyaala.afrika@..., openyourthirdeye@..., smaitawi@yahoogroups.com, Ta_Seti@yahoogroups.com, thanubian2@..., trueblackness@yahoogroups.com Date: Saturday, June 7, 2008, 11:10 PM --- In afrikangodsoftherealm@yahoogroups.com, "shutefnut" shutefnut@... wrote: Hotep there has been a gross misunderstanding regarding my comments on, sister Isis article; "The concept of the Goddess existed before the concept of the God." Let me clarify my position before all of you intellectuals out there have a field day barking up the wrong trees. THE CONCEPT OF THE GODDESS, IS A FEMININE PRINCIPAL. THIS HAS NOTHING TO DO WITH THE PROWESS OF THE PATRIARCHAL SOCIAL STRUCTURES THAT CLOUDS AND DISFIGURE YOUR PERCEPTION OF THE FEMININE PRINCIPLE. If you want to do your research on the feminine principle , I suggest you read my sources below then get back to me. (1) Finch, C. Echoes Of The Old Darkland, The Great Mother and The Origin of Human culture. p.57 (2) Bachofen JJ. Myth, Religion, and Mother-right (3) Diop CA, The Cultural unity of Black Africa (4) Williams L and Finch CS, The Great Queens Of Ethiopia (5) Higgins G, Anacalypsis, Volume 1 (6) Hansberry WL, Africa and Africans as seen by Classical Writers (7) Massy G, Natural Genesis, Volume II pp. 269-74 (9) Neumann E, The Great Mother. An Analysis of an Archetype (10) Massy G, Book Of Beginnings (11) Budge EAW, Egyptian Hieroglyphic Dictionary Volume II In Chapter 30 of the funerary ritual, Osiris says, "My hart, my mother; my hart my mother. My hart of my existence on earth." (12) Birdsell JB, Human Evolution (13) Neumann E, The origins and History of Consciousness (14) Budge...Hieroglyphic Dictionary, op. cit. pp 68; 83. The Egyptian name for Osiris is given hieroglyphically as a "seat" or "throne" whose literal meaning is AST, the Egyptian name of Isis. The bottom glyph is the "eye" which translates as AR or IR, meaning "create" or "beget." Thus Osiris' name in Egyptian is ASAR, meaning "begotten of Isis. -- In Luv4self_Network@yahoogroups.com, Nana Sekyiaabea <MothersforAfrica @ > wrote: Yes I read this book. I liked it a lot. Peace Nana --- On Tue, 6/3/08, Shu Tefnut shutefnut@... wrote: From: Shu Tefnut shutefnut@... Subject: [Luv4self_Network] When God Was a Woman. To: afrikanunity_ofharlem@ , "HERU BENNU AMEN RA" afrikangodsoftherealm@yahoogroups.com, "Eugene Bennett" eubenne1@ , bnyee@googlegroups.com,

dr.garaia@, friends@, GatherTheFires@ yahooogroups. com, happilynaturalday@ yahooogroups. com, hndsupport@, luv4self_network@ yahooogroups. com, mwananchi@yahooogroups.com, NABSE@yahooogroups. com, nnabakyaala. afrika@, openyourthirdeye@ , smaitawi@yahooogroups.com, Ta_Seti@yahooogroups .com, thanubian2@, trueblackness@ yahooogroups. com Date: Tuesday, June 3, 2008, 4:53 AM When God Was a Woman an amazing book When God Was a Woman by Merlin Stone This page is about the most fascinating book I have ever read; a book that is a must-read for all women, as well as anyone who wants to know the truth. In the beginning, God was a woman. Though I am not a religious person, the book is extremely interesting to me for its sociological and gender role revelations. A description of this book: The question most pressing - perhaps the one that has most insistently caused this book to come into being - is this: What effect did the worship of the female deity actually have upon the status of women in the cultures in which She was extolled? In this book, archeologically documented, is the story of the religion of the Goddess. Known by many names - Astarte, Isis, Ishtar, among others - she reigned supreme in the Near and Middle East. Worshipped for fertility, she was revered as the wise creator and the one source of universal order. Under her, women's roles differed markedly from those in patriarchal Judeo-Christian cultures. Women bought and sold property, traded in the marketplace, and the inheritance of title and property was passed from mother to daughter. How and when did the change in our perception of God (and woman) come about? By documenting the wholesale rewriting of myth and religious dogmas, the author reveals a very ancient conspiracy: the patriarchal re-imaging of the Goddess as a wanton, depraved figure. This is the portrait that laid the foundation for one of culture's greatest shams - the legend of Adam and fallen Eve. It is time to bring the facts about the early female religions to light. They have been hidden away too long. The facts in this book will help you understand the earliest development of Judaism, Christianity, and Islam and their reactions to the female religions and customs that preceded them. With these facts, you will be able to understand how these reactions led to the political attitudes and historical events that occurred as these male-oriented religions were forming - attitudes and events that played a major part in formulating the image of women during and since those times. Let's clear away the centuries of confusion and misunderstanding. When the ancient sources of the gender stereotyping of today are better understood, the myth of the Garden of Eden will no longer be able to haunt us! "This book will change the way you look at history and, perhaps, the way you perceive organized religions." - A reader. This site is about amazing women; their brilliance, talent, and passion; and the power of all women to be amazing. Related Websites: Goddesses of Ancient Egypt Women and Gender in the Ancient World Goddess Worship Back to Amazing Women Here is a link to purchase this book. Please visit my bookstore for other titles! Thank you for visiting this website. Please use the contact form on the main page and tell me what you think about it. Amy Brown --- End forwarded message --- End forwarded message --- End forwarded message ---

| 26175|2008-06-11 06:44:17|Peter Gray|Re: Fw: [Goddesses_Of_Fortune] The Assassination of Barak Obama|

This notion of Obama's possible assassination is serious -- not something to be taken lightly, regardless of the mental disorder in the "artist's" mind. Thanks for posting, Nernessa, and I'm betting it won't be covered by Hannity, etc.

Peter

To: sadiob@hotmail.com; kolaprivate@yahoo.com; memphissizzlers@msn.com; pookie8960@yahoo.com; BlackLeatherBoundBookClub@yahooogroups.com; jacqueo001@aol.com; jgilmore@ndimemphis.org; omaroseenyo@yahoo.com; mikii2u@yahoo.com; beautifulashes69@yahoo.com; Jamalizm@aol.com; innerlightradio@yahoo.com; NeandKe@aol.com; poeticalinappi@yahoo.com; SingleBlkParents@yahooogroups.com; Ta_Seti@yahooogroups.com
 From: vrainette@yahoo.com
 Date: Mon, 9 Jun 2008 08:28:24 -0700
 Subject: [Ta_Seti] Fw: [Goddesses_Of_Fortune] The Assassination of Barak Obama

Check this out, ya'll!!

"The black woman is the meteor that's coming to this earth!" -- Kola Boof



--- On **Fri, 6/6/08**, **wize_femi9@globalma jesticmedia. com** wrote:
From: wize_femi9@globalma jesticmedia. com
Subject: [Goddesses_Of_ Fortune] The Assasination of Barak Obama
To: "undisclosed- list"
Date: Friday, June 6, 2008, 8:23 PM

A controversial art exhibit was raided and shut down before it could be viewed in NYC yesterday.

According to the *NY Times* blog: [Cityroom](#), Boston-born performance artist, Yazmany Arboleda, tried to set up a provocative art exhibition in a vacant storefront on West 40th Street in Midtown Manhattan with the title, *"The Assassination of Hillary Clinton/The Assassination of Barack Obama"*.

The artist thought his racist views were protected under the Constitution because he was expressing himself through his art. Wrong.

Not 30 minutes after Arboleda set up the gallery across the street from the *New York Times* building, police, feds and secret service swooped in to shut the art exhibit down. While police covered the offensive storefront window with brown paper, Arboleda was led away in handcuffs to be "interrogated" .

Arboleda, 27, learned the hard way that freedom has its limits. Later, in an interview, he said: *"It's art. It's not supposed to be harmful. It's about character assassination about how Obama and Hillary have been portrayed by the media."* He added, "It's about the media."

click the following link to view the pictures in the gallery:

http://www.truthfig hters.tv/ blogcomment/ ?blog_id= 175

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| 26176|2008-06-11 06:44:58|Peter Gray|Re: Fw: [Goddesses_Of_Fortune] The Assasination of Barak Obama|

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Peter

To: sadiob@hotmail.com; kolaprivate@yahoo.com; memphissizzlers@msn.com; pookie8960@yahoo.com; BlackLeatherBoundBookClub@yahoogroups.com; jacqueo001@aol.com; jgilmore@ndimemphis.org; omaroseenyo@yahoo.com; mikii2u@yahoo.com; beautifulashes69@yahoo.com; Jamalizm@aol.com; innerlightradio@yahoo.com; NeandKe@aol.com; poeticalinappi@yahoo.com; SingleBlkParents@yahoogroups.com; Ta_Seti@yahoogroups.com
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| 26177|2008-06-11 07:07:11|Shu Tefnut|AFRIKAN WOMEN AS GODDESS (REPLY)|

My brother, Phil Valentine.

Let me cut to the chase. Believe me I've never read so much hog wash, as I have read , reading your position on the Afrikan goddess. First of all, I will admit that my writing skills leave a lot to be desired (Im not a writer), however I, have been forth right and direct. You on the other hand seems to have great difficulty explaining, or justifying your position on the question of the African goddess principle. you appear to be caught up in a mire of self induced intellectual puff. Which makes it almost impossible for me to take you serious. I see no content in this haze of a diatribe you seem to be caught up in, and brother please give me a break with the neophyte, uninitiated, nonsense. As far as Im concerned this is another form of intellectual puff, which has nothing to do with the subject matter, but away of using distraction to cover up any weakness you must feel in defending your position. Again I, ask you in all sincerity what are you talking about?

Your loving brother
Heru Benu Amen Ra

To All Receiving This Communique:

I'm somewhat pre-occupied right now, so I'm afraid I won't be able to reply to anyone who responds to THIS letter. However...

When I'm through preparing for my upcoming lectures on "The Wounded Womb" in Atlanta on the 21st, and in New York on the 13th of July, I will address this one sided, butt-backward ideology of fem-fascist iconolatry that mutated out of the 60s feminist movement, and its adoption by black women (and men) "educated" on lesbian-oriented curricula called "women's studies", tainted with the philosophical rhetoric of unbalanced viewpoints and myopic interpretations of universal law as culture; my point being proven by the majority of feminist publications you offered below as references.

Excuse my forthrightness beloved brothers and sisters but, nonsense like "the concept of the Goddess existed before the concept of a God", is skewered reasoning based on the linear, psycho-metric acuity or limited mentalogical 'abstractions' of European thought; whose scholars arrived at "Vaticanized" "religious" interpretations of the metaphysical intentions of the African mind, as it acted in congress with the cosmological dynamics of the UNIVERSAL Mind.

Brother; YOU JUST DIDN'T GET IT; *OR* ME!! After EVERYTHING I intimated about the balance and interaction of the yin and yang forces of the universe thru gender, and their interplay with the psycho-dynamics of the human mind thru culture, you STILL wrote such nonsense as "...THE CONCEPT OF THE GODDESS IS A FEMININE PRINCIPAL. THIS HAS NOTHING TO DO WITH THE PROWESS OF THE PATRIARCHAL SOCIAL STRUCTURES THAT CLOUDS AND DISFIGURE YOUR PERCEPTION OF THE FEMININE PRINCIPLE..."

My brother; THE FEMININE AND THE MASCULINE ARE INEXTRICABLY LINKED!! Whatever one "conceptually is" or does "by prowess", is intimately connected to the actions or re-actions of the other! But what in Amen's name does the "concept" of the goddess have to do with the "prowess" of the patriarchal in this case? And how did you arrive to THAT conclusion and the presumption that this is what I've been talking about all along?

The word "prowess" according to Webster means "superior skill or ability; courage or daring". The word "concept" means "a general idea or understanding; one derived from

specific instances of occurrences". How did you separate my contexts dealing with the balance of masculine and feminine principles in the cultural dynamics of melanated peoples throughout different epochs of earth history, into "a concept" when referring to the goddess/matriarchy, and "a prowess" with reference to the patriarchy?

You must OBVIOUSLY believe that my challenge to the FRAMING of your arguments around the worship of the feminine principle in ancient Africa, and my reaction to what was hinted at as an outright DISDAIN for the "patriarchal" or masculine principle on your part, was somehow my diminishing the value and "concept" of the feminine goddess, in lieu of MY personal "concepts" of the "prowess" of the masculine.

This is the tragic result of a Europeanized education, and the mindset that grows from it. The European mindset cannot incorporate abstractions in its concepts of deity, nor can it tolerate any challenges to that mindset. This is the psychasthenic basis used as their premise to attack and destroy any perceived threats to that limited purview of reality.

MY overwhelming dismay with such one-sided UN-African thinking, is that you and your feminist-worshipping brothers and sisters NEVER see fit to bring to task, NOR to bring to the attention of those you presume to teach, THE "NEGATIVE" QUALITIES OF THE

MATRIARCHY!!!

You bitch and moan like children angry at the authority (father) figure, seeing only "the faults" of what is "patriarchal", BUT NEVER THE VIRTUES!

Tell me my brother; SINCE WHEN DOES A
MATRIARCHY'S SHIT
DON'T STINK??!!!

TELL ME OH WISE ONES; historically...WERE THERE
ANY

NOTICABLE, DISCERNABLE FAULTS ASSOCIATED
WITH MATRIARCHAL/

GODDESS RULE?? Or has any of our feminist-
worshipping scholars

even BOTHERED to look into THAT little morsel of
history?

Or; is it that feminism already sold you on the "factoid"
that matriarchal rule was (and is) THE quintessentially
perfected human cultural dynamic that our "patriarchally
diseased" humanity fell from?

Then again I wonder; if this WAS the case, why in
hell did it "fall" in the first place?

No! Wait! Don't tell me. MEN!!! Better yet, WHITE men!
They rebelled and took over the assylum, and the world
has been a "testosterone hell-hole" ever since. Right?

And of course, NONE of the madness and misery seen
today

in this civilization, was EVER visited by one "matriarchal"

African civilization upon another?!

QUESTION my feminized brother: What redeeming qualities have YOU so-far been able to discover in yourself as a VESSEL of the patriarchal principle; that is, AS A MAN! Think a moment about "THE CONCEPT" of 'being' a masculine principle. As a man of African descent, would you say that you were thinking "matriarchally" if you did? As much as we are constantly being seduced as black men into seeing the "concept of the goddess" or the matriarchy as inherently "good", and the patriarchy as inherently "bad", would you say then that you are a "matriarchal man"?

(Again; do not Europeanize my request for metaphysical clarity in your thinking, by presuming that this is a discussion on the "prowess" of the masculine principle).

WHY IS IT THAT WE ALMOST *NEVER* SEE ELABORATELY WRITTEN TESTAMENTS EXTOLLING THE VIRTUES OF THE SO-CALLED PARTIARCHAL/FATHER OR "GOD" PRINCIPLE, BEING WRITTEN BY MORE BROTHERS WITH "CONSCIOUS INTELLECTS" IN THE CULTURAL COMMUNITY. SISTER ISIS, AS WELL AS DOZENS OF OTHER CULTURAL WOMEN, HAVE ABSOLUTELY NO

PROBLEM WRITING
ABOUT THEIR MATRIARCHY AS THE BEST OF THEIR
OWN GENDERIZED
CONCEPTS OF ANCIENT CULTURE AND SELF! But as
soon as black
feminists begin complaining that the "problem" with
the world is "patriarchy", so-called "conscious,
cultural" black men JETTISON THEIR TESTICLES (and
their PATRIARCHAL manhood) to become "neutered,
wimpering man-shells" on a guilt trip up "self de-nile".

Why is it that black men continue fall for the feminist
hype about "patriarchy", where as soon as any woman
begins
to trash the patriarchal principle as "European", they
punk out and say that we African men were 'matriarcists',
so you can't be talkin about US. Is this why black men
used to talk like testicle-deprived eunuchs when calling
cops "THE MAN"? Cress-Welsing told you how
psychologically
sick black men were, and PATRIARCHAL/GENDER
SELF-DENIAL
WAS ONE OF THE MOST SERIOUS SYMPTOMS IN
BLACK MEN.

Remember I said in a former post that psychologically,
Europe
was NEVER a true patriarchy? Never has been. That all of
the behavior and intentions of their men to date, have
been
based on a psycho-pathogenic dis-equilibrium of the

feminine

principle, caused by a severe calcification of the Epiphysis.

THINK NORMAN BATES from the movie "Psycho"; and listen

especially at the very end to the "voice" in Norman's head.

Brother, its time black men woke up. The categorization of "a" 'matriarchy' and "a" 'patriarchy' is fragmentary, and thus EUROPEAN! The universal interplay of subtle maternal

and paternal gender-dynamics as culture...THAT is AFRICAN!

The former is an infantile, myopic, linear-centric, psycho-encoded fragmentation of the MELANIN-DEPRIVED,

PINEALLY CALCIFIED MIND! The latter; the quintessentially

sublime interplay of Universal Mind and cosmological order expressed as the Law of Gender.

This is not just a "concept", or an exercise of intellectual "prowess", but a proven dynamic of UNIVERSAL LAW!

Brother; I dearly LOVE my sisters with all my heart and soul, and wouldn't think twice about 'bodying' any son-of-a-bitch that would threaten my queen. But my love is not just about what I would do FOR her; it's what I am TO and ABOUT her AS A MAN; as her 'GOD'; as she is to me my GOD-ESS-ENCE! But as my "queen-goddess", she is

with me to support, counsel and care for her "king-god",
NOT TO LEAD ME, WORSHIP ME OR DEMAND MY
WORSHIP OF
"THE GODDESS"...as is the ego-centric dictate of the
gender-fascists of Amazonian feminism!

And by the way beloved brother, until you have read my
book

"THE WOUNDED

WOMB"<http://www.lulu.com/content/2166333>,

don't presume to know my "perception of the feminine
principle". Based on YOUR limitations of the masculine
principle to "a prowess" and the feminine to "a concept",
you have a lot more metaphysical, scholastic and
intellectual ground to cover, beginning with a more
favorable perception of your own PATRIARCHAL GOD-
SELF!

Towards Love, Harmony and Enlightenment;

Bro. Valentine

> ----- Forwarded Message -----

> From: Shu Tefnut <

ymailto="mailto:shutefnut@yahoo.com"

href="mailto:shutefnut@yahoo.com">shutefnut@yahoo.co
m>

> To:afrikanunity_ofharlem@yahoo.com; HERU BENNU
AMEN RA

> <afrikangodsoftherealm@yahoogroups.com>; Eugene
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> NABSE@yahoogroups.com; nnabakyaala.afrika@gmail.com;
> openyourthirdeye@yahoo.com;
ymailto="mailto:smaitawi@yahoogroups.com"
href="mailto:smaitawi@yahoogroups.com">smaitawi@yah
oogroups.com;
> Ta_Seti@yahoogroups.com; thanubian2@yahoo.com;
> trueblackness@yahoogroups.com
> Sent: Saturday, June 7, 2008 11:10:40 PM
> Subject: Fwd: Re: [Luv4self_Network] When God Was a
Woman.
> --- In afrikangodsoftherealm@yahoogroups.com,
"shutefnut"

> wrote: Hotep
> there has been a gross misunderstanding
regarding my comments on, sister

Isis

> article; "The concept of the Goddess existed before the concept of the

God."

> Let me clarify my position before all of you intellectuals out there

have

> a field day

> barking up the wrong trees. THE CONCEPT OF THE GODDESS, IS A FEMININE

PRINCIPAL.

> THIS HAS NOTHING TO DO WITH THE PROWESS OF THE PATRIARCHAL SOCIAL

STRUCTURES

> THAT CLOUDS AND DISFIGURE YOUR PERCEPTION OF THE

FEMININE PRINCIPLE. If

you want to do your

> research on the feminine principle , I suggest you read my sources below

then get back

> to me. (1) Finch,C. Echoes Of The Old Darkland, The Great Mother and

The Origin of Human culture. p.57

- > (2) Bachofen JJ. Myth, Religion, and Mother-right
- > (3) Diop CA, The Cultural unity of Black Africa
- > (4) Williams L and Finch CS, The Great Queens Of Ethiopia
- > (5) Higgins G, Anacalypsis, Volume 1
- > (6) Hansberry WL, Africa and Africans as seen by Classical Writers (7)

Massy G, Natural Genesis, Volume II pp. 269-74

- > (9) Neumann E, The Great Mother. An Analysis of an Archetype
- > (10) Massy G, Book Of Beginnings
- > (11) Budge EAW, Egyptian Hieroglyphic Dictionary Volume II In Chapter 30

of the funerary ritual, Osiris says, "My hart, my mother; my hart my

mother. My hart of my existence on earth."

- > (12) Birdsell JB, Human Evolution

- > (13)

Neumann E, The origins and History of Consciousness

- > (14) Budge...Hieroglyphic Dictionary, op. cit. pp 68; 83. The Egyptian

name for Osiris is given hieroglyphically as a "seat" or "throne" whose

literal meaning is AST, the Egyptian name of Isis. The bottom glyph is

the "eye" which translates as AR or IR, meaning "create" or "beget." Thus

> Osiris' name in Egyptian is ASAR, meaning "begotten of Isis. -- In

Luv4self_Network@yahoogroups.com, Nana Sekyiaabea wrote: Yes I read this book. I liked it a lot. Peace Nana ---
On Tue,

6/3/08, Shu Tefnut shutefnut@ wrote: From: Shu Tefnut shutefnut@

Subject: [Luv4self_Network] When God Was a Woman.

> To: afrikanunity_ofharlem@,
"HERU BENNU AMEN RA"

>afrikangodsoftherealm@yahoogroups.com, "Eugene

> Bennett" eubenne1@,bnyee@googlegroups.com,
dr.garaia@, friends@,

GatherTheFires@yahoogroups.com,happilynaturalday@yahoogroups.com,

hndsupport@,

>luv4self_network@yahoogroups.com,mwananchi@yahoogroups.com,

>NABSE@yahoogroups.com

style="font-size: large;">,

> nnabakyaala.afrika@,

openyourthirdeye@,smaitawi@yahoogroups.com,

Ta_Seti@yahoogroups.com,

> thanubian2@,trueblackness@yahoogroups.com

> Date: Tuesday, June 3, 2008, 4:53 AM When God Was a Woman

> an amazing book When God Was a Woman

> by Merlin Stone

This page is about the most fascinating book I have

> ever read; a book that is a must-read for all
> women, as well as anyone who wants to know the truth.
In the beginning,

God was a woman. Though I am
> not a religious person, the book is extremely interesting
to me for its

sociological and gender role

> revelations.

> A description of this book: The question most pressing -
perhaps

the

> one that has most insistently

> caused this book to come into being - is this: What effect
did the

worship

> of the female deity actually have

> upon the status of women in the cultures in which She
was extolled? In

this book, archeologically

> documented, is the story of the religion of the Goddess.

Known by many

names - Astarte, Isis, Ishtar, among

> others - she reigned supreme in the Near and Middle
East. Worshipped for

fertility, she was revered as the
> wise creator and the one
source of universal order. Under her, women's
roles differed markedly from those
> in patriarchal Judeo-Christian cultures. Women bought
and sold property,

traded in the marketplace, and
> the inheritance of title and property was passed from
mother to

daughter.
> How and when did the change in
> our perception of God (and woman) come about? By
documenting the

wholesale
> rewriting of myth and
> religious dogmas, the author reveals a very ancient
conspiracy: the

patriarchal re-imagining of the Goddess as a wanton,
depraved figure. This
is the portrait that laid the foundation for one of culture's
greatest
shams - the legend of Adam and
> fallen Eve. It is time to bring the facts about the early
female

religions

> to light. They have been hidden away
> too long. The facts in this book will help you understand
the earliest

development of Judaism, Christianity,
> and Islam and their reactions to the
female religions and customs that
preceded them. With these facts, you
> will be able to understand how these reactions led to the
political

attitudes and historical events that
> occurred as these male-oriented religions were forming -
attitudes and

events that played a major part in
> formulating the image of women during and since those
times.
> Let's clear away the centuries of confusion and
misunderstanding.

When the ancient sources of the
> gender stereotyping of today are better understood, the
myth of the

Garden
> of Eden will no longer be able to
> haunt us! "This book will change the way you look at
history and,

perhaps,

- > the way you perceive organized
- > religions." - A reader.
- > This site is about amazing women;
- > their brilliance, talent, and passion;
- > and the power of all women
- > to be amazing. Related Websites:
- > Goddesses of Ancient
Egypt
- > Women and Gender in the Ancient World
- > Goddess Worship
- > Back to Amazing Women Here is a link to purchase this

book.

- > Please visit my bookstore for other titles! Thank you

for

- > visiting this website.
- > Please use the contact form on the main page
- > and tell me what you think about it. Amy Brown --- End
forwarded

message

- > --- --- End forwarded message ---

| 26178|2008-06-11 08:49:54|Asar Imhotep|Why Nigeria Has Not Developed|
The following item from the Nigerian paper, This Day, was seen on the paper's site thanks to a link on edling via Igpolicy-list.

`Why Nigeria Has Not Developed'
06.09.2008

<http://www.thisdayonline.com/nview.php?id=113602>

Lagos

Elder statesman, Chief Anthony Enahoro, has identified inability of Nigerians to appreciate their cultural heritage as one of the factors that is slowing down the national development.

According to him, Nigeria is endowed with dynamic culture, but a lot are yet to tap from the existing wide range of knowledge and until this is done, the nation will remain a cripple.

Enahoro said this in Lagos, at the presentation of two books, "The Futility of the Land use Decree and The case for a peaceful and Friendly Dissolution, " by Adedapo Adeniran.

He said Nigerians should stop imitating the white man, noting that there cannot be success in self government until citizens learn to speak their local languages without fear or prejudice.

"We are speaking foreign language which is the language of our former masters. How can we talk about self government when we still speak another man's language? We are still putting ourselves in bondage as long as we do this," he said, and called on parents to impart Nigerians languages on their children and make sure this is replaced with foreign languages.

"English Language is not our mother tongue, no matter how tactical we are, we cannot be like owners of the language. It is high time we started promoting our own culture. If white men are not proud of their culture, their language wouldn't have become a lingua franca today," he said.

He commended the author, Mr Adedapo Adeniran, noting that the book is

part of his contribution to the next generation.

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Asar Imhotep

<http://www.asarimhotep.com>



| 26179|2008-06-11 10:24:18|Emeagwali, Gloria (History)|Re: Overseas, Excitement Over Obama|

No doubt about it, Obama went a bit too far in this speech. But did anyone hear Hillarys?

She was bellicose, aggressive and militantly pro-Israeli. She spoke with authority, as if she were not only the nominee but the Secretary of State and President all rolled into one.

Maybe he gave that speech for strategic political reasons so that Hillary would not outdo him on that crucial day.

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This speech would certainly **not** prevent me from voting for him, though, all things considered.

Gloria Emeagwali

From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] **On Behalf Of** pkmanansala
Sent: Friday, June 06, 2008 9:46 PM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: Overseas, Excitement Over Obama

OTOH:

Arabs shocked by Obama speech

[Global Research](#), June 6, 2008

Al Jazeera

Barack Obama said he spoke as a "true friend" of Israel [EPA]

Arab leaders have reacted with anger and disbelief to an intensely pro-Israeli speech delivered by Barack Obama, the US Democratic presumptive presidential nominee.

Obama told the influential annual policy conference of the American Israel Public Affairs Council (Aipac): "Jerusalem will remain the capital of Israel and it must remain undivided."

His comments appalled Palestinians who see occupied East Jerusalem as part of a future Palestinian state.

Saeb Erekat, the chief Palestinian negotiator, told Al Jazeera on Thursday: "This is the worst thing to happen to us since 1967 ... he has given ammunition to extremists across the region".

"What really disappoints me is that someone like Barack Obama, who runs a campaign on the theme of change - when it comes to Aipac and what's needed to be said differently about the Palestinian state, he fails."

"I say to Obama ... please stop being more Israeli than the Israelis themselves, leave the Israelis and Palestinians alone to make decisions required for peace."

Mahmoud Abbas, the Palestinian president, rejected the statement, saying: "We will not accept an independent Palestinian state without having Jerusalem as the capital.

"I believe that case is clear."

He said: "Jerusalem is part of the six points that are subjects on the negotiations' agenda.

"And the whole world knows that East Jerusalem, Arab Jerusalem and Holy Jerusalem were occupied in 1967."

'Hope slashed'

Sami Abu Zuhri, a spokesman for Hamas, the largest Palestinian resistance group, also condemned the speech, saying on Thursday: "These statements slash any hope of any change in the American foreign policy.

"[They] assure that there is a total agreement between the two parties, the Democratic and the Republican, on support for the Israeli occupation at the expense of the rights of Arabs and Palestinian interests."

He also said any deal between Israelis and Palestinians should preserve Israel's identity as a Jewish state and that Hamas should be isolated and pledged to approve \$30bn in aid to Israel

over the next 10 years.

'Impressive speech'

Ehud Olmert, Israel's prime minister, called the Illinois senator's speech "very impressive". "His words on Jerusalem were very moving," Olmert told reporters after meeting George Bush, the US president, at the White House.

The Illinois senator's comments come a day after US media projected that Obama had enough delegates to win the Democratic nomination and face John McCain, the presumptive Republican candidate, in the November election.

Iranian 'threat'

Obama also had harsh words for Iran, vowing to work to "eliminate" the threat it posed to security in the Middle East and around the globe.

Obama said an "undivided Jerusalem should remain the capital of Israel" [AFP] "There's no greater threat to Israel or to the peace and stability of the region than Iran," he told the Aipac assembly.

Calling for "aggressive, principled diplomacy" with Tehran, he also warned he would never take the military option off the table in guaranteeing US and Israeli security.

Iranians responded cautiously, but optimistically, with officials expressing hope he can bring about change in Iran-US relations.

Hamidreza Hajibabaei, member of Iranian parliament, said: "We hope that Obama turns his words into actions, helps the Islamic Republic of Iran believe that the US has given up enmity and paves the way for fair negotiations."

| 26180|2008-06-11 10:29:35|Peter Gray|Re: Overseas, Excitement Over Obama|

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Peter

To: Ta_Seti@yahoogroups.com

From: emeagwali@mail.ccsu.edu

Date: Wed, 11 Jun 2008 13:24:13 -0400

Subject: RE: [Ta_Seti] Re: Overseas, Excitement Over Obama

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| 26181|2008-06-11 11:23:20|Mahari Mengistu|Re: Overseas, Excitement Over Obama|

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I think he knows ALL about Israel and its history - the how's, the why's, the when, the whole schtick. It was just the pragmatic thing to say on the US/world stage. He says that he is a very pragmatic man. And quite honestly in spite of the fact that, I believe, Zionism is unjust and unfair and is like the conquest of the US, or the Mormons conquest of Utah and bringing with it the same results to the original inhabitants as said places, the practical outcome will be a unified Jerusalem. What would be the consequence of a divided Jerusalem? What will the Jews do? What will the fanatical Christians do, if it is divided?

So in reality he just stated what will be the final outcome in our life time, anyway.

I had a Jewish friend when I was in college - a brilliant guy - who was a part of a group who contemplated the possible scenarios regarding Israel and they could come up with NO SOLUTION to this 2000 year old thorn in the side of humankind.

HTP,

Mahari

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> Peter

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> To: Ta_Seti@...: emeagwali@...: Wed, 11 Jun 2008 13:24:13 - 0400Subject: RE: [Ta_Seti] Re: Overseas, Excitement Over Obama

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> OTOH:Arabs shocked by Obama speech

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> Global Research, June 6, 2008

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> Al Jazeera

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source=TXE_EML_WLH_InviteFriends

>

| 26182|2008-06-11 13:43:53|Emirates Heights Egypt|Emirates Heights, North Coast, Egypt|

Attachments :

Emirates Heights

North Coast EGYPT

Brouj Company for Property Management has the pleasure to announce its project **Emirates Heights** , Located at KM 179 of the North Coast road, next to the Spanish Village & 20Km from Alamien Airport , and overlooking the Sank Island .

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based on latest international construction technology (Smart Village) with a sea view for all units, as location has different heights from sea level(2,14,21,26 and 28 meters).

Emirates Heights North Coast: Shopping Center- Medical Center- Food Court- Health Club- More than 30 Swimming Pools- Mosque- Diving Center- Sea Sports Club- Water Park - Internet (WI/FI) - Central Satellite - Sports Courts- MiniGolf- A Marina with Sea Food Restaurant- An International Gym with an Indoor Swimming Pool (at the Spanish village which is next door and owned by Emirates Heights)

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Cairo. Egypt

| 26183|2008-06-11 13:44:30|Felix Bennett|(no subject)|

I find it amazing that after all of the scientific facts brought forth by Dr. Diop, we are still having this tired and worn out conversation about the Africaness/Blackness our great African mothers and fathers in Kemet. The question that begs to be asked is are we trying to convince ourselves or others? Black people come in all shades, but that doesn't make one who is somewhat lighter any less black. This is the idea of the white supremacist ideology which has infected our thought process about who and what we are. As long as we allow them to set the parameters for the definition of who we are we will never get beyond the limitations of discussing the color of the ancients which has already been proven to be Black and Africoid.

In doing so, we limit our own understanding of the true greatness of our Ancient mothers and fathers. This is not to say that we should not proclaim ownership of our great Nile Valley Civilization. We should and must always do so as this is part of our great heritage. At the same time, we must move the discussion beyond simply a debate about color so we can study, understand, and emulate the spiritual, mental, philosophical, mystical, and intellectual greatness of our Ancestors. This is the greatest honor we can give to our Ancestors.

Linc IV

| 26184|2008-06-11 13:52:36|Paul Kekai Manansala|Re: Overseas, Excitement Over Obama|
--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

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>

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> the original inhabitants as said places, the practical outcome will
> be a unified Jerusalem. What would be the consequence of a divided
> Jerusalem? What will the Jews do? What will the fanatical
> Christians do, if it is divided?

I like the suggestion of an international Jerusalem (the Old City), possibly administered by the United Nations.

Each part of the Old City would be autonomous run by the local residents, who tend to have different religions.

Israel would provide most of the external security for the city with UN forces handling things inside with some cooperation from both Israeli and Palestinian police units.

Regards,

Paul Kekai Manansala

| 26185|2008-06-11 19:29:11|gingerd2007@hotmail.com|Re: Overseas, Excitement Over Obama|
Well said Mahari

From: [Mahari Mengistu](#)
Sent: Wednesday, June 11, 2008 11:23 AM
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Subject: [Ta_Seti] Re: Overseas, Excitement Over Obama

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>
> To:

Ta_Seti@...: emeagwali@.. : Wed, 11 Jun 2008 13:24:13 -
0400Subject: RE: [Ta_Seti] Re: Overseas, Excitement Over Obama

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>
>
> No doubt about it, Obama went a bit too far in this
speech. But
did anyone hear Hillary's?
> She was bellicose,
aggressive and militantly pro-Israeli. She
spoke with authority, as if she were
> not only the nominee but the Secretary of State and President all

rolled into one.

>
> Maybe he gave that speech for strategic
political reasons so that
Hillary
> would not outdo him on that
crucial day.
>
> It is in the interest of supporters of Obama, like
myself,
> to send him a note of concern. That would help him to steer away

from this kind of

> rhetoric.
>
> This speech would
certainly not prevent me from voting for him,
though, all things considered.

>
> Gloria Emeagwali

>
>
> From:
href="mailto:Ta_Seti%40yahooogroups.com">Ta_Seti@yahooogroups .com
[mailto:[Ta_Seti@yahooogroups .com](mailto:Ta_Seti@yahooogroups.com)] On
Behalf Of pkmanansalaSent: Friday, June 06, 2008 9:46 PMTo:
Ta_Seti@...: [Ta_Seti] Re: Overseas, Excitement Over Obama

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> OTOH:Arabs shocked by Obama speech

>

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> Global Research, June 6, 2008

>

>

>

> Al Jazeera

>

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>

> Barack Obama said he spoke as a "true friend" of Israel [EPA]

>

Arab leaders have reacted with anger and disbelief to an intensely pro-Israeli speech delivered by Barack Obama, the US Democratic presumptive presidential nominee.

> Obama told the influential annual

policy conference of the American

Israel Public Affairs Council (Aipac): "Jerusalem will remain the capital of Israel and it must remain undivided."

> His comments appalled Palestinians who see occupied East Jerusalem

as part of a future Palestinian state.

> Saeb Erekat, the

chief Palestinian negotiator, told Al Jazeera on

Thursday: "This is the worst thing to happen to us since 1967 ... he has given ammunition to extremists across the region".

> "What really disappoints me is that

someone like Barack Obama, who

runs a campaign on the theme of change - when it comes to Aipac and what's needed to be said differently about the Palestinian state, he fails."

> "I say to Obama ... please stop being more Israeli than the

Israelis themselves, leave the Israelis and Palestinians alone to make decisions required for peace."

> Mahmoud

Abbas, the Palestinian president, rejected the statement, saying: "We will not accept an independent Palestinian state without having Jerusalem as the capital.

> "I believe that case is clear."

> He said: "Jerusalem is part of the six points that are subjects on the negotiations' agenda.

> "And the whole world knows that East Jerusalem, Arab Jerusalem and

Holy Jerusalem were occupied in 1967."

> 'Hope slashed'

>

Sami Abu Zuhri, a spokesman for Hamas, the largest Palestinian resistance group, also condemned the speech, saying on Thursday: "These statements slash any hope of any change in the American foreign policy.

> "[They]

assure that there is a total agreement between the two parties, the Democratic and the Republican, on support for the Israeli occupation at the expense of the rights of Arabs and Palestinian interests."

> He also

said any deal between Israelis and Palestinians should preserve Israel's identity as a Jewish state and that Hamas should be isolated and pledged to approve \$30bn in aid to Israel over the next 10 years.

> 'Impressive speech'

> Ehud Olmert, Israel's prime minister, called the Illinois senator's

speech "very impressive". "His words on Jerusalem were very moving," Olmert told reporters after meeting George Bush, the US president, at the White House.

> The Illinois senator's comments come a day after

US media projected

that Obama had enough delegates to win the Democratic nomination and face John McCain, the presumptive Republican candidate, in the November election.

> Iranian 'threat'

> Obama also had harsh

words for Iran, vowing to work to "eliminate"

the threat it posed to security in the Middle East and around the globe.

> Obama said an

"undivided Jerusalem should remain the capital of Israel" [AFP] "There's no greater threat to Israel or to the peace and stability of the region than Iran," he told the Aipac assembly.

> Calling for "aggressive, principled diplomacy" with Tehran, he also warned he would never take the military option off the table in guaranteeing US and Israeli security.

>

Iranians responded cautiously, but optimistically, with officials expressing hope he can bring about change in Iran-US relations.

> Hamidreza

Hajibabae, member of Iranian parliament, said: "We hope that Obama turns his words into actions, helps the Islamic Republic of Iran believe that the US has given up enmity and paves the way for fair negotiations. "

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href="https://www.invite2messenger.net/im/?">https://www. invite2messenger .net/im/?source=TXT_EML_WLH_InviteFriends

>

| 26186|2008-06-11 19:59:02|Djehuti Sundaka|Re: Why Nigeria Has Not Developed|
What sense does this make since there was no Nigeria until foreign colonizers created it? What one language shall all Nigerians speak at the national level of government that won't be foreign to either Hausa speakers, Yoruba speakers, or Igbo speakers, etc.?

To bypass the effects of the colonizers, Nigeria would have to cease being the state of Nigeria to become a federation of indigenous states sharing in a single currency, military, and free trade and travel, or else cease being a single entity altogether.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, Asar Imhotep wrote:

>
> The following item from the Nigerian paper, This Day, was seen on the
> paper's site thanks to a link on edling via lgpolicy-list.
>
> 'Why Nigeria Has Not Developed'
> 06.09.2008
> <http://www.thisdayonline.com/nview.php?id=113602>
> Lagos
>
> Elder statesman, Chief Anthony Enahoro, has identified inability of
> Nigerians to appreciate their cultural heritage as one of the
factors
> that is slowing down the national development.
>
> According to him, Nigeria is endowed with dynamic culture, but a
lot
> are yet to tap from the existing wide range of knowledge and until
> this is done, the nation will remain a cripple.
>
> Enahoro said this in Lagos, at the presentation of two books, "The
> Futility of the Land use Decree and The case for a peaceful and
> Friendly Dissolution, " by Adedapo Adeniran.
>
> He said Nigerians should stop imitating the white man, noting that
> there cannot be success in self government until citizens learn to
> speak their local languages without fear or prejudice.
>
> "We are speaking foreign language which is the language of our
former
> masters. How can we talk about self government when we still speak
> another man's language? We are still putting ourselves in bondage
as
> long as we do this," he said, and called on parents to impart
> Nigerians languages on their children and make sure this is
replaced
> with foreign languages.
>
> "English Language is not our mother tongue, no matter how tactical
we
> are, we cannot be like owners of the language. It is high time we
> started promoting our own culture. If white men are not proud of
their

> culture, their language wouldn't have become a lingua franca today,"
> he said.
>
> He commended the author, Mr Adedapo Adeniran, noting that the book is
> part of his contribution to the next generation.
>

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>
>
>
>

> Asar Imhotep

> <http://www.asarimhotep.com>
>

| 26187|2008-06-11 20:02:39|Djehuti Sundaka|Is Obama's Victory Ours?|

Is Obama's Victory Ours?

<http://lists.topica.com/lists/mumiacolumns/read/message.html?sort=d&mid=813141348&start=664>

* [col. writ. 6/5/08] (c)'08 Mumia Abu-Jamal_*

**

With the attainment of the required delegates to claim the Democratic Party's nomination for U.S. president, Sen. Barack H. Obama (D. ILL.) has written a new page in American history.

For by so doing he succeeds where Channing Phillips, Shirley Chisholm, Jesse Jackson, Sr., and Al Sharpton could not - by gaining the necessary delegates to demand nomination.

Of course, there have been numerous Black candidates for president, but these have been third party efforts designed more to raise issues, to organize or protest than to actually win elections. Some of the best known have been Eldridge Cleaver (former Black Panther Minister of Information), Dick Gregory, Dr. Lenora Fulani, and the former congresswoman, Cynthia McKinney.

But this is a different kettle of fish, for Obama's candidacy is the closest to make it to the winner's circle.

What also distinguishes Obama from his predecessors is he doesn't come from civil rights, Black liberation, socialist or anti war movements. (He often remarks at speeches, "I'm not against /all/ wars, I'm just against dumb wars")

Indeed, although his detractors may try to paint him as a leftist liberal this is hardly true. On issues both foreign and domestic he would've been more at home in the Republican Party of his senatorial forebear, Edward Brooke of Massachusetts. For though he is Black by dint of his African father, he has studiously avoided Black political groups in his long, harrowing climb to the rim of the White House.

He has studiously avoided the very real and long standing grievances of Black America. In fact, he tried to run a 'post-racial' campaign until Sen. Hillary R. Clinton (D.N.Y.) (and her rambunctious husband, former Pres. Bill), brought race front and center during the Super Tuesday February primaries, by trying to pigeonhole him as 'the Black candidate'.

This primary wounded Obama, and as he won in the delegate count, he also lost a number of primary states, such as Ohio and Pennsylvania, which are necessary for a win in November.

Politics is the art of making people believe that they are in power

when in fact, they have none.

It is a measure of how dire is the hour that they've passed the keys
to the kingdom to a Black man.

As in many American cities, Black Mayors were let in when the
treasuries were almost barren, and tax bases were almost at rock-bottom.

With the nation's manufacturing base also a thing of history,
amidst the socioeconomic wreckage of globalization, with foreign affairs
in shambles, the rulers reach for a pretty, brown face to front for the
Empire.

'Real change that you could believe in' would be an end to Empire,
and an end to wars for corporate greed, not just a change of the shade
of the political managers.

That change, I'm afraid, is still to come.

--(c) '08 maj

Rejecting the Church Pew, for the Altar of Power

<http://lists.topica.com/lists/mumiacolumns/read/message.html?mid=813141346&sort=d&start=663>

[col. writ. 6/1/08] (c) '08 Mumia Abu-Jamal

**

**

The recent resignation of Sen. Barack Obama (D.-ILL.) (and all of
his family) from Chicago's Trinity United Church of Christ is the latest
scene of a tragicomic play that is as much religious as it is political.

Tragic because it is the very real parting of lifelong friends and
families, as well as the severing of what seemed to be quite deep
friendships between remarkable men; Sen. Obama and Rev. Dr. Jeremiah
Wright, longtime pastor at Trinity.

Comic because of how the illusory act of politics compels people to
play roles to appeal to broad segments of the populace for votes, or
just to assuage their fears.

The heat and light of politics does not reflect well on the inner
sanctums of the Black Church, which, since its inception during the
hellish depths of American slavery, had to speak in voices of pain,
bitterness, truth and hope, in order to have any relevance to a people
drowning in a sea of hopelessness.

The Rev. Dr. Wright spoke to this central truth when he observed at
the National Press Club recently that enchained Africans in the holds of
the slave ship didn't pray to the same god as those of the crew on the
top decks, manning the masts. Nor, obviously, did they pray for the same
thing - for one prayed for peace and a good breeze; and the other prayed
for the storms and a chance to break their bonds, to make a break for
freedom.

I've been struck by the role of religion in this presidential
campaign, especially in light of Article VI of the Constitution, which
states, quite explicitly, that "no religious Test shall ever be required
as a Qualification, to any Office or public Trust under the United States."

But, if American history teaches us anything, it is that the
Constitutions can be conveniently ignored, by millions.

One's church is as much a social decision as it is a religious one,
but politics is the art of ego, illusion and imagery.

To gain a political office, is it necessary to reject one's church?

One of America's greatest leaders, Frederick Douglass, once wrote
that one of the worst slave masters he ever experienced was the most
religious: Thomas Auld of Bayside, Talbot County, Maryland. Writing of
his conversion, Douglass noted: "If it made any effect on his character,
it made him more cruel and hateful in all his ways; for I believe him to
have been a much worse man after his conversion than before. Prior to
his conversion, he relied upon his own depravity to shield and sanction

him in his savage barbarity; but after his conversion, he found religious sanction and support for his slaveholding cruelty." [Douglass, F., *Narrative of the Life of Frederick Douglass* (Mineola, NY:Dover, 1995), p. 32]

Douglass said Auld prayed night and day, but he "starved" his slaves, while he "stuffed" his church friends.

Religion is a poor barometer by which to judge a politician. For, to a politician victory is his god, and a church merely a means to that end.

--(c) '08 maj

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| 26188|2008-06-11 20:29:45|Marc Washington|Really nice slide show of Barack Obama including shots with dad, mom|

Lower right hand corner is where the link is found:

<http://www.msnbc.msn.com/id/16438329/>

Marc W.

.

.

| 26189|2008-06-11 21:09:57|Divine Allah|Re: AFRIKAN WOMEN AS GODDESS (REPLY)|
Why continue to cross post this discussion to the Ta Seti and other listservs when Baba SNW Phil Valentine is not on the listservs?

Peace.

Divine Ruler Equality Allah

On Wed, Jun 11, 2008 at 8:24 AM, Shu Tefnut <shutefnut@yahoo.com> wrote:

My brother, Phil Valentine.

Let me cut to the chase. Believe me I've never read so much hog wash, as I have read , reading your position on the Afrikan goddess. First of all, I will admit that my writing skills leave a lot to be desired (Im not a writer), however I, have been forth right and direct. You on the other hand seems to have greatdifficultyexplaining, orjustifyingyour position on the question of the African goddess principle. you appear to be caught up in a mire of self induced intellectual puff. Which makes it almost impossible for me to take you serious. I see no content in this haze of a diatribe you seem to becaughtup in, and brother please give me a break with the neophyte,

uninitiated,nonsense. As far as Im concerned this is another form of intellectual puff, which has nothing to do with the subject matter, but away of using distraction to cover up any weakness you must feel in defending your position. Again I, ask you in all sincerely what are you talking about?

Your loving brother
Heru Bennu Amen Ra

To All Receiving This Communique:

I'm somewhat pre-occupied right now, so I'm afraid I won't be able to reply to anyone who responds to THIS letter. However...

When I'm through preparing for my upcoming lectures on "The Wounded Womb" in Atlanta on the 21st, and in New York on the 13th of July, I will address this one sided, butt-backward ideology of fem-fascist iconolatry that mutated out of the 60s feminist movement, and its adoption by black women (and men) "educated" on lesbian-oriented curricula called "women's studies", tainted with the philosophical rhetoric of unbalanced viewpoints and myopic interpretations of universal law as culture; my point being proven by the majority of feminist publications you offered below as references.

Excuse my forthrightness beloved brothers and sisters but,
nonsense like "the concept of the Goddess existed before the concept of a God", is skewered reasoning based on the

linear, psycho-metric acuity or limited mentalogical 'abstractions' of European thought; whose scholars arrived at "Vaticanized" "religious" interpretations of the metaphysical intentions of the African mind, as it acted in congress with the cosmological dynamics of the UNIVERSAL Mind.

Brother; YOU JUST DIDN'T GET IT; *OR* ME!! After EVERYTHING I intimated about the balance and interaction of the yin and yang forces of the universe thru gender, and their interplay with the psycho-dynamics of the human mind thru culture, you STILL wrote such nonsense as "...THE CONCEPT OF THE GODDESS IS A FEMININE PRINCIPAL. THIS HAS NOTHING TO DO WITH THE PROWESS OF THE PATRIARCHAL SOCIAL STRUCTURES THAT CLOUDS AND DISFIGURE YOUR PERCEPTION OF THE FEMININE PRINCIPLE..."

My brother; THE FEMININE AND THE MASCULINE ARE INEXTRICABLY LINKED!! Whatever one "conceptually is" or does "by prowess", is intimately connected to the actions or re-actions of the other! But what in Amen's name does the "concept" of the goddess have to do with the "prowess" of the patriarchal in this case? And how did you arrive to THAT conclusion and

the presumption that this is what I've been talking about all along?

The word "prowess" according to Webster means "superior skill or ability; courage or daring". The word "concept" means "a general idea or understanding; one derived from specific instances of occurrences". How did you separate my contexts dealing with the balance of masculine and feminine principles in the cultural dynamics of melanated peoples throughout different epochs of earth history, into "a concept" when referring to the goddess/matriarchy, and "a prowess" with reference to the patriarchy?

You must OBVIOUSLY believe that my challenge to the FRAMING of your arguments around the worship of the feminine principle in ancient Africa, and my reaction to what was hinted at as an outright DISDAIN for the "patriarchal" or masculine principle on your part, was somehow my diminishing the value and "concept" of the feminine goddess, in lieu of MY personal "concepts" of the "prowess" of the masculine.

This is the tragic result of a Europeanized education, and the mindset that grows from it. The European mindset cannot incorporate abstractions in its concepts of deity, nor can it tolerate any challenges to that mindset. This is the psychasthenic basis used as their premise to attack and destroy any perceived threats to that limited

purview of reality.

MY overwhelming dismay with such one-sided UN-African thinking, is that you and your feminist-worshipping brothers and sisters NEVER see fit to bring to task, NOR to bring to the attention of those you presume to teach, THE "NEGATIVE" QUALITIES OF THE MATRIARCHY!!!

You bitch and moan like children angry at the authority (father) figure, seeing only "the faults" of what is "patriarchal", BUT NEVER THE VIRTUES!

Tell me my brother; SINCE WHEN DOES A MATRIARCHY'S SHIT DON'T STINK??!!!

TELL ME OH WISE ONES; historically...WERE THERE *ANY*

NOTICABLE, DISCERNABLE FAULTS ASSOCIATED WITH MATRIARCHAL/

GODDESS RULE?? Or has any of our feminist-worshipping scholars

even BOTHERED to look into THAT little morsel of history?

Or; is it that feminism already sold you on the "factoid" that matriarchal rule was (and is) THE quintessentially perfected human cultural dynamic that our "patriarchally diseased" humanity fell from?

Then again I wonder; if this WAS the case, why in hell did it "fall" in the first place?

No! Wait! Don't tell me. MEN!!! Better yet, WHITE men! They rebelled and took over the assylum, and the world has been a "testosterone hell-hole" ever since. Right? And of course, NONE of the madness and misery seen today in this civilization, was EVER visited by one "matriarchal" African civilization upon another?!

QUESTION my feminized brother: What redeeming qualities have YOU so-far been able to discover in yourself as a VESSEL of the patriarchal principle; that is, AS A MAN! Think a moment about "THE CONCEPT" of 'being' a masculine principle. As a man of African descent, would you say that you were thinking "matriarchally" if you did? As much as we are constantly being seduced as black men into seeing the "concept of the goddess" or the matriarchy as inherently "good", and the patriarchy as inherently "bad", would you say then that you are a "matriarchal man"?

(Again; do not Europeanize my request for metaphysical clarity in your thinking, by presuming that this is a discussion on the "prowess" of the masculine principle).

WHY IS IT THAT WE ALMOST *NEVER* SEE
ELABORATELY WRITTEN
TESTAMENTS EXTOLLING THE VIRTUES OF THE
SO-CALLED

PATRIARCHAL/FATHER OR "GOD" PRINCIPLE, BEING
WRITTEN BY
MORE BROTHERS WITH "CONSCIOUS INTELLECTS"
IN THE CULTURAL
COMMUNITY. SISTER ISIS, AS WELL AS DOZENS OF
OTHER
CULTURAL WOMEN, HAVE ABSOLUTELY NO
PROBLEM WRITING
ABOUT THEIR MATRIARCHY AS THE BEST OF THEIR
OWN GENDERIZED
CONCEPTS OF ANCIENT CULTURE AND SELF! But as
soon as black
feminists begin complaining that the "problem" with
the world is "patriarchy", so-called "conscious,
cultural" black men JETTISON THEIR TESTICLES (and
their PATRIARCHAL manhood) to become "neutered,
wimpering man-shells" on a guilt trip up "self de-nile".

Why is it that black men continue fall for the feminist
hype about "patriarchy", where as soon as any woman
begins
to trash the patriarchal principle as "European", they
punk out and say that we African men were 'matriarcists',
so you can't be talkin about US. Is this why black men
used to talk like testicle-deprived eunuchs when calling
cops "THE MAN"? Cress-Welsing told you how
psychologically
sick black men were, and PATRIARCHAL/GENDER
SELF-DENIAL
WAS ONE OF THE MOST SERIOUS SYMPTOMS IN
BLACK MEN.

Remember I said in a former post that psychologically, Europe was NEVER a true patriarchy? Never has been. That all of the behavior and intentions of their men to date, have been based on a psycho-pathogenic dis-equilibrium of the feminine principle, caused by a severe calcification of the Epiphysis. THINK NORMAN BATES from the movie "Psycho"; and listen especially at the very end to the "voice" in Norman's head.

Brother, its time black men woke up. The categorization of "a" 'matriarchy' and "a" 'patriarchy' is fragmentary, and thus EUROPEAN! The universal interplay of subtle maternal and paternal gender-dynamics as culture...THAT is AFRICAN!

The former is an infantile, myopic, linear-centric, psycho-encoded fragmentation of the MELANIN-DEPRIVED, PINEALLY CALCIFIED MIND! The latter; the quintessentially sublime interplay of Universal Mind and cosmological order expressed as the Law of Gender.

This is not just a "concept", or an exercise of intellectual "prowess", but a proven dynamic of UNIVERSAL LAW!

Brother; I dearly LOVE my sisters with all my heart and soul, and wouldn't think twice about 'bodying' any son-of-a-bitch that would threaten my queen. But my love is not just about what I would do FOR her; it's what I am TO and ABOUT her AS A MAN; as her 'GOD'; as she is to me my GOD-ESS-ENCE! But as my "queen-goddess", she is

with me to support, counsel and care for her "king-god", NOT TO LEAD ME, WORSHIP ME OR DEMAND MY WORSHIP OF

"THE GODDESS"...as is the ego-centric dictate of the gender-fascists of Amazonian feminism!

And by the way beloved brother, until you have read my book

"THE WOUNDED

WOMB"<http://www.lulu.com/content/2166333>,

don't presume to know my "perception of the feminine principle". Based on YOUR limitations of the masculine principle to "a prowess" and the feminine to "a concept", you have a lot more metaphysical, scholastic and intellectual ground to cover, beginning with a more favorable perception of your own PATRIARCHAL GOD-SELF!

Towards Love, Harmony and Enlightenment;

Bro. Valentine

> ----- Forwarded Message -----
> From: Shu Tefnut <shutefnut@yahoo.com>
> To: afrikanunity_ofharlem@yahoo.com; HERU BENNU AMEN RA
> <afrikangodsoftherealm@yahoogroups.com>; Eugene Bennett
>
> <eubenne1@msn.com>; bnyee@googlegroups.com; dr.gariaia@africanidea.org;
> friends@templehealing.com; GatherTheFires@yahoogroups.com;
> happilynaturalday@yahoogroups.com; hndsupport@gmail.com;
> luv4self_network@yahoogroups.com; mwananchi@yahoogroups.com;
> NABSE@yahoogroups.com; nnabakyaala.afrika@gmail.com;
> openyourthirdeye@yahoo.com; smaitawi@yahoogroups.com;
> Ta_Seti@yahoogroups.com; thanubian2@yahoo.com;
> trueblackness@yahoogroups.com
> Sent: Saturday, June 7, 2008 11:10:40 PM
> Subject: Fwd: Re: [Luv4self_Network] When God Was a Woman.
> --- In afrikangodsoftherealm@yahoogroups.com,
"shutefnut"

> wrote: Hotep
> there has been a gross misunderstanding regarding my
comments on, sister
Isis

> article; "The concept of the Goddess existed before the concept of the God."

> Let me clarify my position before all of you intellectuals out there have

> a field day

> barking up the wrong trees. THE CONCEPT OF THE GODDESS, IS A FEMININE PRINCIPAL.

> THIS HAS NOTHING TO DO WITH THE PROWESS OF THE PATRIARCHAL SOCIAL STRUCTURES

> THAT CLOUDS AND DISFIGURE YOUR PERCEPTION OF THE FEMININE PRINCIPLE. If you want to do your

> research on the feminine principle , I suggest you read my sources below then get back

> to me. (1) Finch,C. Echoes Of The Old Darkland, The Great Mother and The Origin of Human culture. p.57

> (2) Bachofen JJ. Myth, Religion, and Mother-right

> (3) Diop CA, The Cultural unity of Black Africa

> (4) Williams L and Finch CS, The Great Queens Of Ethiopia

> (5) Higgins G, Anacalypsis, Volume 1

> (6) Hansberry WL, Africa and Africans as seen by Classical Writers (7)

Massy G, Natural Genesis, Volume II pp. 269-74

> (9) Neumann E, The Great Mother. An Analysis of an

Archetype

> (10) Massy G, Book Of Beginnings

> (11) Budge EAW, Egyptian Hieroglyphic Dictionary
Volume II In Chapter 30

of the funerary ritual, Osiris says, "My hart, my mother; my
hart my

mother. My hart of my existence on earth."

> (12) Birdsell JB, Human Evolution

> (13) Neumann E, The origins and History of
Consciousness

> (14) Budge...Hieroglyphic Dictionary, op. cit. pp 68; 83.

The Egyptian

name for Osiris is given hieroglyphically as a "seat" or
"throne" whose

literal meaning is AST, the Egyptian name of Isis. The
bottom glyph is

the "eye" which translates as AR or IR, meaning "create"
or "beget." Thus

> Osiris' name in Egyptian is ASAR, meaning "begotten of
Isis. -- In

Luv4self_Network@yahoogroups.com, Nana Sekyiaabea
wrote: Yes I read this book. I liked it a lot. Peace Nana ---

On Tue,

6/3/08, Shu Tefnut shutefnut@ wrote: From: Shu Tefnut
shutefnut@

Subject: [Luv4self_Network] When God Was a Woman.

> To: afrikanunity_ofharlem@, "HERU BENNU AMEN RA"

> afrikangodsoftherealm@yahoogroups.com, "Eugene

> Bennett" eubenne1 @, bnjee@googlegroups.com,

dr.garaia@, friends@,

GatherTheFires@yahoogroups.com, happilynaturalday@y

ahoogroups.com,

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> luv4self_network@yahoo.com, mwananchi@yahoo.com,

> NABSE@yahoo.com,

> nnabakyaala.afrika@,

openyourthirdeye@, smaitawi@yahoo.com,

Ta_Seti@yahoo.com,

> thanubian2@, trueblackness@yahoo.com

> Date: Tuesday, June 3, 2008, 4:53 AM When God Was a Woman

> an amazing book When God Was a Woman

> by Merlin Stone This page is about the most fascinating book I

have

> ever read; a book that is a must-read for all

> women, as well as anyone who wants to know the truth.

In the beginning,

God was a woman. Though I am

> not a religious person, the book is extremely interesting to me for its

sociological and gender role

> revelations.

> A description of this book: The question most pressing - perhaps

the

> one that has most insistently

> caused this book to come into being - is this: What effect did the

worship

> of the female deity actually have

> upon the status of women in the cultures in which She was extolled? In this book, archeologically documented, is the story of the religion of the Goddess. Known by many names - Astarte, Isis, Ishtar, among others - she reigned supreme in the Near and Middle East. Worshipped for fertility, she was revered as the wise creator and the one source of universal order. Under her, women's roles differed markedly from those in patriarchal Judeo-Christian cultures. Women bought and sold property, traded in the marketplace, and the inheritance of title and property was passed from mother to daughter.

> How and when did the change in our perception of God (and woman) come about? By documenting the wholesale rewriting of myth and religious dogmas, the author reveals a very ancient conspiracy: the patriarchal re-imagining of the Goddess as a wanton, depraved figure. This is the portrait that laid the foundation for one of culture's greatest shams - the legend of Adam and fallen Eve. It is time to bring the facts about the early

female

religions

> to light. They have been hidden away

> too long. The facts in this book will help you understand the earliest

development of Judaism, Christianity,

> and Islam and their reactions to the female religions and customs that

preceded them. With these facts, you

> will be able to understand how these reactions led to the political

attitudes and historical events that

> occurred as these male-oriented religions were forming - attitudes and

events that played a major part in

> formulating the image of women during and since those times.

> Let's clear away the centuries of confusion and misunderstanding.

When the ancient sources of the

> gender stereotyping of today are better understood, the myth of the

Garden

> of Eden will no longer be able to

> haunt us! "This book will change the way you look at history and,

perhaps,

> the way you perceive organized

> religions." - A reader.

> This site is about amazing women;

> their brilliance, talent, and passion;

> and the power of all women
> to be amazing. Related Websites:
> Goddesses of Ancient Egypt
> Women and Gender in the Ancient World
> Goddess Worship
> Back to Amazing Women Here is a link to purchase this book.
> Please visit my bookstore for other titles! Thank you for
> visiting this website.
> Please use the contact form on the main page
> and tell me what you think about it. Amy Brown --- End forwarded message
> --- --- End forwarded message ---

| 26190|2008-06-12 07:14:19|Vernessa McVay|Re: Fw: [Goddesses_Of_Fortune] The
Assasination of Barak Obama|
I haven't heard anything else about it.

"The black woman is the meteor that's coming to this earth!" -- Kola Boof

--- On Wed, 6/11/08, Peter Gray <atenergy@hotmail.com> wrote:

> From: Peter Gray <atenergy@hotmail.com>
> Subject: RE: [Ta_Seti] Fw: [Goddesses_Of_Fortune] The Assassination of Barak Obama
> To: ta_seti@yahoogroups.com
> Date: Wednesday, June 11, 2008, 8:44 AM
> This notion of Obama's possible assassination is serious
> -- not something to be taken lightly, regardless of the
> mental disorder in the "artist's" mind.
> Thanks for posting, Nernessa, and I'm betting it
> won't be covered by Hannity, etc.

>

> Peter

>

>

>

> To: sadiob@hotmail.com; kolaprivate@yahoo.com;
> memphissizzlers@msn.com; pookie8960@yahoo.com;
> BlackLeatherBoundBookClub@yahoogroups.com;
> jacqueo001@aol.com; jgilmore@ndimemphis.org;
> omaroseenyo@yahoo.com; mikii2u@yahoo.com;
> beautifulashes69@yahoo.com; Jamalizm@aol.com;
> innerlightradio@yahoo.com; NeandKe@aol.com;
> poeticalinappi@yahoo.com; SingleBlkParents@yahoogroups.com;
> Ta_Seti@yahoogroups.comFrom: vrainette@yahoo.comDate: Mon, 9
> Jun 2008 08:28:24 -0700Subject: [Ta_Seti] Fw:
> [Goddesses_Of_Fortune] The Assassination of Barak Obama

>

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>

> Check this out, ya'll!! "The black woman is the
> meteor that's coming to this earth!" -- Kola Boof
> --- On Fri, 6/6/08, wize_femi9@globalmajesticmedia.com

> <wize_femi9@globalmajesticmedia.com> wrote:

> From: wize_femi9@globalmajesticmedia.com

> <wize_femi9@globalmajesticmedia.com>Subject:

> [Goddesses_Of_Fortune] The Assassination of Barak ObamaTo:

> "undisclosed-list"

> <wize_femi9@yahoo.com>Date: Friday, June 6, 2008,

> 8:23 PM

>

>

>

>

> A controversial art exhibit was raided and shut down before
> it could be viewed in NYC yesterday. According to the NY
> Times blog: Cityroom, Boston-born performance artist,
> Yazmany Arboleda, tried to set up a provocative art
> exhibition in a vacant storefront on West 40th Street in
> Midtown Manhattan with the title, "The Assassination
> of Hillary Clinton/The Assassination of Barack
> Obama". The artist thought his racist views were
> protected under the Constitution because he was expressing
> himself through his art. Wrong. Not 30 minutes after
> Arboleda set up the gallery across the street from the New
> York Times building, police, feds and secret service
> swooped in to shut the art exhibit down. While police
> covered the offensive storefront window with brown paper,
> Arboleda was led away in handcuffs to be
> "interrogated". Arboleda, 27, learned the hard way
> that freedom has its limits. Later, in an interview, he
> said: "It's art. It's not supposed to be
> harmful. It's about character assassination about
> how Obama and Hillary have been portrayed by the
> media." He added, "It's about the
> media." click the following link to view the pictures
> in the gallery: [http://www.truthfigters.tv/blogcomment/](http://www.truthfigters.tv/blogcomment/?blog_id=175)
> ?blog_id= 175

>

>

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| 26191|2008-06-12 08:51:41|Maurice Humphrey|Re: Why Nigeria Has Not Developed|

My question is, are there any prosperous nations that don't utilize their own cultural heritage?

Are there any that utilize another groups' cultural heritage in place of their own?? I don't think it is a question of whether or not Nigeria or any other African country should utilize it's own cultural heritage - the question is, how will it be done?? China has more than one language and many different ethnic groups, yet they all operate under one government (with some problems).

Djehuti Sundaka wrote:

What sense does this make since there was no Nigeria until foreign colonizers created it? What one language shall all Nigerians speak at the national level of government that won't be foreign to either Hausa speakers, Yoruba speakers, or Igbo speakers, etc.?

To bypass the effects of the colonizers, Nigeria would have to cease being the state of Nigeria to become a federation of indigenous states sharing in a single currency, military, and free trade and travel, or else cease being a single entity altogether.

Djehuti Sundaka

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Asar Imhotep wrote:

>
> The following item from the Nigerian paper, This Day, was seen on the
> paper's site thanks to a link on edling via lgpolicy-list.
>
> 'Why Nigeria Has Not Developed'
> 06.09.2008
> <http://www.thisdayonline.com/nview.php?id=113602>
> Lagos
>
> Elder statesman, Chief Anthony Enahoro, has identified inability of

> Nigerians to appreciate their cultural heritage as one of the factors
> that is slowing down the national development.
>
> According to him, Nigeria is endowed with dynamic culture, but a lot
> are yet to tap from the existing wide range of knowledge and until
> this is done, the nation will remain a cripple.
>
> Enahoro said this in Lagos, at the presentation of two books, "The
> Futility of the Land use Decree and The case for a peaceful and
> Friendly Dissolution, " by Adedapo Adeniran.
>
> He said Nigerians should stop imitating the white man, noting that
> there cannot be success in self government until citizens learn to
> speak their local languages without fear or prejudice.
>
> "We are speaking foreign language which is the language of our former
> masters. How can we talk about self government when we still speak
> another man's language? We are still putting ourselves in bondage as
> long as we do this," he said, and called on parents to impart
> Nigerians languages on their children and make sure this is replaced
> with foreign languages.
>
> "English Language is not our mother tongue, no matter how tactical we
> are, we cannot be like owners of the language. It is high time we
> started promoting our own culture. If white men are not proud of their
> culture, their language wouldn't have become a lingua franca today,"
> he said.
>
> He commended the author, Mr Adedapo Adeniran, noting that the book is
> part of his contribution to the next generation.
>
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>
>
>
>
> Asar Imhotep

> <http://www.asarimho tep.com>
>

| 26192|2008-06-12 08:51:57|Tafari khumbaka|Fwd: [SmaiTawi] Re: Albinos, Long Shunned, Face Deadly Threat in Tan|
this ia awful , egnorant idea that has cursed us for millenia.....all the way back to ancient khamit.

Shquestra Sitawi wrote:

To: , sistahs sistahs ,
seebah seebah
From: Shquestra Sitawi
Date: Wed, 11 Jun 2008 06:46:50 +0000
Subject: [SmaiTawi] Re: Albinos, Long Shunned, Face Deadly Threat in Tanzania

The New York Times



E-Mail This



This page was sent to you by: watermelonsushi@comcast.net

INTERNATIONAL / AFRICA| June 8, 2008

Albinos, Long Shunned, Face Deadly Threat in Tanzania

By JEFFREY GETTLEMAN

At least 19 albinos, whose condition is believed to be linked to magical powers, have been killed and mutilated in the past year, victims of a growing criminal trade in albino body parts.

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Tafari-sudra,Khumbaka

| 26193|2008-06-12 08:53:57|Agola Kisira|From The East African Magazine|

By PHILIP OCHIENG

WHY IS THE WHITE MEDIA SO preoccupied with Barack Obama's race? Is it because the young Illinois senator could become the first black person to be elected president of a predominantly white country? If so, then it is a sad commentary on white psychology.

In the 1970s, the Anglo-American media showed little or no interest when an African country elected a white man as its president. To be sure, the Seychelles is as multiracial as the United States. But make no mistake about it. It is a black country.

Albert Rene is a Caucasian of French extraction the Indian Ocean archipelago having once been a French colony. Yet his racial category did not bother the voters. They chose him only because, at heart, he was more African than most members of the OAU heads of state summit.

Detractors see nothing but racism in the excitement over Obama's blackness. The white West seems electrified that the scion of an adventurous "tribesman" from deep inside the Dark Continent may become the most powerful man in a white-dominated world.

The question is: Is Obama a black man? There are, of course, two ways of answering that question first by his attitude and then by his skin colour. Looking at how he habitually responds to social cues, some of his fellow black Americans are tempted to dismiss him as an Uncle Tom.

An Uncle Tom is the American equivalent of our Afro-Saxons jet-black individuals so mesmerised by white bourgeois values that they fawn shamelessly on any white person they meet.

But, evidently, Obama is not an Uncle Tom. Therefore, we must say that, if he is black, it is only on the surface that is, skin deep. Most people do not see how strange that statement is. By what figment of the imagination can Senator Barack Obama be called black even on the evidence of skin?

In my reading, I have met only one person struck by this absurdity. Indeed, Richard Dawkins, the outspoken Oxford evolutionary biologist, is germane here because he shares something vital with Barack Obama Senior and myself: All three of us were born in Kenya many decades ago.

But although Dawkins is as white as gypsum, he knows much more than most of mankind about mankind's "raciation." That is why he "lights no torch" a phrase which I borrow from him on the scourge of racism. That is why it appals him that Obama is called a black man.

Of his many books, Dawkins is best known for *The Selfish Gene* and, more recently, *The God Delusion*, a book which puts him in the same bracket as two other Kenyans an equally controversial white evolutionary biologist called Richard Leakey and a charcoal-black man called Philip Ochieng.

I am still in the middle of *A Pilgrimage to the Dawn of Life: The Ancestor's Tale*, Dawkins's latest work. But I have reached the page where he demands to be shown the logic of a system which makes you black even when your blood is 90 per cent "Caucasian" and only 10 per cent "Negroid."

Writes Dawkins: "People who are universally agreed by all Americans to be 'black' may draw less than one-eighth of their ancestry from Africa, and often have a light skin colour well within the normal range for people universally agreed to be 'white'."

He draws the reader's attention to a "picture of four American politicians, two of whom are described in all newspapers as 'black' [and] the other two as 'white'." The picture is of Condoleezza Rice, Colin Powell, George Bush and Donald Rumsfeld. Dawkins asks an inevitable question:

"Wouldn't a Martian, unschooled in our conventions but able to see skin shades, be more likely to split them three against one? Surely, yes." Why? Because, in the picture, Rice stands out "darkly" against the other three, not to mention that her attire (female) would also strike the Martian's eye as oddly out of line.

Dawkins goes on: "But in our culture, almost everybody will immediately 'see' Mr Powell as 'black,' even in this particular photograph, which happens to show him with possibly lighter skin than [even] Bush and Rumsfeld." What exactly can it mean?

Many members of the American intelligentsia would boast that it is a manifestation of "pluralism." But many others have sneered at this claim. Carl Friedrich (in *The New Belief in the Common Man*) agrees that "The United States [is a] 'teeming nation of nations'." He asserts: "Here all the nationalities of Europe have come together..."

But he hastens to point out that there is a great deal of phobia even between the white immigrants from Europe, saying that, "while they are all Americans, it would be a great mistake to think that the different nationalities embrace each other in loving affection."

As H. L. Mencken wrote long ago in his *American Language*, Americans have coined numerous derogatory terms for each European ethnic group pejoratives like wops, chinks, limeys and yids.

In *The Evil That Men Do*, Brian Masters informs us: "In the First World War, the Germans were called Huns by the British and Boches by the French. The Vietnamese were called gooks by the [white] Americans, Jews are referred to as yids and almost any dark-skinned person is a wog to many Englishmen. While it may not be acceptable, except to a sadist, to tear a peasant lady's head off as her children watch, the feat can be accomplished with ease if she is only a gook, a wog or a yid."

THE QUESTION IS: SHOULD Americans be patted on the back for hurling these unfriendly tribal epithets at one another?

Is this the significance of what Daniel Easterman (in *New Jerusalems*) and Dale Davidson and William Rees-Mogg (in *The Great Reckoning*) brag about as "cultural pluralism" or John Naisbitt (in *Megatrends*) as "multiculturalism"?

In *The Closing of the American Mind*, Allan Bloom avers that "anybody can become an American in an instant" But Friedrich points out that America's social groups, even ethnic whites, have to think twice whether they really belong fully.

If this were not so, America's mega-cities would long ago have amalgamated their "Chinatowns," "Polack towns" and the "spa-ghetto" in which New York City's ethnic Italians languish.

They would also have banished from their vocabulary the word Wasp (White Anglo-Saxon Protestant), given its connotation of superiority over all other white groups and racial minorities. Even Naisbitt recognises that the American "melting pot" of races and white ethnic groups is a myth.

For him, there exists something much better than a melting pot cultural pluralism. Writes Naisbitt: "We have moved from the myth of the melting pot to a celebration of cultural diversity."

"It is a far cry from the way the Americans handled ethnicity in the past. We seemed to put new immigrants through a metaphorical blender until they came out [as] homogenised Americans, with little remaining of their former heritage." So what has replaced the melting pot?

His reply: "One key factor behind the increasing acceptance of ethnic diversity has been the rapid growth of two minorities in particular: Spanish-speaking Americans, who [in the mid-1980s] officially number 15

million or about 6.4 per cent of the population, and Asian Americans, about 3.5 million or about 1.5 per cent of the US population.

"With three sizeable minorities now in the nation the largest being the blacks, with 26 million or about one-tenth of the US population the either/or world where Americans were either black or white is over for ever. That was a world structured to encourage uniformity rather than diversity.

"Blacks, as the only recognised ethnic group, encountered racial and ethnic prejudice; whites, who were themselves ethnically diverse, tried to emulate (subconsciously perhaps) the WASP ideal. With more racial and ethnic groups now (think of Asian Orientals and Latins, who are black, white and brown), uniformity is impossible

"And white Americans are identifying with their own ethnic roots to join the new game of diversity. Even major ethnic groups are diverse. Latins are Mexican, Puerto Rican, Cuban, Guatemalan, San Salvadorean, Columbian, and from a variety of Central and Southern American countries."

Note this. By "Asians," Americans mean Chinese, Filipino, Japanese, Korean, Vietnamese, Laotian, Indonesian and other Mongoloid immigrants. The word Asian has nothing to do with the British or East African "Asians" of subcontinental origin.

So, in Naisbitt's account black Americans are just another "ethnic group" indeed, even as "the only group recognisable as ethnic." Why? Is it because they are recognisable by a common colour, their blackness?

But why can't anybody else be seen as ethnic through his white skin? The truth is the opposite. Blacks are the only non-ethnic community of non-natives in the entire North American landscape. They are the only genuine nation in the United States.

For they are composed of all African (and, given Barack Obama and others of mixed race, even all European and Native American) ethnicities so well blended together that their various ethnic peculiarities (such as Africa's Bantu, Hamite, Nilote, Bushmanoid or Luo, Wolof and Kongo) have long disappeared.

Slave conditions (and this may have been a blessing) forced them to unite under a single yoke, discarding their narrow original African (and European) costumes.

Moreover, Naisbitt's advocacy of racial and ethnic diversity in conditions of economic and intellectual injustice that themselves follow racial and ethnic lines is clearly amoral. It is not based on each group's natural right to existence but merely on the fact that their presence in America is unavoidable.

He seems to say: "History has dumped us all here and since because of our chauvinism and economic greed we are unable to unite as races, let us celebrate our racial and ethnic diversity. Let us not worry about our material differences (even though they are based on these very racial differences)."

Naisbitt seems to say: "All the races and tribes of America are here to stay whether you like it or not. You gain exactly nothing and even injure your own selves by making so much noise about it and burning one another's houses and churches." Bully for him.

But it poses a good question for Americans that, if its ruling classes were longer-sighted, the country would have asked itself long ago to save its citizens and other members of the human family the unnecessary suffering that white racism has inflicted on other races as well as on the whites themselves for so many centuries.

Yet, by neatly avoiding the fact that self-interest underlies these tragedies, Naisbitt is able to make the simplistic claim that the American people are consciously making the choice against the "melting pot" and that the "game" now is "cultural pluralism."

The fact, however, is that this trend is a result of Wasp chauvinism rather than of any choice freely and consciously made by "Americans." It does not result from any realisation that such pluralism is better than a melting pot. One hopes, moreover, that Naisbitt is confining his statement to the US because others have made diametrically opposite claims about Europe.

But if Naisbitt is right to say that there is no such thing as a blend or a melting pot as far as the ethnic spirit goes, surely Allan Bloom, the respected Chicago educator, is also right. Fundamentally, all these European ethnic groups and other immigrants have, over a protracted period of time, become homogenised.

Yet this is correct only up to a point. Only in the liberal ideology of individualism only in greed, in the go-getting spirit, only in the ferocity with which that quest is pursued is it possible to become an American overnight not in terms of essence, not in terms of ethnicity and race.

Bloom states that any immigrant can become an American the minute he or she lands on the Atlantic shores of that country. In other words, there is nothing easier than to become an American. But there is a racial element even in this. Bloom's assertion is correct only to the extent that it refers to white individuals.

IT IS OF THEM THAT HISTORIAN Maldwyn Allen Jones speaks. In *Made in America*, Bill Bryson quotes him as saying: "Culturally estranged from their parents by their American education, and wanting nothing so much as to become and to be accepted as Americans, many second-generation immigrants made deliberate efforts to rid themselves of their [ethnic] heritage.

"The adoption of American clothes, speech and interests, often accompanied by the shedding of an exotic surname, were all part of a process whereby antecedents were repudiated as a means of improving status."

Bryson reports that it was an immigrant from Western Europe who coined the phrase melting pot to describe this phenomenon of overnight Americanisation of what a detractor called "the dregs of Europe."

"By the turn of the [19th] century," Bryson writes, New York had become easily the most cosmopolitan city the world had ever seen. Eighty per cent of its five million inhabitants were either foreign-born or the children of immigrants.

"It had more Italians than the combined populations of Florence, Genoa and Venice, more Irish than anywhere but Dublin, more Russians than Kiev. As Herman Melville put it: 'We are not so much a nation as a world.'"

But, reports Bryson, it was a British Zionist called Israel Zangwill who, in 1908, wrote a play depicting this immigration avalanche. He called it *The Melting Pot* and thus gave the Americans and the rest of the English-speaking world an unforgettably expressive term.

THE QUESTION, HOWEVER, IS: has America ever really been a melting pot? How deep was this Americanisation of Europeans? When the Europeans left their ethnic settings to settle in America, they were quick to learn American ways but only what it took to be accepted as Americans by mainstream Americans.

And we learn that what it took to do that was extremely superficial. Here is Bryson: "Once across the ocean, the immigrants tended naturally to congregate in enclaves. Almost all migrants from Norway between 1815 and 1860 settled in just four states, Wisconsin, Minnesota, Iowa and Illinois.

"In much the same way, two-thirds of the Dutch were to be found in Michigan, New York, Wisconsin and Iowa... In the first half of the 19th century, several German societies were formed with the express intention of... concentrating immigration in a particular area [so] that they could take it over.

"One German spoke for many when he dreamed of Pennsylvania becoming 'an entirely German state where... the beautiful German language would be used in the legislative halls of the courts of justice'" We learn that "Pennsylvanian Dutch" nearly became the official language of that state, a language so called by corrupting Deutsch, the German word for "German."

This was the beginning of the white ghetto system in America, and the increasingly rapid stream of immigrants from Eastern and Mediterranean Europe soon revealed the age-old arrogance of people of Northern European origin.

This Nordic conceit was not native to America. It was imported from Europe. In *Africans and Their History*, Joseph Harris, a black American historian, describes the attitude of one 19th-century European exponent of it: "Some critics have observed that Joseph de Gobineau's *Essai sur l'Inegalite* ('Essay on Inequality') was the most directly influential publication on racism in the 19th century.

"Gobineau, a Frenchman, extolled the racial purity of the Nordics and explained that as the Franks [Nordics] mixed with Gallic [Celtic] stocks, the former became weaker and more decadent, which eventually led to their overthrow by commoner elements, the leaders of the French Revolution."

According to Gobineau, then, France's alliance of aristocrats and priests ruled France by dint of their Teutonic (Frankish) blood. To disturb this arrangement through the demand for justice that culminated in the great bourgeois revolution of 1789 could only be the work of the "lower blood" Celto-Latin admixture extant in the French nation.

Harris reports: "In his book *The Foundations of the Nineteenth Century*, Houston S. Chamberlain, an Englishman who later became a German citizen, expanded on Gobineau's ideas. Chamberlain attempted to show that almost everything worthwhile in history [was] accomplished by Nordics.

"He combined ideas on the evolutionary struggle with the will for power and presented a doctrine of the master race similar to that later adopted by Hitler." Both Gobineau and Chamberlain were writing at a time when immigration into the United States from Southern and Eastern Europe and the Balkans had become a flood.

According to Bill Bryson, "In 1907, to give vent to the growing concerns that America was being swept to oblivion by a tide of rabble [from Eastern Europe], Congress established a panel called the Dillingham Commission.

"Its 42-volume report concluded essentially that immigration before 1880 had been no bad thing the immigrants, primarily from Northern Europe, were (by implication) industrious, decent, trustworthy and largely Protestant, and as a result had assimilated well.

"But immigration after 1880 had been marked by the entry into America of uneducated, unsophisticated, largely shiftless and certainly non-Protestant masses from Southern and Eastern Europe. It maintained that the [immigrant] Germans and Scandinavians had bought farms and become productive members of American society, while the second merely soaked up charity and acted as a [drain] on industrial earnings."

It was the same Teutonic conceit that the world has since become familiar with.

And yet when a black man, Andrew Young pointed this out (when he was Jimmy Carter's ambassador to the United Nations), there was great uproar from Wasps in America and Europe.

An otherwise intelligent white writer makes this fatuous claim about the British, especially the English: "Although they often behaved tyrannically in their empire, the British are not by inclination a tyrannical people." No statement can be more meaningless.

No race, nation or tribe is ever tyrannical or chauvinistic "by inclination," that is to say, genetically. The British Empire was tyrannical in whatever way you look at it. But "inclination" had nothing to do with it. It is not the British people who are to blame although all classes of British society were seduced into racism by the propaganda of the upper classes.

It was the economic interests of these classes that come into play. Such interests are what propel all empire-builders. Tyranny and empire-building are attributes of civilisation, culture and opportunity.

Moreover, it is a class question: Lower-class members of the same race, nation or tribe will equally suffer from it under the illusion that they are actually beneficiaries as Kenya's own elite Gema grouping seduced the Kikuyu, Embu and Meru masses into believing that their interests are identical even as their Kamatusa counterparts were doing the same to the Kalenjin, Maasai and Turkana masses.

Tyranny over other nations can assume national proportions only to the extent that the ruling class of one race can turn a whole nation of a different race into a class targeted for exploitation. Racism becomes a national thought-habit only to the extent that the lower classes are deeply swayed by the prejudices, trappings, ideas and practices of the ruling classes within the same nation and race.

Only bourgeois Britain and not the British in general colonised and tyrannised, for example, Kenya, though, of course, British propagandists gave the British working class the illusion that they were also beneficiaries.

Ali Mazrui writes somewhere, "It is worth distinguishing between Germanic whites on one side, and Latin whites on the other. Germanic cultures encompass not only the Germans but also the Anglo-Saxons (British and mainstream United States) and the Dutch.

"Latin culture embraces not only Italians but also the traditions of Spain, Portugal and France... On the balance, Germanic cultures have been more obsessed with separation of the races than have Latin cultures.

"It may not be an accident that the most elaborate cases of segregation, and the most fanatical forms of racism in the 20th century, have been perpetrated by Germans (Nazism), Afrikaners (apartheid), Americans (the Jim Crow culture of lynching) and the British (with their segregated empire). All these racist traditions are culturally Germanic.

"Of course, the Spanish, the Portuguese, the Italians and the French have had their own versions of racism. But their brand of ethnocentrism has been less segregationist, less obsessed with the social and sexual separation of races. Latin whites have intermarried more readily with non-whites and mixed socially with other races with greater ease than have Germanic whites."

By separating "the Germans" from "the Anglo-Saxons," Mazrui forgets that the Angles originated from Germany's Schleswig-Holstein and the Saxons from Germany's Nieder Sachsen (Lower Saxony).

Among the Germanic peoples, Mazrui does not mention the Danes, Norwegians, Swedes and Icelanders (and a part of the Swiss), probably because the Scandinavians, being shielded from contact both with Mediterranean whites and with blacks and other races, have never shown very intense racist attitudes.

Nor does the professor mention the other great European culturo-linguistic groups, such as the Celts (Irish, Welsh, Scots and the Bretons of France), the Slavs (Russians, Poles, Ukrainians, Czechs, Serbs, Croats, etc.) He is also silent on the Basque, Suomi (Finns) and Magyar (Hungarians), who, linguistically at least, are not Europeans.

But he is right on two scores. Racism

(Message over 64 KB, truncated)

| 26194|2008-06-12 09:07:23|Paul Kekai Manansala|Re: Is Obama's Victory Ours?|

> The recent resignation of Sen. Barack Obama (D.-ILL.) (and all of
>his family) from Chicago's Trinity United Church of Christ is the latest

scene of a tragicomic play that is as much religious as it is <political.

>

> Tragic because it is the very real parting of lifelong friends and
>families, as well as the severing of what seemed to be quite deep
>friendships between remarkable men; Sen. Obama and Rev. Dr. Jeremiah

Wright, longtime pastor at Trinity.

>

I've been a bit worried about Obama's willingness to 'throw folk under the bus.'

Now with his enemies concentrating on his wife Michelle, will he finally have to renounce her also and marry a blond woman [joke].

At some point, one has to take a stand that defines who you are, what your values are even if you have to take a hit in the process. There is a limit to pragmatics.

Regards,

Paul Kekai Manansala

| 26195|2008-06-12 09:33:38|Alex van Deelen|Re: Why Nigeria Has Not Developed|

The Chief names a lack of respect for local culture. And you can certainly argue that if national institutions were developed

However, the question is and should always be - where does the money go?

Nigeria produces 10% of the world's oil, and yet none of that money ends up as local roads, schools, hospitals, investment in agriculture, etc. Which is why there is a resistance movement that regularly blows up oil pipelines.

Unless there are guarantees that at least some of the money goes to local communities, and most of the profits from raw materials are paid out as taxes to the national government, African countries are not going to develop.

Also, development must have the people at the center of it, meaning that it must take the form of creating a huge middle class of commercial scale farmers and entrepreneurs. Right now, within the neoliberal paradigm pushed relentlessly by the IMF, 'development' is seen as the attraction of foreign corporations, foreign businesses and the creation of 'free trade zones' that benefit them and negatively effect local businesses and entrepreneurs.

Invest money from raw material in:

- infrastructure
- agriculture
- education
- healthcare

Alex

| 26196|2008-06-12 09:47:55|cristofori whitakara|Re: Is Obama's Victory Ours?|

I agree.I believe Senator Obama has a backbone. When will he stand up and show it is my question?

Maybe someone needs to come hard at his wife. Being the strong, intelligent women that she is, she will take care of it anyhow.

--- On **Thu, 6/12/08, Paul Kekai Manansala** wrote:

From: Paul Kekai Manansala

Subject: [Ta_Seti] Re: Is Obama's Victory Ours?

To: Ta_Seti@yahoogroups.com

Date: Thursday, June 12, 2008, 12:07 PM

> The recent resignation of Sen. Barack Obama (D.-ILL.) (and all of
>his family) from Chicago's Trinity United Church of Christ is the latest
scene of a tragicomic play that is as much religious as it is <political.

>

> Tragic because it is the very real parting of lifelong friends and
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Regards,
Paul Kekai Manansala

| 26197|2008-06-12 11:50:03|Mahari Mengistu|Re: Why Nigeria Has Not Developed|

One thing I think that we tend to overlook when we speak of countries/nations who work together as a unified force- Europe, parts of Asia, etc - is that in many if not all cases the power structure forces, frequently violently, the various groups to act as one unit/culture. We know this happened over the centuries in Europe. The consequence is that the vanquished cultures are lost. Is this what we want in Afraka? Should this be done? Clearly, something needs to be done. When you have had 2000 years of intrusion, divisiveness, enslavement and murder it would seem that the most urgent thing is to work as a unit - become unified - under your own culture(s).

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, Maurice Humphrey wrote:

>

> My question is, are there any prosperous nations that don't utilize their own cultural heritage? Are there any that utilize another groups' cultural heritage in place of their own?? I don't think it is a question of whether or not Nigeria or any other African country should utilize it's own cultural heritage - the question is, how will it be done?? China has more than one language and many different ethnic groups, yet they all operate under one government (with some problems).

>

> Djehuti Sundaka wrote: What sense does this make since there was no Nigeria until foreign colonizers created it? What one language shall all Nigerians speak at the national level of government that won't be foreign to either Hausa speakers, Yoruba speakers, or Igbo speakers, etc.?

>

> To bypass the effects of the colonizers, Nigeria would have to
cease
> being the state of Nigeria to become a federation of indigenous
> states sharing in a single currency, military, and free trade and
> travel, or else cease being a single entity altogether.
>
> Djehuti Sundaka
>
> --- In Ta_Seti@yahoogroups.com, Asar Imhotep wrote:
>
>
> > The following item from the Nigerian paper, This Day, was seen on
> the
> > paper's site thanks to a link on edling via lgpolicy-list.
> >
> > 'Why Nigeria Has Not Developed'
> > 06.09.2008
> > <http://www.thisdayonline.com/nview.php?id=113602>
> > Lagos
> >
> > Elder statesman, Chief Anthony Enahoro, has identified inability
of
> > Nigerians to appreciate their cultural heritage as one of the
> factors
> > that is slowing down the national development.
> >
> > According to him, Nigeria is endowed with dynamic culture, but a
> lot
> > are yet to tap from the existing wide range of knowledge and until
> > this is done, the nation will remain a cripple.
> >
> > Enahoro said this in Lagos, at the presentation of two books, "The
> > Futility of the Land use Decree and The case for a peaceful and
> > Friendly Dissolution, " by Adedapo Adeniran.
> >
> > He said Nigerians should stop imitating the white man, noting that
> > there cannot be success in self government until citizens learn to
> > speak their local languages without fear or prejudice.
> >
> > "We are speaking foreign language which is the language of our
> former
> > masters. How can we talk about self government when we still speak
> > another man's language? We are still putting ourselves in bondage
> as
> > long as we do this," he said, and called on parents to impart
> > Nigerians languages on their children and make sure this is
> replaced

> > with foreign languages.
> >
> > "English Language is not our mother tongue, no matter how tactical
> we
> > are, we cannot be like owners of the language. It is high time we
> > started promoting our own culture. If white men are not proud of
> their
> > culture, their language wouldn't have become a lingua franca
> today,"
> > he said.
> >
> > He commended the author, Mr Adedapo Adeniran, noting that the
> book is
> > part of his contribution to the next generation.
> >
> > Copyright 2000-2008 Leaders & Company Limited
> >
> >
> >
> >
> > Asar Imhotep
> > <http://www.asarimhotep.com>
> >
>

| 26198|2008-06-12 12:05:49|Mahari Mengistu|Re: Is Obama's Victory Ours?|

The truth is that he has put himself into a "box" - a box labeled perfection. Of course, he would have been placed there had he not set his own standards, anyway. That is what this society demands of blacks IF we are to be accepted as equal human beings. For them they admire deviousness and a generous sprinkling of EVIL. It is undeniable bull--- but it invariably happens.

He has promised a NEW politics and he must try to deliver it. And, of course, the Republicans will try to turn it against him. That's the only option they have. Every reasonable fairminded person knows they have no interest in something new in politics when the old, vile, tried and true has served them so well.

Obama will forever be frustrated if he doesn't take a lesson from our ancestors about the opposites/duality in life. Wherever you find good there will be some evil lurking about. It's unavoidable.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>
> > The recent resignation of Sen. Barack Obama (D.-ILL.) (and all of
> > his family) from Chicago's Trinity United Church of Christ is the

latest

> scene of a tragicomic play that is as much religious as it is

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> is a limit to pragmatics.

>

> Regards,

> Paul Kekai Manansala

>

| 26199|2008-06-12 12:44:06|Alex van Deelen|Re: Why Nigeria Has Not Developed|

Re: Why Nigeria Has Not Developed

Posted by: "Djehuti Sundaka" Djehuti_Sundaka@hotmail.com djahuti.geo

Wed Jun 11, 2008 7:59 pm (PDT)

Djehuti Sundaka,

- > What sense does this make since there was no
- > Nigeria until foreign colonizers created it? What
- > one language shall all Nigerians speak at the
- > national level of government that won't be
- > foreign to either Hausa speakers, Yoruba
- > speakers, or Igbo speakers, etc.?

That is the problem in all the arbitrarily created colonial states.
And why most Africans are multi-lingual (gee, I wonder how 'The Bell Curve' deals with that little fact).

In the real world, many people speak at least 2 languages, their own and the predominant national one. Even in countries with 70 or so languages, people settle on 2 national or predominant languages.

Maybe someday in the future, instant translation technology will be possible and all local languages will be preserved. :)

- > To bypass the effects of the colonizers, Nigeria
- > would have to cease being the state of Nigeria to
- > become a federation of indigenous states sharing
- > in a single currency, military, and free trade and
- > travel, or else cease being a single entity altogether.

Here is my idea:

Hundreds of local councils with 50% or more of all of nationally collected revenues. Local councils would take care of education, healthcare, public utilities and security (policing, compliance, etc.). Surpluses of local revenues could be allocated through public meetings and votes, so people have a direct say in how money is allocated.

That would create a maximum of local autonomy, responsiveness of government, and social stability.

Add a bill of rights, so the civil rights of people who do not belong to the predominant tribe are protected.

This model, when successfully implemented, could be applied to all of Africa, and phase out

the 'nation-state', by making it less and less relevant.

The nation state should only exist to provide national security, international relations, regulate the national economy, consumer protection and national/regional infrastructure.

> Djehuti Sundaka

Alex

| 26200|2008-06-12 13:06:09|cristofori whitakara|Re: From The East African Magazine|
for those in the reparations movement i think reparations should be paid on the pyscopathic behavior alone. thanks for the article.

--- On **Thu, 6/12/08, Agola Kisira** wrote:

From: Agola Kisira

Subject: [Ta_Seti] From The East African Magazine

To: ta_seti@yahoogroups.com

Date: Thursday, June 12, 2008, 10:52 AM

By PHILIP OCHIENG

WHY IS THE WHITE MEDIA SO preoccupied with Barack Obama's race? Is it because the young Illinois senator could become the first black person to be elected president of a predominantly white country? If so, then it is a sad commentary on white psychology.

In the 1970s, the Anglo-American media showed little or no interest when an African country elected a white man as its president. To be sure, the Seychelles is as multiracial as the United States. But make no mistake about it. It is a black country.

Albert Rene is a Caucasian of French extraction the Indian Ocean archipelago having once been a French colony. Yet his racial category did not bother the voters. They chose him only because, at heart, he was more African than most members of the OAU heads of state summit.

Detractors see nothing but racism in the excitement over Obama's blackness. The white West seems electrified that the scion of an adventurous "tribesman" from deep inside the Dark Continent may become the most powerful man in a white-dominated world.

The question is: Is Obama a black man? There are, of course, two ways of answering that question first by his attitude and then by his skin colour. Looking at how he habitually responds to social cues, some of his fellow black Americans are tempted to dismiss him as an Uncle Tom.

An Uncle Tom is the American equivalent of our Afro-Saxons jet-black individuals so mesmerised by white bourgeois values that they fawn shamelessly on any white person they meet.

But, evidently, Obama is not an Uncle Tom. Therefore, we must say that, if he is black, it is only on the

surface that is, skin deep. Most people do not see how strange that statement is. By what figment of the imagination can Senator Barack Obama be called black even on the evidence of skin?

In my reading, I have met only one person struck by this absurdity. Indeed, Richard Dawkins, the outspoken Oxford evolutionary biologist, is germane here because he shares something vital with Barack Obama Senior and myself: All three of us were born in Kenya many decades ago.

But although Dawkins is as white as gypsum, he knows much more than most of mankind about mankind's "raciation." That is why he "lights no torch" a phrase which I borrow from him on the scourge of racism. That is why it appals him that Obama is called a black man.

Of his many books, Dawkins is best known for *The Selfish Gene* and, more recently, *The God Delusion*, a book which puts him in the same bracket as two other Kenyans an equally controversial white evolutionary biologist called Richard Leakey and a charcoal-black man called Philip Ochieng.

I am still in the middle of *A Pilgrimage to the Dawn of Life: The Ancestor's Tale*, Dawkins's latest work. But I have reached the page where he demands to be shown the logic of a system which makes you black even when your blood is 90 per cent "Caucasian" and only 10 per cent "Negroid."

Writes Dawkins: "People who are universally agreed by all Americans to be 'black' may draw less than one-eighth of their ancestry from Africa, and often have a light skin colour well within the normal range for people universally agreed to be 'white'."

He draws the reader's attention to a "picture of four American politicians, two of whom are described in all newspapers as 'black' [and] the other two as 'white'." The picture is of Condoleezza Rice, Colin Powell, George Bush and Donald Rumsfeld. Dawkins asks an inevitable question:

"Wouldn't a Martian, unschooled in our conventions but able to see skin shades, be more likely to split them three against one? Surely, yes." Why? Because, in the picture, Rice stands out "darkly" against the other three, not to mention that her attire (female) would also strike the Martian's eye as oddly out of line.

Dawkins goes on: "But in our culture, almost everybody will immediately 'see' Mr Powell as 'black,' even in this particular photograph, which happens to show him with possibly lighter skin than [even] Bush and Rumsfeld." What exactly can it mean?

Many members of the American intelligentsia would boast that it is a manifestation of "pluralism." But many others have sneered at this claim. Carl Friedrich (in *The New Belief in the Common Man*) agrees that "The United States [is a] 'teeming nation of nations'." He asserts: "Here all the nationalities of Europe have come together..."

But he hastens to point out that there is a great deal of phobia even between the white immigrants from Europe, saying that, "while they are all Americans, it would be a great mistake to think that the different nationalities embrace each other in loving affection."

As H. L. Mencken wrote long ago in his *American Language*, Americans have coined numerous derogatory terms for each European ethnic group pejoratives like wops, chinks, limeys and yids.

In *The Evil That Men Do*, Brian Masters informs us: "In the First World War, the Germans were called Huns by the British and Boches by the French. The Vietnamese were called gooks by the [white] Americans, Jews are referred to as yids and almost any dark-skinned person is a wog to many Englishmen. While it may not be acceptable, except to a sadist, to tear a peasant lady's head off as her children watch, the feat can be accomplished with ease if she is only a gook, a wog or a yid."

THE QUESTION IS: SHOULD Americans be patted on the back for hurling these unfriendly tribal epithets at one another?

Is this the significance of what Daniel Easterman (in *New Jerusalems*) and Dale Davidson and William Rees-Mogg (in *The Great Reckoning*) brag about as "cultural pluralism" or John Naisbitt (in *Megatrends*) as "multiculturalism" ?

In *The Closing of the American Mind*, Allan Bloom avers that " anybody can become an American in an instant" But Friedrich points out that America's social groups, even ethnic whites, have to think twice whether they really belong fully.

If this were not so, America's mega-cities would long ago have amalgamated their "Chinatowns, " "Polack towns" and the "spa-ghetto" in which New York City's ethnic Italians languish.

They would also have banished from their vocabulary the word Wasp (White Anglo-Saxon Protestant), given its connotation of superiority over all other white groups and racial minorities. Even Naisbitt recognises that the American "melting pot" of races and white ethnic groups is a myth.

For him, there exists something much better than a melting pot cultural pluralism. Writes Naisbitt: "We have moved from the myth of the melting pot to a celebration of cultural diversity.

"It is a far cry from the way the Americans handled ethnicity in the past. We seemed to put new immigrants through a metaphorical blender until they came out [as] homogenised Americans, with little remaining of their former heritage." So what has replaced the melting pot?

His reply: "One key factor behind the increasing acceptance of ethnic diversity has been the rapid growth of two minorities in particular: Spanish-speaking Americans, who [in the mid-1980s] officially number 15 million or about 6.4 per cent of the population, and Asian Americans, about 3.5 million or about 1.5 per cent of the US population.

"With three sizeable minorities now in the nation the largest being the blacks, with 26 million or about one-tenth of the US population the either/or world where Americans were either black or white is over for ever. That was a world structured to encourage uniformity rather than diversity.

"Blacks, as the only recognised ethnic group, encountered racial and ethnic prejudice; whites, who were themselves ethnically diverse, tried to emulate (subconsciously perhaps) the Wasp ideal. With more racial and ethnic groups now (think of Asian Orientals and Latins, who are black, white and brown), uniformity is impossible

"And white Americans are identifying with their own ethnic roots to join the new game of diversity. Even major ethnic groups are diverse. Latins are Mexican, Puerto Rican, Cuban, Guatemalan, San Salvadorean, Columbian, and from a variety of Central and Southern American countries."

Note this. By "Asians," Americans mean Chinese, Filipino, Japanese, Korean, Vietnamese, Laotian, Indonesian and other Mongoloid immigrants. The word Asian has nothing to do with the British or East African "Asians" of subcontinental origin.

So, in Naisbitt's account black Americans are just another "ethnic group" indeed, even as "the only group recognisable as ethnic." Why? Is it because they are recognisable by a common colour, their blackness?

But why can't anybody else be seen as ethnic through his white skin? The truth is the opposite. Blacks are the only non-ethnic community of non-natives in the entire North American landscape. They are the

only genuine nation in the United States.

For they are composed of all African (and, given Barack Obama and others of mixed race, even all European and Native American) ethnicities so well blended together that their various ethnic peculiarities (such as Africa's Bantu, Hamite, Nilote, Bushmanoid or Luo, Wolof and Kongo) have long disappeared.

Slave conditions (and this may have been a blessing) forced them to unite under a single yoke, discarding their narrow original African (and European) costumes.

Moreover, Naisbitt's advocacy of racial and ethnic diversity in conditions of economic and intellectual injustice that themselves follow racial and ethnic lines is clearly amoral. It is not based on each group's natural right to existence but merely on the fact that their presence in America is unavoidable.

He seems to say: "History has dumped us all here and since because of our chauvinism and economic greed we are unable to unite as races, let us celebrate our racial and ethnic diversity. Let us not worry about our material differences (even though they are based on these very racial differences) ."

Naisbitt seems to say: "All the races and tribes of America are here to stay whether you like it or not. You gain exactly nothing and even injure your own selves by making so much noise about it and burning one another's houses and churches." Bully for him.

But it poses a good question for Americans that, if its ruling classes were longer-sighted, the country would have asked itself long ago to save its citizens and other members of the human family the unnecessary suffering that white racism has inflicted on other races as well as on the whites themselves for so many centuries.

Yet, by neatly avoiding the fact that self-interest underlies these tragedies, Naisbitt is able to make the simplistic claim that the American people are consciously making the choice against the "melting pot" and that the "game" now is "cultural pluralism."

The fact, however, is that this trend is a result of Wasp chauvinism rather than of any choice freely and consciously made by "Americans." It does not result from any realisation that such pluralism is better than a melting pot. One hopes, moreover, that Naisbitt is confining his statement to the US because others have made diametrically opposite claims about Europe.

But if Naisbitt is right to say that there is no such thing as a blend or a melting pot as far as the ethnic spirit goes, surely Allan Bloom, the respected Chicago educator, is also right. Fundamentally, all these European ethnic groups and other immigrants have, over a protracted period of time, become homogenised.

Yet this is correct only up to a point. Only in the liberal ideology of individualism only in greed, in the go-getting spirit, only in the ferocity with which that quest is pursued is it possible to become an American overnight not in terms of essence, not in terms of ethnicity and race.

Bloom states that any immigrant can become an American the minute he or she lands on the Atlantic shores of that country. In other words, there is nothing easier than to become an American. But there is a racial element even in this. Bloom's assertion is correct only to the extent that it refers to white individuals.

IT IS OF THEM THAT HISTORIAN Maldwyn Allen Jones speaks. In *Made in America*, Bill Bryson quotes him as saying: "Culturally estranged from their parents by their American education, and wanting nothing so much as to become and to be accepted as Americans, many second-generation immigrants made deliberate efforts to rid themselves of their [ethnic] heritage.

"The adoption of American clothes, speech and interests, often accompanied by the shedding of an exotic surname, were all part of a process whereby antecedents were repudiated as a means of improving status."

Bryson reports that it was an immigrant from Western Europe who coined the phrase melting pot to describe this phenomenon of overnight Americanisation of what a detractor called "the dregs of Europe."

"By the turn of the [19th] century," Bryson writes, New York had become easily the most cosmopolitan city the world had ever seen. Eighty per cent of its five million inhabitants were either foreign-born or the children of immigrants.

"It had more Italians than the combined populations of Florence, Genoa and Venice, more Irish than anywhere but Dublin, more Russians than Kiev. As Herman Melville put it: 'We are not so much a nation as a world.'"

But, reports Bryson, it was a British Zionist called Israel Zangwill who, in 1908, wrote a play depicting this immigration avalanche. He called it *The Melting Pot* and thus gave the Americans and the rest of the English-speaking world an unforgettably expressive term.

THE QUESTION, HOWEVER, IS: has America ever really been a melting pot? How deep was this Americanisation of Europeans? When the Europeans left their ethnic settings to settle in America, they were quick to learn American ways but only what it took to be accepted as Americans by mainstream Americans.

And we learn that what it took to do that was extremely superficial. Here is Bryson: "Once across the ocean, the immigrants tended naturally to congregate in enclaves. Almost all migrants from Norway between 1815 and 1860 settled in just four states, Wisconsin, Minnesota, Iowa and Illinois.

"In much the same way, two-thirds of the Dutch were to be found in Michigan, New York, Wisconsin and Iowa... In the first half of the 19th century, several German societies were formed with the express intention of... concentrating immigration in a particular area [so] that they could take it over.

"One German spoke for many when he dreamed of Pennsylvania becoming 'an entirely German state where... the beautiful German language would be used in the legislative halls of the courts of justice'" We learn that "Pennsylvanian Dutch" nearly became the official language of that state, a language so called by corrupting *Deutsch*, the German word for "German."

This was the beginning of the white ghetto system in America, and the increasingly rapid stream of immigrants from Eastern and Mediterranean Europe soon revealed the age-old arrogance of people of Northern European origin.

This Nordic conceit was not native to America. It was imported from Europe. In *Africans and Their History*, Joseph Harris, a black American historian, describes the attitude of one 19th-century European exponent of it: "Some critics have observed that Joseph de Gobineau's *Essai sur l'Inegalite* ('Essay on Inequality') was the most directly influential publication on racism in the 19th century.

"Gobineau, a Frenchman, extolled the racial purity of the Nordics and explained that as the Franks [Nordics] mixed with Gallic [Celtic] stocks, the former became weaker and more decadent, which eventually led to their overthrow by commoner elements, the leaders of the French Revolution."

According to Gobineau, then, France's alliance of aristocrats and priests ruled France by dint of their Teutonic (Frankish) blood. To disturb this arrangement through the demand for justice that culminated in the great bourgeois revolution of 1789 could only be the work of the "lower blood" Celto-Latin admixture

extant in the French nation.

Harris reports: "In his book *The Foundations of the Nineteenth Century*, Houston S. Chamberlain, an Englishman who later became a German citizen, expanded on Gobineau's ideas. Chamberlain attempted to show that almost everything worthwhile in history [was] accomplished by Nordics.

"He combined ideas on the evolutionary struggle with the will for power and presented a doctrine of the master race similar to that later adopted by Hitler." Both Gobineau and Chamberlain were writing at a time when immigration into the United States from Southern and Eastern Europe and the Balkans had become a flood.

According to Bill Bryson, "In 1907, to give vent to the growing concerns that America was being swept to oblivion by a tide of rabble [from Eastern Europe], Congress established a panel called the Dillingham Commission.

"Its 42-volume report concluded essentially that immigration before 1880 had been no bad thing the immigrants, primarily from Northern Europe, were (by implication) industrious, decent, trustworthy and largely Protestant, and as a result had assimilated well.

"But immigration after 1880 had been marked by the entry into America of uneducated, unsophisticated, largely shiftless and certainly non-Protestant masses from Southern and Eastern Europe. It maintained that the [immigrant] Germans and Scandinavians had bought farms and become productive members of American society, while the second merely soaked up charity and acted as a [drain] on industrial earnings."

It was the same Teutonic conceit that the world has since become familiar with.

And yet when a black man, Andrew Young pointed this out (when he was Jimmy Carter's ambassador to the United Nations), there was great uproar from Wasps in America and Europe.

An otherwise intelligent white writer makes this fatuous claim about the British, especially the English: "Although they often behaved tyrannically in their empire, the British are not by inclination a tyrannical people." No statement can be more meaningless.

No race, nation or tribe is ever tyrannical or chauvinistic "by inclination, " that is to say, genetically. The British Empire was tyrannical in whatever way you look at it. But "inclination" had nothing to do with it. It is not the British people who are to blame although all classes of British society were seduced into racism by the propaganda of the upper classes.

It was the economic interests of these classes that come into play. Such interests are what propel all empire-builders. Tyranny and empire-building are attributes of civilisation, culture and opportunity.

Moreover, it is a class question: Lower-class members of the same race, nation or tribe will equally suffer from it under the illusion that they are actually beneficiaries as Kenya's own elite Gema grouping seduced the Kikuyu, Embu and Meru masses into believing that their interests are identical even as their Kamatusa counterparts were doing the same to the Kalenjin, Maasai and Turkana masses.

Tyranny over other nations can assume national proportions only to the extent that the ruling class of one race can turn a whole nation of a different race into a class targeted for exploitation. Racism becomes a national thought-habit only to the extent that the lower classes are deeply swayed by the prejudices, trappings, ideas and practices of the ruling classes within the same nation and race.

Only bourgeois Britain and not the British in general colonised and tyrannised, for example, Kenya,

though, of course, British propagandists gave the British working class the illusion that they were also beneficiaries.

Ali Mazrui writes somewhere, "It is worth distinguishing between Germanic whites on one side, and Latin whites on the other. Germanic cultures encompass not only the Germans but also the Anglo-Saxons (British and mainstream United States) and the Dutch.

"Latin culture embraces not only Italians but also the traditions of Spain, Portugal and France... On the balance, Germanic cultures have been more obsessed with separation of the races than have Latin cultures.

"It may not be an accident that the most elaborate cases of segregation, and the most fanatical forms of racism in the 20th century, have been perpetrated by Germans (Nazism), Afrikaners (apartheid), Americans (the Jim Crow culture of lynching) and the British (with their segregated empire). All these racist traditions are culturally Germanic.

"Of course, the Spanish, the Portuguese, the Italians and the French have had their own versions of racism. But their brand of ethnocentrism has been less segregationist, less obsessed with the social and sexual separation of races. Latin whites have intermarried more readily with non-whites and mixed socially with other races with greater ease than have Germanic whites."

By separating "the Germans" from "the Anglo-Saxons," Mazrui forgets that the Angles originated from Germany's Schleswig-Holstein and the Saxons from Germany's Nieder Sachsen (Lower Saxony).

Among the Germanic peoples, Mazrui does not mention the Danes, Norwegians, Swedes and Icelanders (and a part of the Swiss), probably because the Scandinavians, being shielded from contact both with Mediterranean whites and with blacks and other races, have never shown very intense racist attitudes.

Nor does the professor mention the other great European culturo-linguistic groups, such as the Celts (Irish, Welsh, Scots and the Bretons of France), the Slavs (Russia

(Message over 64 KB, truncated)

| 26201|2008-06-12 13:08:48|cristofori whitakara|Re: Fwd: [SmaiTawi] Re: Albinos, Long Shunned, Face Deadly Threat in|

this is a rhetorical question i suppose, however, when the ancient were chasing them out into the Caucasus mountains i wondered what would have happened if they were caught?

--- On **Thu, 6/12/08, Tafari khumbaka** wrote:

From: Tafari khumbaka

Subject: [Ta_Seti] Fwd: [SmaiTawi] Re: Albinos, Long Shunned, Face Deadly Threat in Tanzania

To: ta_seti@yahoogroups.com

Date: Thursday, June 12, 2008, 9:34 AM

this ia awful , egnorant idea that has cursed us for millenia.... ...all the way back to ancient khamit.

Shquestra Sitawi wrote:

To: , sistahs sistahs ,
seebah seebah

From: Shquestra Sitawi

Date: Wed, 11 Jun 2008 06:46:50 +0000

Subject: [SmaiTawi] Re: Albinos, Long Shunned, Face Deadly Threat in Tanzania



This page was sent to you by: watermelonsushi@comcast.net

INTERNATIONAL / AFRICA | June 8, 2008

Albinos, Long Shunned, Face Deadly Threat in Tanzania

By JEFFREY GETTLEMAN

At least 19 albinos, whose condition is believed to be linked to magical powers, have been killed and mutilated in the past year, victims of a growing criminal trade in albino body parts.

It's easy to add contacts from Facebook and other social sites through Windows Live Messenger. [Learn How.](#)



Tafari-sudra, Khumbaka

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| 26202|2008-06-12 16:34:14|Mahari Mengistu|Who Were the Hurrians? - In case you're interested|

abstracts

Who Were the Hurrians?
by Andrew Lawler

Volume 61 Number 4, July/August 2008

New discoveries in Syria suggest a little-known people fueled the rise of civilization



Excavations at the 3rd millennium city of Urkesh in Syria are revealing new information about the mysterious people who lived there, known as the Hurrians. This view of the city's royal palace shows the service area (left) and living quarters (right). (Ken Garrett)

With its vast plaza and impressive stone stairway leading up to a temple complex, Urkesh was designed to last. And for well over a millennium, this city on the dusty plains of what is now northeastern Syria was a spiritual center for a puzzling people called the Hurrians. All but forgotten by history, their origin remains obscure, but excavations led by husband-and-wife

UCLA archaeologists Giorgio Buccellati and Marilyn Kelly-Buccellati over the past quarter century reveal that the Hurrians were far more than just another wandering tribe in the fractious Middle East. And during last year's season, they found compelling evidence that the Hurrians not only strongly influenced the language, culture, and religion of later peoples, but also may have been present 1,000 years earlier--just as nearby Mesopotamians began to create the first cities.



Archaeologist Giorgio Buccellati has been leading excavations at Urkesh for nearly 20 years. (Ken Garrett)

That idea is at odds with a long-held belief among scholars that the Hurrians arrived much later from the Caucasus or some other distant region to the northeast, drawn to the fringes of civilization after the rise of the great southern Sumerian centers of Ur, Uruk, and Nippur. Scholars long assumed that the Hurrians arrived in the middle of the third millennium B.C., and eventually settled down and adopted cuneiform as a script and built their own cities. That theory is based on linguistic associations with Caucasus' languages and the fact that Hurrian names are absent from the historical record until Akkadian times.



Project ceramicist Marilyn Kelly-Buccellati (right) examines vessels with volunteer archaeologist Mary Stancavage, in the area of the palace where all the pieces were unearthed. (Ken Garrett)

But Piotr Michaelowski, an Assyriologist at the University of Michigan, notes that Hurrian, like Sumerian, is a language unrelated to Semitic or Indo-European tongues that dominated the region during and after the third millennium B.C. Perhaps, he suggests, the Hurrians were earlier inhabitants of the region, who, like the Sumerians, had to make room for the Semitic-speaking people who created the world's first empire based at Akkad in central Mesopotamia around 2350 B.C.

The discovery of a sophisticated city with monumental architecture, plumbing, stonework, and a large population contradicts the idea that Hurrians were a roving mountain people in a strange land. Far from being yet another rough nomadic tribe, such as the Amorites or Kassites who were latecomers to the Mesopotamian party, the Hurrians and their unique language, music, deities, and rituals may have played a key role in shaping the first cities, empires, and states. The language has died, the music faded, and the rituals are forgotten. But thanks to the sculptors, stone masons, and seal carvers at Urkesh, Hurrian creativity can shine once again.

Andrew Lawler is a staff writer for *Science*.

| 26203|2008-06-12 23:03:08|Djehuti Sundaka|Re: Why Nigeria Has Not Developed|
It depends upon how you define cultural heritage. Most of the English language is of French origin. English words such as shit and

poor are considered derogatory while French words such as manure and urine are considered proper. Latin is the language and source of law while Greek is the language of science. And even English itself is foreign in its Germanic origins to the island that now bears its name. Yet English speaking people have dominated this world since the defeat of Napoleon.

Zhong-guo (China) is the product of centuries of internal conquest. The latest dominant group has naturally imposed a single language as being the official one. People always get along when they're forced to. But let there be an 'Intermediate Period' or an 'End of the Soviet Union' and peoples' true attitudes surface to dissolve any illusions of true unity until the next tyrannical force comes along to reunify them.

The fact of the matter is, to speak of solutions for Nigeria or any other plantation-state is really a thing of the past. Great regional/continental unity is needed to contend with the other geopolitical entities in the world.

One Currency.
One Military.
Free Trade and Travel.

Until those are achieved, there are no solutions no matter what language is spoken.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, Maurice Humphrey wrote:

>

> My question is, are there any prosperous nations that don't utilize their own cultural heritage? Are there any that utilize another groups' cultural heritage in place of their own?? I don't think it is a question of whether or not Nigeria or any other African country should utilize its own cultural heritage - the question is, how will it be done?? China has more than one language and many different ethnic groups, yet they all operate under one government (with some problems).

>

> Djehuti Sundaka wrote: What sense does this make since there was no Nigeria until foreign colonizers created it? What one language shall all Nigerians speak
> at the national level of government that won't be foreign to either
> Hausa speakers, Yoruba speakers, or Igbo speakers, etc.?

>

> To bypass the effects of the colonizers, Nigeria would have to

cease

- > being the state of Nigeria to become a federation of indigenous
- > states sharing in a single currency, military, and free trade and
- > travel, or else cease being a single entity altogether.

>

> Djehuti Sundaka

>

> --- In Ta_Seti@yahoogroups.com, Asar Imhotep wrote:

>>

>> The following item from the Nigerian paper, This Day, was seen on
> the

>> paper's site thanks to a link on edling via lgpolicy-list.

>>

>> 'Why Nigeria Has Not Developed'

>> 06.09.2008

>> <http://www.thisdayonline.com/nview.php?id=113602>

>> Lagos

>>

>> Elder statesman, Chief Anthony Enahoro, has identified inability
of

>> Nigerians to appreciate their cultural heritage as one of the
> factors

>> that is slowing down the national development.

>>

>> According to him, Nigeria is endowed with dynamic culture, but a
> lot

>> are yet to tap from the existing wide range of knowledge and until
>> this is done, the nation will remain a cripple.

>>

>> Enahoro said this in Lagos, at the presentation of two books, "The
>> Futility of the Land use Decree and The case for a peaceful and
>> Friendly Dissolution, " by Adedapo Adeniran.

>>

>> He said Nigerians should stop imitating the white man, noting that
>> there cannot be success in self government until citizens learn to
>> speak their local languages without fear or prejudice.

>>

>> "We are speaking foreign language which is the language of our
> former

>> masters. How can we talk about self government when we still speak
>> another man's language? We are still putting ourselves in bondage

> as

>> long as we do this," he said, and called on parents to impart

>> Nigerians languages on their children and make sure this is

> replaced

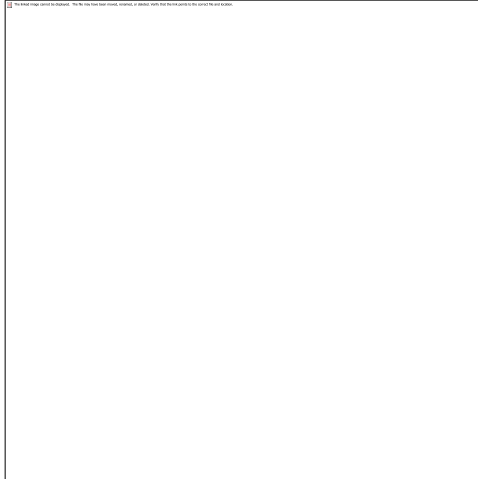
>> with foreign languages.

> >
> > "English Language is not our mother tongue, no matter how tactical
> we
> > are, we cannot be like owners of the language. It is high time we
> > started promoting our own culture. If white men are not proud of
> their
> > culture, their language wouldn't have become a lingua franca
> today,"
> > he said.
> >
> > He commended the author, Mr Adedapo Adeniran, noting that the
> book is
> > part of his contribution to the next generation.
> >
> > Copyright 2000-2008 Leaders & Company Limited
> >
> >
> >
> >
> > Asar Imhotep
> > <http://www.asarimhotep.com>
> >
>
| 26204|2008-06-12 23:23:22|Asar Imhotep|Re: Why Nigeria Has Not Developed|
Mbote

I think what the original article is trying to articulate is that the collective of what is now Nigeria was not born yesterday. They are an ancient people who have solutions to their problems coded in the language and the knowledge of its history. What it is saying is that if Nigeria wants to make a change, that change must be rooted in its own culture and not that of a foreign people whose language reflects a foreign cosmology that is incompatible with the true African milieu.

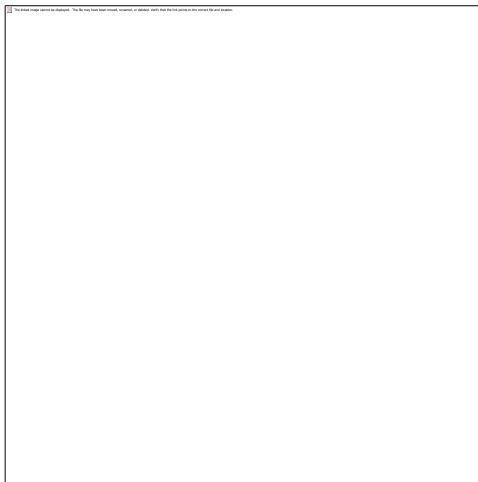
There are two books I highly recommend that I think will give Africa the kind of template it needs to develop a system that is compatible with ever changing world, but stays true to the traditions of its people. These works are:

Black Africa: The Economic and Cultural Basis for a Federated State



and

Mbongi: An African Traditional Political Institution



I especially like Dr. Fu-Kiau's contribution because he argues as well that the template for Africa's liberation is within the coded metaphors of its various languages. And until Africans embrace their culture and languages, then Africa doesn't stand a chance against a foreign language which it does not fully understand or know its history.

Anyone who even flirts with European and African languages know that they are vastly different in usage and perception. This will spill into social policy as the constitutions will be framed from these world views. I just got off the phone with Dr. Fu-Kiau not too long ago and he was telling me how in Africa people are really just now beginning to embrace who they are and their heritage, but not on a mass scale. He said it is surprising that what is taboo in Africa now, we African-Americans run to and embrace when it comes to certain African practices and language.

When Dr. Malidoma Some came to Houston not too long ago, he mentioned that when he comes to America and visits with the African Centered community, it some respects, it is more African than on the continent of Africa because Africa, at large, has adopted western ways while we are searching for traditional ways of knowing and expression.

So I think the article has merit based on personal testimony and with a study of the above two mentioned books.

Djehuti Sundaka wrote:

It depends upon how you define cultural heritage. Most of the English language is of French origin. English words such as shit and piss are considered derogatory while French words such as manure and urine are considered proper. Latin is the language and source of law while Greek is the language of science. And even English itself is foreign in its Germanic origins to the island that now bears its name. Yet English speaking people have dominated this world since the defeat of Napoleon.

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Djehuti Sundaka

-

Asar Imhotep

<http://www.asarimhotep.com>



| 26205|2008-06-13 08:40:21|gingerd2007@hotmail.com|Re: From The East African Magazine|
This is a really funny article. It appears that the writer is striving to make an intelligent argument here, but in the end he propels the racism that permeates this world, and our people as a whole. I wish I could ask this person a few questions. 1. Do George Bush and Rumsfeld see Powell as their equal? I mean quietly, behind closed doors. Regardless of skin color. We keep creating these stupid conversations that keep us chasing our tales, meanwhile the white race continues to propel forward. I have read both of Barack Obama's books, and while he is proud of his mixed heritage, he no doubt proclaims himself a black man, if his genetic makeup does not satisfy nay sayers. This reminds me of the "we are all related to Kevin Bacon" garbage that was taught in one of my sociology classes. White people divide and conquer people based on ethnicity and race, then pat you on your back and ask whats wrong whenyou use it as a tool to strengthen yourself and your community. They dont understand what all the fuss is about. I know that skin lighteners are all the rage right now in many countrys in Africa. Barack touched on that issue in his book along with being troubled by the number of black women in Amerikkka who take measures to make themselves look unlike themselves. I have met African people who have shared with me their wishes for lighter skin. I dont know about you, but I cant give any evolutionary biologist the benefit of doubt, no matter what his level of intelligence. There is a scientific holocaust being aimed at our people right now... based on his opinion here, he may be part of that clan. The bigger question is, why is it so bad to be black? If I have 10% black, and you want to call me black, what is so bad about that? WE as a people need to start taking the offensive on situations like this. Instead of being defensive and trying to understand a people that have done us no good since our first contact. Lets stop defining ourselves based on what other people think and be secure in how we see ourselves. Mr. Obama is a proud black man.... I could see the point of this article if he were shying away from that. He's not, so I dont really get the point...

From: [Agola Kisira](#)
Sent: Thursday, June 12, 2008 7:52 AM
To: ta_seti@yahoogroups.com
Subject: [Ta_Seti] From The East African Magazine

By PHILIP OCHIENG

WHY IS THE WHITE MEDIA SO preoccupied with Barack Obama's race? Is it because the young Illinois senator could become the first black person to be elected president of a predominantly white country? If so, then it is a sad commentary on white psychology.

In the 1970s, the Anglo-American media showed little or no interest when an African country elected a white man as its president. To be sure, the Seychelles is as multiracial as the United States. But make no mistake about it. It is a black country.

Albert Rene is a Caucasian of French extraction the Indian Ocean archipelago having once been a French colony. Yet his racial category did not bother the voters. They chose him only because, at heart, he was more African than most members of the OAU heads of state summit.

Detractors see nothing but racism in the excitement over Obama's blackness. The white West seems electrified that the scion of an adventurous "tribesman" from deep inside the Dark Continent may become the most powerful man in a white-dominated world.

The question is: Is Obama a black man? There are, of course, two ways of answering that question first by his attitude and then by his skin colour. Looking at how he habitually responds to social cues, some of his fellow black Americans are tempted to dismiss him as an Uncle Tom.

An Uncle Tom is the American equivalent of our Afro-Saxons jet-black individuals so mesmerised by white bourgeois values that they fawn shamelessly on any white person they meet.

But, evidently, Obama is not an Uncle Tom. Therefore, we must say that, if he is black, it is only on the surface that is, skin deep. Most people do not see how strange that statement is. By what figment of the imagination can Senator Barack Obama be called black even on the evidence of skin?

In my reading, I have met only one person struck by this absurdity. Indeed, Richard Dawkins, the outspoken Oxford evolutionary biologist, is germane here because he shares something vital with Barack Obama Senior and myself: All three of us were born in Kenya many decades ago.

But although Dawkins is as white as gypsum, he knows much more than most of mankind about mankind's "raciation." That is why he "lights no torch" a phrase which I borrow from him on the scourge of racism. That is why it appals him that Obama is called a black man.

Of his many books, Dawkins is best known for *The Selfish Gene* and, more recently, *The God Delusion*, a book which puts him in the same bracket as two other Kenyans an equally controversial white evolutionary biologist called Richard Leakey and a charcoal-black man called Philip Ochieng.

I am still in the middle of *A Pilgrimage to the Dawn of Life: The Ancestor's Tale*, Dawkins's latest work. But I have reached the page where he demands to be shown the logic of a system which makes you black even when your blood is 90 per cent "Caucasian" and only 10 per cent "Negroid."

Writes Dawkins: "People who are universally agreed by all Americans to be 'black' may draw less than one-eighth of their ancestry from Africa, and often have a light skin colour well within the normal range for people universally agreed to be 'white'."

He draws the reader's attention to a "picture of four American politicians, two of whom are described in all newspapers as 'black' [and] the other two as 'white'." The picture is of Condoleezza Rice, Colin Powell, George Bush and Donald Rumsfeld. Dawkins asks an inevitable question:

"Wouldn't a Martian, unschooled in our conventions but able to see skin shades, be more likely to split them three against one? Surely, yes." Why? Because, in the picture, Rice stands out "darkly" against the other three, not to mention that her attire (female) would also strike the Martian's eye as oddly out of line.

Dawkins goes on: "But in our culture, almost everybody will immediately 'see' Mr Powell as 'black,' even in this particular photograph, which happens to show him with possibly lighter skin than [even] Bush and Rumsfeld." What exactly can it mean?

Many members of the American intelligentsia would boast that it is a manifestation of "pluralism." But many others have sneered at this claim. Carl Friedrich (in *The New Belief in the Common Man*) agrees that "The United States [is a] 'teeming nation of nations'." He asserts: "Here all the nationalities of Europe have come together..."

But he hastens to point out that there is a great deal of phobia even between the white immigrants from Europe, saying that, "while they are all Americans, it would be a great mistake to think that the different nationalities embrace each other in loving affection."

As H. L. Mencken wrote long ago in his *American Language*, Americans have coined numerous derogatory terms for each European ethnic group pejoratives like wops, chinks, limeys and yids.

In *The Evil That Men Do*, Brian Masters informs us: "In the First World War, the Germans were called Huns by the British and Boches by the French. The Vietnamese were called gooks by the [white] Americans, Jews are referred to as yids and almost any dark-skinned person is a wog to many Englishmen. While it may not be acceptable, except to a sadist, to tear a peasant lady's head off as her children watch, the feat can be accomplished with ease if she is only a gook, a wog or a yid."

THE QUESTION IS: SHOULD Americans be patted on the back for hurling these unfriendly tribal epithets at one another?

Is this the significance of what Daniel Easterman (in *New Jerusalems*) and Dale Davidson and William Rees-Mogg (in *The Great Reckoning*) brag about as "cultural pluralism" or John Naisbitt (in *Megatrends*) as "multiculturalism" ?

In *The Closing of the American Mind*, Allan Bloom avers that " anybody can become an American in an instant" But Friedrich points out that America's social groups, even ethnic whites, have to think twice whether they really belong fully.

If this were not so, America's mega-cities would long ago have amalgamated their "Chinatowns, " "Polack towns" and the "spa-ghetto" in which New York City's ethnic Italians languish.

They would also have banished from their vocabulary the word Wasp (White Anglo-Saxon Protestant), given its connotation of superiority over all other white groups and racial minorities. Even Naisbitt recognises that the American "melting pot" of races and white ethnic groups is a myth.

For him, there exists something much better than a melting pot cultural pluralism. Writes Naisbitt: "We have moved from the myth of the melting pot to a celebration of cultural diversity.

"It is a far cry from the way the Americans handled ethnicity in the past. We seemed to put new immigrants through a metaphorical blender until they came out [as] homogenised Americans, with little remaining of their former heritage." So what has replaced the melting pot?

His reply: "One key factor behind the increasing acceptance of ethnic diversity has been the rapid growth of two minorities in particular: Spanish-speaking Americans, who [in the mid-1980s] officially number 15 million or about 6.4 per cent of the population, and Asian Americans, about 3.5 million or about 1.5 per cent of the US population.

"With three sizeable minorities now in the nation the largest being the blacks, with 26 million or about one-tenth of the US population the either/or world where Americans were either black or white is over for ever. That was a world structured to encourage uniformity rather than diversity.

"Blacks, as the only recognised ethnic group, encountered racial and ethnic prejudice; whites, who were themselves ethnically diverse, tried to emulate (subconsciously perhaps) the Wasp ideal. With more racial and ethnic groups now (think of Asian Orientals and Latins, who are black, white and brown), uniformity is impossible

"And white Americans are identifying with their own ethnic roots to join the new game of diversity. Even major ethnic groups are diverse. Latins are Mexican, Puerto Rican, Cuban, Guatemalan, San Salvadorean, Columbian, and from a variety of Central and Southern American countries."

Note this. By "Asians," Americans mean Chinese, Filipino, Japanese, Korean, Vietnamese, Laotian, Indonesian and other Mongoloid immigrants. The word Asian has nothing to do with the British or East African "Asians" of subcontinental origin.

So, in Naisbitt's account black Americans are just another "ethnic group" indeed, even as "the only group recognisable as ethnic." Why? Is it because they are recognisable by a common colour, their blackness?

But why can't anybody else be seen as ethnic through his white skin? The truth is the opposite. Blacks are the only non-ethnic community of non-natives in the entire North American landscape. They are the only genuine nation in the United States.

For they are composed of all African (and, given Barack Obama and others of mixed race, even all European and Native American) ethnicities so well blended together that their various ethnic peculiarities (such as Africa's Bantu, Hamite, Nilote, Bushmanoid or Luo, Wolof and Kongo) have long disappeared.

Slave conditions (and this may have been a blessing) forced them to unite under a single yoke, discarding their narrow original African (and European) costumes.

Moreover, Naisbitt's advocacy of racial and ethnic diversity in conditions of economic and intellectual injustice that themselves follow racial and ethnic lines is clearly amoral. It is not based on each group's natural right to existence but merely on the fact that their presence in America is unavoidable.

He seems to say: "History has dumped us all here and since because of our chauvinism and economic greed we are unable to unite as races, let us celebrate our racial and ethnic diversity. Let us not worry about our material differences (even though they are based on these very racial differences) ."

Naisbitt seems to say: "All the races and tribes of America are here to stay whether you like it or not. You gain exactly nothing and even injure your own selves by making so much noise about it and burning one another's houses and churches." Bully for him.

But it poses a good question for Americans that, if its ruling classes were longer-sighted, the country would have asked itself long ago to save its citizens and other members of the human family the unnecessary suffering that white racism has inflicted on other races as well as on the whites themselves for so many centuries.

Yet, by neatly avoiding the fact that self-interest underlies these tragedies, Naisbitt is able to make the simplistic claim that the American people are consciously making the choice against the "melting pot" and that the "game" now is "cultural pluralism."

The fact, however, is that this trend is a result of Wasp chauvinism rather than of any choice freely and consciously made by "Americans." It does not result from any realisation that such pluralism is better than a melting pot. One hopes, moreover, that Naisbitt is confining his statement to the US because others have made diametrically opposite claims about Europe.

But if Naisbitt is right to say that there is no such thing as a blend or a melting pot as far as the ethnic spirit goes, surely Allan Bloom, the respected Chicago educator, is also right. Fundamentally, all these European ethnic groups and other immigrants have, over a protracted period of time, become homogenised.

Yet this is correct only up to a point. Only in the liberal ideology of individualism only in greed, in the go-getting spirit, only in the ferocity with which that quest is pursued is it possible to become an American overnight not in terms of essence, not in terms of ethnicity and race.

Bloom states that any immigrant can become an American the minute he or she lands on the Atlantic shores of that country. In other words, there is nothing easier than to become an American. But there is a racial element even in this. Bloom's assertion is correct only to the extent that it refers to white individuals.

IT IS OF THEM THAT HISTORIAN Maldwyn Allen Jones speaks. In *Made in America*, Bill Bryson quotes him as saying: "Culturally estranged from their parents by their American education, and wanting nothing so much as to become and to be accepted as Americans, many second-generation immigrants made deliberate efforts to rid themselves of their [ethnic] heritage.

"The adoption of American clothes, speech and interests, often accompanied by the shedding of an exotic surname, were all part of a process whereby antecedents were repudiated as a means of improving status."

Bryson reports that it was an immigrant from Western Europe who coined the phrase melting pot to describe this phenomenon of overnight Americanisation of what a detractor called "the dregs of Europe."

"By the turn of the [19th] century," Bryson writes, New York had become easily the most cosmopolitan city the world had ever seen. Eighty per cent of its five million inhabitants were either foreign-born or the children of immigrants.

"It had more Italians than the combined populations of Florence, Genoa and Venice, more Irish than anywhere but Dublin, more Russians than Kiev. As Herman Melville put it: 'We are not so much a nation as a world.'"

But, reports Bryson, it was a British Zionist called Israel Zangwill who, in 1908, wrote a play depicting this immigration avalanche. He called it *The Melting Pot* and thus gave the Americans and the rest of the English-speaking world an unforgettably expressive term.

THE QUESTION, HOWEVER, IS: has America ever really been a melting pot? How deep was this Americanisation of Europeans? When the Europeans left their ethnic settings to settle in America, they were quick to learn American ways but only what it took to be accepted as Americans by mainstream Americans.

And we learn that what it took to do that was extremely superficial. Here is Bryson: "Once across the ocean, the immigrants tended naturally to congregate in enclaves. Almost all migrants from Norway between 1815 and 1860 settled in just four states, Wisconsin, Minnesota, Iowa and Illinois.

"In much the same way, two-thirds of the Dutch were to be found in Michigan, New York, Wisconsin and Iowa... In the first half of the 19th century, several German societies were formed with the express intention of... concentrating immigration in a particular area [so] that they could take it over.

"One German spoke for many when he dreamed of Pennsylvania becoming 'an entirely German state where... the beautiful German language would be used in the legislative halls of the courts of justice'" We learn that "Pennsylvanian Dutch" nearly became the official language of that state, a language so called by corrupting *Deutsch*, the German word for "German."

This was the beginning of the white ghetto system in America, and the increasingly rapid stream of immigrants from Eastern and Mediterranean Europe soon revealed the age-old arrogance of people of Northern European origin.

This Nordic conceit was not native to America. It was imported from Europe. In *Africans and Their History*, Joseph Harris, a black American historian, describes the attitude of one 19th-century European exponent of it: "Some critics have observed that Joseph de Gobineau's *Essai sur l'Inegalite* ('Essay on Inequality') was the most directly influential publication on racism in the 19th century.

"Gobineau, a Frenchman, extolled the racial purity of the Nordics and explained that as the Franks [Nordics] mixed with Gallic [Celtic] stocks, the former became weaker and more decadent, which eventually led to their overthrow by commoner elements, the leaders of the French Revolution."

According to Gobineau, then, France's alliance of aristocrats and priests ruled France by dint of their Teutonic (Frankish) blood. To disturb this arrangement through the demand for justice that culminated in the great bourgeois revolution of 1789 could only be the work of the "lower blood" Celto-Latin admixture extant in the French nation.

Harris reports: "In his book *The Foundations of the Nineteenth Century*, Houston S. Chamberlain, an Englishman who later became a German citizen, expanded on Gobineau's ideas. Chamberlain attempted to show that almost everything worthwhile in history [was] accomplished by Nordics.

"He combined ideas on the evolutionary struggle with the will for power and presented a doctrine of the master race similar to that later adopted by Hitler." Both Gobineau and Chamberlain were writing at a time when immigration into the United States from Southern and Eastern Europe and the Balkans had become a flood.

According to Bill Bryson, "In 1907, to give vent to the growing concerns that America was being swept to oblivion by a tide of rabble [from Eastern Europe], Congress established a panel called the Dillingham Commission.

"Its 42-volume report concluded essentially that immigration before 1880 had been no bad thing the immigrants, primarily from Northern Europe, were (by implication) industrious, decent, trustworthy and largely Protestant, and as a result had assimilated well.

"But immigration after 1880 had been marked by the entry into America of uneducated, unsophisticated, largely shiftless and certainly non-Protestant masses from Southern and Eastern Europe. It maintained that the [immigrant] Germans and Scandinavians had bought farms and become productive members of American society, while the second merely soaked up charity and acted as a [drain] on industrial earnings."

It was the same Teutonic conceit that the world has since become familiar with.

And yet when a black man, Andrew Young pointed this out (when he was Jimmy Carter's ambassador to the United Nations), there was great uproar from Wasps in America and Europe.

An otherwise intelligent white writer makes this fatuous claim about the British, especially the English: "Although they often behaved tyrannically in their empire, the British are not by inclination a tyrannical people." No statement can be more meaningless.

No race, nation or tribe is ever tyrannical or chauvinistic "by inclination, " that is to say, genetically. The British Empire was tyrannical in whatever way you look at it. But "inclination" had nothing to do with it. It is not the British people who are to blame although all classes of British society were seduced into racism by the propaganda of the upper classes.

It was the economic interests of these classes that come into play. Such interests are what propel all empire-builders. Tyranny and empire-building are attributes of civilisation, culture and opportunity.

Moreover, it is a class question: Lower-class members of the same race, nation or tribe will equally suffer from it under the illusion that they are actually beneficiaries as Kenya's own elite Gema grouping seduced the Kikuyu, Embu and Meru masses into believing that their interests are identical even as their Kamatusa counterparts were doing the same to the Kalenjin, Maasai and Turkana masses.

Tyranny over other nations can assume national proportions only to the extent that the ruling class of one race can turn a whole nation of a different race into a class targeted for exploitation. Racism becomes a national thought-habit only to the extent that the lower classes are deeply swayed by the prejudices, trappings, ideas and practices of the ruling classes within the same nation and race.

Only bourgeois Britain and not the British in general colonised and tyrannised, for example, Kenya, though, of course, British propagandists gave the British working class the illusion that they were also beneficiaries.

Ali Mazrui writes somewhere, "It is worth distinguishing between Germanic whites on one side, and Latin whites on the other. Germanic cultures encompass not only the Germans but also the Anglo-Saxons (British and mainstream United States) and the Dutch.

"Latin culture embraces not only Italians but also the traditions of Spain, Portugal and France... On the balance, Germanic cultures have been more obsessed with separation of the races than have Latin cultures.

"It may not be an accident that the most elaborate cases of segregation, and the most fanatical forms of racism in the 20th century, have been perpetrated by Germans (Nazism), Afrikaners (apartheid), Americans (the Jim Crow culture of lynching) and the British (with their segregated empire). All these racist traditions are culturally Germanic.

"Of course, the Spanish, the Portuguese, the Italians and the French have had their own versions of racism. But their brand of ethnocentrism has been less segregationist, less obsessed with the social and sexual separation of races. Latin whites have intermarried more readily with non-whites and mixed socially with other races with greater ease than have Germanic whites."

By separating "the Germans" from "the Anglo-Saxons," Mazrui forgets that the Angles originated from Germany's Schleswig-Holstein and the Saxons from Germany's Nieder Sachsen (Lower Saxony).

Among the Germanic peoples, Mazrui does not mention the Danes, Norwegians, Swedes and Icelanders (and a part of the Swiss), probably because the Scandinavians, being shielded from contact both with Mediterranean whites and with blacks and other races, have never shown very intense racist attitudes.

Nor does the professor mention the other great European culturo-linguistic groups, such as the Celts (Irish, Welsh, Scots and the Bretons of France), the Slavs (Russians, Poles, Ukrainians, Czechs, Serbs, Croats, etc.) He is also silent on the Basque, Suomi (Finns) and Magyar (Hungarians), who, linguistically at least, are not Europeans.

But he is right on two scores. Racism is a cultural phenomenon, not a genetic one. The apparent reason that white racism has been more intense among the Germanic peoples than among the Latins despite what I have just said about the Scandinavians is that the Latins have been contiguous with the blacks and browns for millennia.

Once upon a time, they even looked to black peoples like the Danaans of Greece, the Copts of Egypt, the pre-Arab Libyans, the Moors of Mauritania and Spain and other "Ethiopians" for intellectual, scientific and religious inspiration and guidance.

The Germanic peoples, on the other hand, have met with these brands of humanity only relatively recently, namely after the Germanics had taken over world leadership in technological and intellectual matters.

NEVERTHELESS, THE ASSUMPTION by David Lamb (in *The Africans*) that racist attitudes belong only to the uneducated lower classes of whites, is wrong. Racism, as we have seen in America, is more an economic expression than a question of skin colour.

Moreover, it should be patent that only the upper classes of the Germanic race as opposed to the lower classes had the opportunity to travel overseas to meet other races and form opinions about them, including racist opinions. Anybody familiar with the intellectual history of Europe will see that racism was not propagated by the lower classes who, at any rate, had no access to the media.

The greatest apostles of racism include such highly educated intellectuals as Luis Agassiz, Cyril Burt, Havelock Ellis, GWF Hegel, Richard Herrnstein, David Hume, Arthur Jensen, Cesare Lombroso, J. Murray, Albert Schweitzer, Joseph Seligman, Hugh Trevor-Roper and HG Wells.

But in this way the Germanic peoples especially the Germans, Dutch, English and Yankee have brought onto the world (and onto their own selves) a great deal of completely unnecessary suffering, bloodshed and death.

It is through their colonies intra-European as well as overseas that the white dregs and other racial groups were taught to look down upon one another in a descending order and prevented from tackling the main problem.

In his *Autobiography*, Malcolm X has a fascinating report on this graduated intra-white stupidity: "[New York City's Harlem] hadn't always been a community of Negroes. It had first been a Dutch settlement, I learned.

"Then began the massive waves of poor and half-starved and ragged immigrants from Europe, arriving with everything they owned in the world in bags and sacks on their backs. The Germans came first [to Harlem]; the Dutch edged away for them, and Harlem became all-German.

"Then came the Irish, running from the potato famine [in Ireland]. The Germans ran, looking down their noses at the Irish, who took over Harlem. Next, the Italians; same thing the Irish ran [away] from them. The Italians had Harlem when the Jews came down the gangplanks and then the Italians left.

"Today all these same immigrants' descendants are running as hard as they can to escape the descendants of the Negroes who helped to unload the immigrant ships. I was staggered when old-time Harlemites told me that while this immigrant musical chairs game had been going on, Negroes had been in New York since 1683, before any of [the whites] came, and had been ghettoed all over the city.

"They had first been in the Wall Street area; then they were pushed into Greenwich Village [south Manhattan]. The next shove was up to the Pennsylvania Station area. And then, the last stop before Harlem, the black ghetto was concentrated around 52nd Street, which is how 52nd Street got the Swing Street name and reputation that lasted long after the Negroes were gone.

"Then, in 1910, a Negro real estate man somehow got two or three Negro families into one Jewish Harlem apartment house. The Jews fled from that house, then from that block, and more Negroes came in to fill their apartments. Then whole blocks of Jews ran, and still more Negroes came uptown, until in a short time, Harlem was like it is today virtually all black."

We know it cannot be genetic. It must have been some event remembered only in the subconscious that made the European so extremely intolerant of any but the closest relatives. This kind of behaviour is unknown among other ethnic communities in human history.

I reiterate that, in this way, the whites, especially the Germanic peoples, have brought totally unnecessary suffering upon mankind, including upon themselves. John Griffin, a self-liberated white man, once swallowed chemicals to blacken his skin in order to be able to experience firsthand how the Negro felt in the face of this white ferocity.

Griffin subsequently wrote a book called *Black Like Me*, in which he observes that whoever causes suffering to other people on the basis of such totally false assumptions as racial superiority causes an equal amount of suffering even to himself.

For racism is hatred; and hatred, self-evidently, is not a peaceful mental condition to be in. Racism is mental agony, a disease more acute than any bodily ailment. The white race in general and the Germanic peoples in particular continue with this degradation of human beings and of themselves at their own expense.

But nowhere is this self-consciousness of racial differences as acute as in the United States. This is perplexing because America is also the country in which science has made the most profound discoveries of the indivisibility of the human species.

In *Origin and People of the Lake* (both written with a white American called Roger Lewin), our own Richard Leakey repeatedly remarks that, although, externally, *Homo sapiens* is among the most raciated of all species, it is also, internally, probably the most homogeneous.

All evolutionary scientists I am familiar with Dawkins, Dennett, Gould, Halacy, Morris, Sheppard, etc affirm that raciation is good for a species because it makes it possible for it to put its survival eggs in many baskets (in case of an environmental holocaust).

This puts Barack Obama in a much better position than any "pedigree whites" or "pedigree blacks." He is 50 per cent European and 50 per cent African. And, if he is conscious of this double heritage, he might serve America with a much keener sense of justice than any "pure Caucasian" or "pure Negro."

Dawkins, then, is right in a double sense. It is the height of injustice to think of a person as "black" just because his blood is "tainted" with "black," whereas, if "taint" is what it is, then his blood is equally tainted with "white," in which case, he equally qualifies also as white.

The anthropologist Lionel Tiger I learn from Dawkins called it a "contamination metaphor." It is perilous because it emphasises the inessential (external appearance) at the expense of the essential (the internal composition) of the individual, whatever his or her race may be.

In this way, the United States a great country in every other way has denied itself potentially excellent leadership for too long by putting a premium on such superficialities as race, sex and religion.

| 26206|2008-06-13 08:40:46|Tafari khumbaka|Re: Fwd: [SmaiTawi] Re: Albinos, Long Shunned, Face Deadly Threat in|

Dr.welsing theory of groups of albino people being chased out of africa may not be literally historical, also the caucasus mountains as the 1st world of europeans(whites) is questionable also, since there are as many doliocephalic skulls as bradycephalic this may have been a place of african /european confluence

Dr. Diop may have had the more historical view by suggesting that European man (Cromagnon) came into being mostly in the area we call France today.

I suggest these people were not albinos but featured albino traits.

Perhaps the lack of sunlight and the great cold and when there was sunlight the bent waves of the sun (less effective) the need to wear animal skins further hiding the skin is the main reason for genetic evolution towards albinism along with some natural albinism and sexual selection toward blue eyes long flowing hair etc.

Tafari 🙏

cristofori whitakara wrote:

this is a rhetorical question I suppose, however, when the ancient were chasing them out into the Caucasus mountains I wondered what would have happened if they were caught?

--- On **Thu, 6/12/08, Tafari khumbaka** wrote:

From: Tafari khumbaka

Subject: [Ta_Seti] Fwd: [SmaiTawi] Re: Albinos, Long Shunned, Face Deadly Threat in Tanzania

To: ta_seti@yahoogroups.com

Date: Thursday, June 12, 2008, 9:34 AM

this is awful, ignorant idea that has cursed us for millennia.... all the way back to ancient Khamit.

Shquestra Sitawi wrote:

To: , sistahs sistahs ,
seebah seebah

From: Shquestra Sitawi

Date: Wed, 11 Jun 2008 06:46:50 +0000

Subject: [SmaiTawi] Re: Albinos, Long Shunned, Face Deadly Threat in Tanzania

 The New York Times



E-Mail This



This page was sent to you by: watermelonsushi@comcast.net

INTERNATIONAL / AFRICA | June 8, 2008

Albinos, Long Shunned, Face Deadly Threat in Tanzania

By JEFFREY GETTLEMAN

At least 19 albinos, whose condition is believed to be linked to magical powers, have been killed and mutilated in the past year, victims of a growing criminal trade in albino body parts.

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Tafari-sudra, Khumbaka

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Tafari-sudra, Khumbaka

| 26207|2008-06-13 08:41:13|Tafari khumbaka|Re: Who Were the Hurrians? - In case you're interested|

interesting

Mahari Mengistu wrote:

abstracts

Who Were the Hurrians?

Volume 61 Number 4, July/August 2008

by Andrew Lawler

New discoveries in Syria suggest a little-known people fueled the rise of civilization



Excavations at the 3rd millennium city of Urkesh in Syria are revealing new information about the mysterious people who lived there, known as the Hurrians. This view of the city's royal palace shows the service area (left) and living quarters (right). (Ken Garrett) With its vast plaza and impressive stone stairway leading up to a temple complex, Urkesh was designed to last. And for well over a millennium, this city on the dusty plains of what is now northeastern Syria was a spiritual center for a puzzling people called the Hurrians. All but forgotten by history, their origin remains obscure, but excavations led by husband-and-wife UCLA archaeologists Giorgio Buccellati and Marilyn Kelly-Buccellati over the past quarter century reveal that the Hurrians were far more than just another wandering tribe in the fractious Middle East. And during last year's season, they found compelling evidence that the Hurrians not only strongly influenced the language, culture, and religion of later peoples, but also may have been present 1,000 years earlier--just as nearby Mesopotamians began to create the first cities.



Archaeologist Giorgio Buccellati has been leading excavations at Urkesh for nearly 20 years. (Ken Garrett)

That idea is at odds with a long-held belief among scholars that the Hurrians arrived much later from the Caucasus or some other distant region to the northeast, drawn to the fringes of civilization after the rise of the great southern Sumerian centers of Ur, Uruk,

and Nippur. Scholars long assumed that the Hurrians arrived in the middle of the third millennium B.C., and eventually settled down and adopted cuneiform as a script and built their own cities. That theory is based on linguistic associations with Caucasus' languages and the fact that Hurrian names are absent from the historical record until Akkadian times.



Project ceramicist Marilyn Kelly-Buccellati (right) examines vessels with volunteer archaeologist Mary Stancavage, in the area of the palace where all the pieces were unearthed. (Ken Garrett)

But Piotr Michaelowski, an Assyriologist at the University of Michigan, notes that Hurrian, like Sumerian, is a language unrelated to Semitic or Indo-European tongues that dominated the region during and after the third millennium B.C. Perhaps, he suggests, the Hurrians were earlier inhabitants of the region, who, like the Sumerians, had to make room for the Semitic-speaking people who created the world's first empire based at Akkad in central Mesopotamia around 2350 B.C.

The discovery of a sophisticated city with monumental architecture, plumbing, stonework, and a large population contradicts the idea that Hurrians were a roving mountain people in a strange land. Far from being yet another rough nomadic tribe, such as the Amorites or Kassites who were latecomers to the Mesopotamian party, the Hurrians and their unique language, music, deities, and rituals may have played a key role in shaping the first cities, empires, and states. The language has died, the music faded, and the rituals are forgotten. But thanks to the sculptors, stone masons, and seal carvers at Urkesh, Hurrian creativity can shine once again.

Andrew Lawler is a staff writer for *Science*.



Tafari-sudra,Khumbaka

| 26208|2008-06-13 08:41:23|Tafari khumbaka|check this out, please forward|

<http://hetepastrology.com/default.aspx>

click above



Tafari-sudra,Khumbaka

| 26209|2008-06-13 08:41:27|Michael Bayman|Amexem-Moor-Empire: Imperial-News-Service:

24: Mash-Ta-Ba: 301,613: |

Amexem-Moor-Empire: Imperial-News-Service

24: Mash-Ta-Ba: 301,613

Her-Excellency, Grand-Noble: Maryam-Al-Rahman-El: Bey returns unto the

Amexem-Moor-Empire: Imperial-Council upon the appointment by the

Amexem-Moor-Empire: Constitutional-Monarch, His-Imperial-Majesty:

Emperor: An-Anu-El: Bey, by the pursuing of the **Amexem-Moor-Empire:**

Constitution: Article: 2: Section: 1: Section: 5.

His-Imperial-Majesty, did make the appointment during the convoking of the conclave = Majlis-Al-Shura (convening of the **Amexem-Moor-Empire**:Imperial-Council).

His-Crown-Excellency, Crown-Noble: Hannibal-Lex-Dred-Micha: El serving as the

Amexem-Moor-Empire: Imperial-Council: Supervisor confirms the outgoing

Amexem-Moor-Empire:Minister For The Interior, Her-Excellency:

Grand-Noble: Amira-Leah-El: Bey's: Command-Termination = Immediate and

Grand-Noble: Maryam-Al-Rahman-El: Bey takes the helm as the **Amexem-Moor-Empire**:

Minister For The Interior, ex.continenti commanding Interior and the Sub-Departments = His-

Imperial-Majesty's: Department For The Admissions, Department For The Archives, Department

For The Copyright And Patent, Imperial-Library-Services,

Emergency-Services-Agency, Imperial-Power And Industry-Agency, and

Imperial-Weather-Observation-Agency.

Amexem-Moor-Empire: Sovereign-Copyright-Number: SC06122008CE008

| 26210|2008-06-13 08:42:16|Terry|Re: Is Obama's Victory Ours?|

I have continually said that I think Obama is going to break the collective African heart in much the same way as the death of Dr. King and Malcolm X and others.

It is as if a person has died, when you lay all your hopes and dreams in their lap, and they brush them off like dust. It is nearly impossible to present as a "post racial" Black man in a context of White supremacy - UNLESS you are planning to ignore the people once elected. He can't obviously win the general election, and suddenly exhibit love for Black people.

There was a video posted at mypace of a speech by Obama in which he was more emotional than I've seen him. He told the people he was honored to stand before them, and had a deep sense of their collective pain - and of the oppression they had endured. He was all choked up. He talked about broken treaties and the failure of this country to live out its commitment to them. He was talking to our native Brothers and Sisters who obviously deserve to enjoy such comments - as do Black people .

He calls their name out loud, while we dig for possible hints as to whether he really loves us. His literal firing of Reverend Wright from his life, and his departure from Trinity is his way to say, I am willing to forfeit you to win, *which means he'll be willing to forfeit us to be re-elected.*

Peace,

Terry

terryhowcott.com

--- In Ta_Seti@yahooogroups.com, "Mahari Mengistu" wrote:

>

> The truth is that he has put himself into a "box" - a box labeled

> perfection. Of course, he would have been placed there had he not
> set his own standards, anyway. That is what this society demands of
> blacks IF we are to be accepted as equal human beings. For them they
> admire deviousness and a generous sprinkling of EVIL. It is
> undeniable bull--- but it invariably happens.
> He has promised a NEW politics and he must try to deliver it. And,
> of course, the Republicans will try to turn it against him. That's
> the only option they have. Every reasonable fairminded person knows
> they have no interest in something new in politics when the old,
> vile, tried and true has served them so well.
> Obama will forever be frustrated if he doesn't take a lesson from our
> ancestors about the opposites/duality in life. Wherever you find
> good there will be some evil lurking about. It's unavoidable.
> HTP,
> Mahari
>
> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
> pmanansala@ wrote:
>>
>>> The recent resignation of Sen. Barack Obama (D.-ILL.) (and all of
>>>his family) from Chicago's Trinity United Church of Christ is the
> latest
>> scene of a tragicomic play that is as much religious as it is
><political.
>>>
>>> Tragic because it is the very real parting of lifelong friends
> and
>>>families, as well as the severing of what seemed to be quite deep
>>>friendships between remarkable men; Sen. Obama and Rev. Dr.
> Jeremiah
>> Wright, longtime pastor at Trinity.
>>>
>>
>>
>> I've been a bit worried about Obama's willingness to 'throw folk
> under
>> the bus.'
>>
>> Now with his enemies concentrating on his wife Michelle, will he
>> finally have to renounce her also and marry a blond woman [joke].
>>
>> At some point, one has to take a stand that defines who you are,
> what
>> your values are even if you have to take a hit in the process.
> There
>> is a limit to pragmatics.

> >
> > Regards,
> > Paul Kekai Manansala
> >
>

| 26211|2008-06-13 08:47:37|Paul Kekai Manansala|Re: Is Obama's Victory Ours?|
--- In Ta_Seti@yahoogroups.com, "Terry" wrote:

>
> He calls their name out loud, while we dig for possible hints as to
> whether he really loves us. His literal firing of Reverend Wright from
> his life, and his departure from Trinity is his way to say, I am willing
> to forfeit you to win, which means he'll be willing to forfeit us to be
> re-elected.
>

Rather than concentrating on what he can do specifically for black people then, it might just be better to concentrate on what he go do in terms of a progressive agenda -- like appointing progressive Supreme Court and Federal judges.

Blacks would benefit from good Supreme Court justices along with everybody else. Everybody benefits from election reform and reduced corporate corruption in politics. Everyone benefits from universal health care.

Regards,
Paul Kekai Manansana

| 26212|2008-06-13 09:32:31|Mahari Mengistu|Re: Why Nigeria Has Not Developed|

>> it is more African than on the continent of Africa because Africa,

at large, has adopted western ways while we are searching for traditional ways of knowing and expression. <<

This is precisely what I suspected and feared. In an earlier post I mentioned the discouraging number of Afrakan women who are straightening their hair. This, to me, portends a very long struggle toward "finding self" and more self-hating turmoil.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, Asar Imhotep wrote:

>
> Mbote

>

> I think what the original article is trying to articulate is that the collective of what is now Nigeria was not born yesterday. They are an ancient people who have solutions to their problems coded in the language and the knowledge of its history. What it is saying is that if Nigeria wants to make a change, that change must be rooted in its own culture and not that of a foreign people whose language reflects a foreign cosmology that is incompatible with the true African milieu.

>

> There are two books I highly recommend that I think will give Africa the kind of template it needs to develop a system that is compatible with ever changing world, but stays true to the traditions of its people. These works are:

>

> Black Africa: The Economic and Cultural Basis for a Federated State

>

>

>

>

> and

>

> Mbongi: An African Traditional Political Institution

>

>

>

>

>

>

> I especially like Dr. Fu-Kiau's contribution because he argues as well that the template for Africa's liberation is within the coded metaphors of its various languages. And until Africans embrace their culture and languages, then Africa doesn't stand a chance against a foreign language which it does not fully understand or know its history.

>

> Anyone who even flirts with European and African languages know that they are vastly different in usage and perception. This will spill into social policy as the constitutions will be framed from these world views. I just got off the phone with Dr. Fu-Kiau not too long ago and he was telling me how in Africa people are really just now beginning to embrace who they are and their heritage, but not on a mass scale. He said it is surprising that what is taboo in Africa now, we African-Americans run to and embrace when it comes to certain African practices and language. When Dr. Malidoma Some came to Houston not too long ago, he mentioned that when he comes to America

and visits with the African Centered community, in some respects, it is more African than on the continent of Africa because Africa, at large, has adopted western ways while we are searching for traditional ways of knowing and expression.

>

> So I think the article has merit based on personal testimony and with a study of the above two mentioned books.

>

> Djehuti Sundaka

wrote: It depends upon how you define cultural heritage. Most of the

> English language is of French origin. English words such as shit and

> piss are considered derogatory while French words such as manure and

> urine are considered proper. Latin is the language and source of law

> while Greek is the language of science. And even English itself is

> foreign in its Germanic origins to the island that now bears its

> name. Yet English speaking people have dominated this world since

> the defeat of Napoleon.

>

> Zhong-guo (China) is the product of centuries of internal conquest.

> The latest dominant group has naturally imposed a single language as

> being the official one. People always get along when they're forced

> to. But let there be an 'Intermediate Period' or an 'End of the

> Soviet Union' and peoples' true attitudes surface to dissolve any

> illusions of true unity until the next tyrannical force comes along

> to reunify them.

>

> The fact of the matter is, to speak of solutions for Nigeria or any

> other plantation-state is really a thing of the past. Great

> regional/continental unity is needed to contend with the other geo-

> political entities in the world.

>

> One Currency.

> One Military.

> Free Trade and Travel.

>

> Until those are achieved, there are no solutions no matter what

> language is spoken.

>

> Djehuti Sundaka

>

> -

>

>

>

>

>

>

> Asar Imhotep

> <http://www.asarimhotep.com>

>

| 26213|2008-06-13 11:20:13|Mahari Mengistu|Re: From The East African Magazine|

>>"One German spoke for many when he dreamed of Pennsylvania

becoming 'an entirely German state where... the beautiful German language would be used in the legislative halls of the courts of justice". We learn that "Pennsylvanian Dutch" nearly became the official language of that state, a language so called by corrupting Deutsch, the German word for "German."<<

As I suspected the German element is why Obama had such a problem with the Pennsylvania primary vote. I think it says a lot (negatively) about America in that it welcomes the hateful, racist group who incinerated jews, who 1000's of Americans -including blacks - died to stop from their racist conquest of the world, to then allow them entry into this country and bring along their racist doctrines. Furthermore, our country allows these racists to turn their racist tactics onto Americans- black Americans - who fought for world freedom but who returned to the country they defended as second class citizens to be treated wrongfully by the group they fought in a foreign land! The despicable twisted irony is nearly too much to contemplate but vividly highlights the place that has been the US of A.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, Agola Kisira wrote:

> By PHILIP OCHIENG

> WHY IS THE WHITE MEDIA SO preoccupied with Barack Obama's race?

Is it because the young Illinois senator could become the first black person to be elected president of a predominantly white country? If so, then it is a sad commentary on white psychology.

> In the 1970s, the Anglo-American media showed little or no

interest when an African country elected a white man as its president. To be sure, the Seychelles is as multiracial as the United States. But make no mistake about it. It is a black country.

> Albert Rene is a Caucasian of French extraction □ the Indian Ocean archipelago having once been a French colony. Yet his racial category did not bother the voters. They chose him only because, at heart, he was more African than most members of the OAU heads of state summit.

> Detractors see nothing but racism in the excitement over Obama's blackness. The white West seems electrified that the scion of an adventurous "tribesman" from deep inside the Dark Continent may become the most powerful man in a white-dominated world.

> The question is: Is Obama a black man? There are, of course, two ways of answering that question □ first by his attitude and then by his skin colour. Looking at how he habitually responds to social cues, some of his fellow black Americans are tempted to dismiss him as an Uncle Tom.

> An Uncle Tom is the American equivalent of our Afro-Saxons □ jet-black individuals so mesmerised by white bourgeois values that they fawn shamelessly on any white person they meet.

> But, evidently, Obama is not an Uncle Tom. Therefore, we must say that, if he is black, it is only on the surface □ that is, skin deep. Most people do not see how strange that statement is. By what figment of the imagination can Senator Barack Obama be called black even on the evidence of skin?

> In my reading, I have met only one person struck by this absurdity. Indeed, Richard Dawkins, the outspoken Oxford evolutionary biologist, is germane here because he shares something vital with Barack Obama Senior and myself: All three of us were born in Kenya many decades ago.

> But although Dawkins is as white as gypsum, he knows much more than most of mankind about mankind's "raciation." That is why he "lights no torch" □ a phrase which I borrow from him □ on the scourge of racism. That is why it appals him that Obama is called a black man.

> Of his many books, Dawkins is best known for *The Selfish Gene* and, more recently, *The God Delusion*, a book which puts him in the same bracket as two other Kenyans □ an equally controversial white evolutionary biologist called Richard Leakey and a charcoal-black man called Philip Ochieng.

> I am still in the middle of *A Pilgrimage to the Dawn of Life: The Ancestor's Tale*, Dawkins's latest work. But I have reached the page where he demands to be shown the logic of a system which makes you black even when your blood is 90 per cent "Caucasian" and only 10 per cent "Negroid."

> Writes Dawkins: "People who are universally agreed by all

Americans to be 'black' may draw less than one-eighth of their ancestry from Africa, and often have a light skin colour well within the normal range for people universally agreed to be 'white'."

> He draws the reader's attention to a "□ picture of four American politicians, two of whom are described in all newspapers as 'black' [and] the other two as 'white'." The picture is of Condoleezza Rice, Colin Powell, George Bush and Donald Rumsfeld. Dawkins asks an inevitable question:

> "Wouldn't a Martian, unschooled in our conventions but able to see skin shades, be more likely to split them three against one? Surely, yes." Why? Because, in the picture, Rice stands out "darkly" against the other three, not to mention that her attire (female) would also strike the Martian's eye as oddly out of line.

> Dawkins goes on: "But in our culture, almost everybody will immediately 'see' Mr Powell as 'black,' even in this particular photograph, which happens to show him with possibly lighter skin than [even] Bush and Rumsfeld." What exactly can it mean?

> Many members of the American intelligentsia would boast that it is a manifestation of "pluralism." But many others have sneered at this claim. Carl Friedrich (in *The New Belief in the Common Man*) agrees that "The □ United States [is a] 'teeming nation of nations'." He asserts: "Here all the nationalities of Europe have come together..."

> But he hastens to point out that there is a great deal of phobia even between the white immigrants from Europe, saying that, "□ while they are all Americans, it would be a great mistake to think that the different nationalities embrace each other in loving affection."

> As H. L. Mencken wrote long ago in his *American Language*, Americans have coined numerous derogatory terms for each European ethnic group □ pejoratives like wops, chinks, limeys and yids.

> In *The Evil That Men Do*, Brian Masters informs us: "In the First World War, the Germans were called Huns by the British and Boches by the French. The Vietnamese were called gooks by the [white] Americans, Jews are referred to as yids and almost any dark-skinned person is a wog to many Englishmen. While it may not be acceptable, except to a sadist, to tear a peasant lady's head off as her children watch, the feat can be accomplished with ease if she is only a gook, a wog or a yid."

> THE QUESTION IS: SHOULD Americans be patted on the back for hurling these unfriendly tribal epithets at one another?

> Is this the significance of what Daniel Easterman (in *New Jerusalem*) and Dale Davidson and William Rees-Mogg (in *The Great Reckoning*) brag about as "cultural pluralism" or John Naisbitt (in

Megatrends) as "multiculturalism"?

> In *The Closing of the American Mind*, Allan Bloom avers that "□ anybody can become an American in an instant□" But Friedrich points out that America's social groups, even ethnic whites, have to think twice whether they really belong fully.

> If this were not so, America's mega-cities would long ago have amalgamated their "Chinatowns," "Polack towns" and the "spa-ghetto" in which New York City's ethnic Italians languish.

> They would also have banished from their vocabulary the word Wasp (White Anglo-Saxon Protestant), given its connotation of superiority over all other white groups and racial minorities. Even Naisbitt recognises that the American "melting pot" of races and white ethnic groups is a myth.

> For him, there exists something much better than a melting pot □ cultural pluralism. Writes Naisbitt: "We have moved from the myth of the melting pot to a celebration of cultural diversity.

> "It is a far cry from the way the Americans handled ethnicity in the past. We seemed to put new immigrants through a metaphorical blender until they came out [as] homogenised Americans, with little remaining of their former heritage." So what has replaced the melting pot?

> His reply: "One key factor behind the increasing acceptance of ethnic diversity has been the rapid growth of two minorities in particular: Spanish-speaking Americans, who [in the mid-1980s] officially number 15 million □ or about 6.4 per cent of the population, and Asian Americans, about 3.5 million or about 1.5 per cent of the US population.

> "With three sizeable minorities now in the nation □ the largest being the blacks, with 26 million or about one-tenth of the US population □ the either/or world where Americans were either black or white is over for ever. That was a world structured to encourage uniformity rather than diversity.

> "Blacks, as the only recognised ethnic group, encountered racial and ethnic prejudice; whites, who were themselves ethnically diverse, tried to emulate (subconsciously perhaps) the Wasp ideal. With more racial and ethnic groups now (think of Asian Orientals and Latins, who are black, white and brown), uniformity is impossible□

> "And white Americans are identifying with their own ethnic roots to join the new game of diversity. Even major ethnic groups are diverse. Latins are Mexican, Puerto Rican, Cuban, Guatemalan, San Salvadorean, Columbian, and from a variety of Central and Southern American countries."

> Note this. By "Asians," Americans mean Chinese, Filipino, Japanese, Korean, Vietnamese, Laotian, Indonesian and other Mongoloid immigrants. The word Asian has nothing to do with the

British or East African "Asians" of subcontinental origin.

> So, in Naisbitt's account black Americans are just another "ethnic group" □ indeed, even as "the only group recognisable as ethnic." Why? Is it because they are recognisable by a common colour, their blackness?

> But why can't anybody else be seen as ethnic through his white skin? The truth is the opposite. Blacks are the only non-ethnic community of non-natives in the entire North American landscape. They are the only genuine nation in the United States.

> For they are composed of all African (and, given Barack Obama and others of mixed race, even all European and Native American) ethnicities so well blended together that their various ethnic peculiarities (such as Africa's Bantu, Hamite, Nilote, Bushmanoid or Luo, Wolof and Kongo) have long disappeared.

> Slave conditions (and this may have been a blessing) forced them to unite under a single yoke, discarding their narrow original African (and European) costumes.

> Moreover, Naisbitt's advocacy of racial and ethnic diversity in conditions of economic and intellectual injustice that themselves follow racial and ethnic lines is clearly amoral. It is not based on each group's natural right to existence but merely on the fact that their presence in America is unavoidable.

> He seems to say: "History has dumped us all here and since □ because of our chauvinism and economic greed □ we are unable to unite as races, let us celebrate our racial and ethnic diversity.

Let us not worry about our material differences (even though they are based on these very racial differences)."

> Naisbitt seems to say: "All the races and tribes of America are here to stay whether you like it or not. You gain exactly nothing □ and even injure your own selves □ by making so much noise about it and burning one another's houses and churches." Bully for him.

> But it poses a good question for Americans that, if its ruling classes were longer-sighted, the country would have asked itself long ago to save its citizens and other members of the human family the unnecessary suffering that white racism has inflicted on other races as well as on the whites themselves for so many centuries.

> Yet, by neatly avoiding the fact that self-interest underlies these tragedies, Naisbitt is able to make the simplistic claim that the American people are consciously making the choice against the "melting pot" and that the "game" now is "cultural pluralism."

> The fact, however, is that this trend is a result of Wasp chauvinism rather than of any choice freely and consciously made by "Americans." It does not result from any realisation that such pluralism is better than a melting pot. One hopes, moreover, that Naisbitt is confining his statement to the US because others have

made diametrically opposite claims about Europe.

> But if Naisbitt is right to say that there is no such thing as a blend or a melting pot as far as the ethnic spirit goes, surely Allan Bloom, the respected Chicago educator, is also right. Fundamentally, all these European ethnic groups and other immigrants have, over a protracted period of time, become homogenised.

> Yet this is correct only up to a point. Only in the liberal ideology of individualism □ only in greed, in the go-getting spirit, only in the ferocity with which that quest is pursued □ is it possible to become an American overnight □ not in terms of essence, not in terms of ethnicity and race.

> Bloom states that any immigrant can become an American the minute he or she lands on the Atlantic shores of that country. In other words, there is nothing easier than to become an American. But there is a racial element even in this. Bloom's assertion is correct only to the extent that it refers to white individuals.

> IT IS OF THEM THAT HISTORIAN Maldwyn Allen Jones speaks. In *Made in America*, Bill Bryson quotes him as saying: "Culturally estranged from their parents by their American education, and wanting nothing so much as to become and to be accepted as Americans, many second-generation immigrants made deliberate efforts to rid themselves of their [ethnic] heritage.

> "The adoption of American clothes, speech and interests, often accompanied by the shedding of an exotic surname, were all part of a process whereby antecedents were repudiated as a means of improving status."

> Bryson reports that it was an immigrant from Western Europe who coined the phrase melting pot to describe this phenomenon of overnight Americanisation of what a detractor called "the dregs of Europe."

> "By the turn of the [19th] century," Bryson writes, New York had become easily the most cosmopolitan city the world had ever seen. Eighty per cent of its five million inhabitants were either foreign-born or the children of immigrants.

> "It had more Italians than the combined populations of Florence, Genoa and Venice, more Irish than anywhere but Dublin, more Russians than Kiev. As Herman Melville put it: 'We are not so much a nation as a world.'"

> But, reports Bryson, it was a British Zionist called Israel Zangwill who, in 1908, wrote a play depicting this immigration avalanche. He called it *The Melting Pot* and thus gave the Americans and the rest of the English-speaking world an unforgettably expressive term.

> THE QUESTION, HOWEVER, IS: has America ever really been a melting pot? How deep was this Americanisation of Europeans? When the

Europeans left their ethnic settings to settle in America, they were quick to learn American ways □ but only what it took to be accepted as Americans by mainstream Americans.

> And we learn that what it took to do that was extremely superficial. Here is Bryson: "Once across the ocean, the immigrants tended naturally to congregate in enclaves. Almost all migrants from Norway between 1815 and 1860 settled in just four states, Wisconsin, Minnesota, Iowa and Illinois.

> "In much the same way, two-thirds of the Dutch were to be found in Michigan, New York, Wisconsin and Iowa... In the first half of the 19th century, several German societies were formed with the express intention of... concentrating immigration in a particular area [so] that they could take it over.

> "One German spoke for many when he dreamed of Pennsylvania becoming 'an entirely German state where... the beautiful German language would be used in the legislative halls of the courts of justice'□"

> We learn that "Pennsylvanian Dutch" nearly became the official language of that state, a language so called by corrupting Deutsch, the German word for "German."

> This was the beginning of the white ghetto system in America, and the increasingly rapid stream of immigrants from Eastern and Mediterranean Europe soon revealed the age-old arrogance of people of Northern European origin.

> This Nordic conceit was not native to America. It was imported from Europe. In *Africans and Their History*, Joseph Harris, a black American historian, describes the attitude of one 19th-century European exponent of it: "Some critics have observed that Joseph de Gobineau's *Essai sur l'Inegalite* ('Essay on Inequality') was the most directly influential publication on racism in the 19th century.

> "Gobineau, a Frenchman, extolled the racial purity of the Nordics and explained that as the Franks [Nordics] mixed with Gallic [Celtic] stocks, the former became weaker and more decadent, which eventually led to their overthrow by commoner elements, the leaders of the French Revolution."

> According to Gobineau, then, France's alliance of aristocrats and priests ruled France by dint of their Teutonic (Frankish) blood. To disturb this arrangement □ through the demand for justice that culminated in the great bourgeois revolution of 1789 □ could only be the work of the "lower blood" Celto-Latin admixture extant in the French nation.

> Harris reports: "In his book *The Foundations of the Nineteenth Century*, Houston S. Chamberlain, an Englishman who later became a German citizen, expanded on Gobineau's ideas. Chamberlain attempted to show that almost everything worthwhile in history [was] accomplished by Nordics.

- > "He combined ideas on the evolutionary struggle with the will for power and presented a doctrine of the master race similar to that later adopted by Hitler." Both Gobineau and Chamberlain were writing at a time when immigration into the United States from Southern and Eastern Europe and the Balkans had become a flood.
- > According to Bill Bryson, "In 1907, to give vent to the growing concerns that America was being swept to oblivion by a tide of rabble [from Eastern Europe], Congress established a panel called the Dillingham Commission.
- > "Its 42-volume report concluded essentially that immigration before 1880 had been no bad thing □ the immigrants, primarily from Northern Europe, were (by implication) industrious, decent, trustworthy and largely Protestant, and as a result had assimilated well.
- > "But immigration after 1880 had been marked by the entry into America of uneducated, unsophisticated, largely shiftless and certainly non-Protestant masses from Southern and Eastern Europe. It maintained that the [immigrant] Germans and Scandinavians had bought farms and become productive members of American society, while the second merely soaked up charity and acted as a [drain] on industrial earnings."
- > It was the same Teutonic conceit that the world has since become familiar with.
- > And yet when a black man, Andrew Young pointed this out (when he was Jimmy Carter's ambassador to the United Nations), there was great uproar from Wasps in America and Europe.
- > An otherwise intelligent white writer makes this fatuous claim about the British, especially the English: "Although they often behaved tyrannically in their empire, the British are not by inclination a tyrannical people." No statement can be more meaningless.
- > No race, nation or tribe is ever tyrannical or chauvinistic "by inclination," that is to say, genetically. The British Empire was tyrannical in whatever way you look at it. But "inclination" had nothing to do with it. It is not the British people who are to blame □ although all classes of British society were seduced into racism by the propaganda of the upper classes.
- > It was the economic interests of these classes that come into play. Such interests are what propel all empire-builders. Tyranny and empire-building are attributes of civilisation, culture and opportunity.
- > Moreover, it is a class question: Lower-class members of the same race, nation or tribe will equally suffer from it under the illusion that they are actually beneficiaries □ as Kenya's own elite Gema grouping seduced the Kikuyu, Embu and Meru masses into believing that their interests are identical even as their Kamatusa

counterparts were doing the same to the Kalenjin, Maasai and Turkana masses.

> Tyranny over other nations can assume national proportions only to the extent that the ruling class of one race can turn a whole nation of a different race into a class targeted for exploitation. Racism becomes a national thought-habit only to the extent that the lower classes are deeply swayed by the prejudices, trappings, ideas and practices of the ruling classes within the same nation and race.

> Only bourgeois Britain □ and not the British in general □ colonised and tyrannised, for example, Kenya, though, of course, British propagandists gave the British working class the illusion that they were also beneficiaries.

> Ali Mazrui writes somewhere, "It is worth distinguishing between Germanic whites □ on one side, and Latin whites □ on the other. Germanic cultures encompass not only the Germans but also the Anglo-Saxons (British and mainstream United States) and the Dutch.

> "Latin culture embraces not only Italians but also the traditions of Spain, Portugal and France... On the balance, Germanic cultures have been more obsessed with separation of the races than have Latin cultures.

> "It may not be an accident that the most elaborate cases of segregation, and the most fanatical forms of racism in the 20th century, have been perpetrated by Germans (Nazism), Afrikaners (apartheid), Americans (the Jim Crow culture of lynching) and the British (with their segregated empire). All these racist traditions are culturally Germanic.

> "Of course, the Spanish, the Portuguese, the Italians and the French have had their own versions of racism. But their brand of ethnocentrism has been less segregationist, less obsessed with the social and sexual separation of races. Latin whites have intermarried more readily with non-whites and mixed socially with other races with greater ease than have Germanic whites."

> By separating "the Germans" from "the Anglo-Saxons," Mazrui forgets that the Angles originated from Germany's Schleswig-Holstein and the Saxons from Germany's Nieder Sachsen (Lower Saxony).

> Among the Germanic peoples, Mazrui does not mention the Danes, Norwegians, Swedes and Icelanders (and a part of the Swiss), probably because the Scandinavians, being shielded from contact both with Mediterranean whites and with blacks and other races, have never shown very intense racist attitudes.

> Nor does the professor mention the other great European culturo-linguistic groups, such as the Celts (Irish, Welsh, Scots and the Bretons of France), the Slavs (Russians, Poles, Ukrainians, Czechs, Serbs, Croats, etc.) He is also silent on the Basque, Suomi (Finns)

and Magyar (Hungarians), who, linguistically at least, are not Europeans.

> But he is right on two scores. Racism is a cultural phenomenon, not a genetic one. The apparent reason that white racism has been more intense among the Germanic peoples than among the Latins □ despite what I have just said about the Scandinavians □ is that the Latins have been contiguous with the blacks and browns for millennia.

> Once upon a time, they even looked to black peoples □ like the Danaans of Greece, the Copts of Egypt, the pre-Arab Libyans, the Moors of Mauritania and Spain and other "Ethiopians" □ for intellectual, scientific and religious inspiration and guidance.

> The Germanic peoples, on the other hand, have met with these brands of humanity only relatively recently, namely after the Germanics had taken over world leadership in technological and intellectual matters.

> NEVERTHELESS, THE ASSUMption by David Lamb (in *The Africans*) that racist attitudes belong only to the uneducated lower classes of whites, is wrong. Racism, as we have seen in America, is more an economic expression than a question of skin colour.

> Moreover, it should be patent that only the upper classes of the Germanic race □ as opposed to the lower classes □ had the opportunity to travel overseas to meet other races and form opinions about them, including racist opinions. Anybody familiar with the intellectual history of Europe will see that racism was not propagated by the lower classes □ who, at any rate, had no access to the media.

> The greatest apostles of racism include such highly educated intellectuals as Luis Agassiz, Cyril Burt, Havelock Ellis, GWF Hegel, Richard Herrnstein, David Hume, Arthur Jensen, Cesare Lombroso, J. Murray, Albert Schweitzer, Joseph Seligman, Hugh Trevor-Roper and HG Wells.

> But in this way the Germanic peoples □ especially the Germans, Dutch, English and Yankee □ have brought onto the world (and onto their own selves) a great deal of completely unnecessary suffering, bloodshed and death.

> It is through their colonies □ intra-European as well as overseas □ that the white dregs and other racial groups were taught to look down upon one another in a descending order and prevented from tackling the main problem.

> In his Autobiography, Malcolm X has a fascinating report on this graduated intra-white stupidity: "[New York City's Harlem] hadn't always been a community of Negroes. It had first been a Dutch settlement, I learned.

> "Then began the massive waves of poor and half-starved and ragged immigrants from Europe, arriving with everything they owned in the

world in bags and sacks on their backs. The Germans came first [to Harlem]; the Dutch edged away for them, and Harlem became all-German.

> "Then came the Irish, running from the potato famine [in Ireland]. The Germans ran, looking down their noses at the Irish, who took over Harlem. Next, the Italians; same thing □ the Irish ran [away] from them. The Italians had Harlem when the Jews came down the gangplanks □ and then the Italians left.

> "Today all these same immigrants' descendants are running as hard as they can to escape the descendants of the Negroes who helped to unload the immigrant ships. I was staggered when old-time Harlemites told me that while this immigrant musical chairs game had been going on, Negroes had been in New York since 1683, before any of [the whites] came, and had been ghettoed all over the city.

> "They had first been in the Wall Street area; then they were pushed into Greenwich Village [south Manhattan]. The next shove was up to the Pennsylvania Station area. And then, the last stop before Harlem, the black ghetto was concentrated around 52nd Street, which is how 52nd Street got the Swing Street name and reputation that lasted long after the Negroes were gone.

> "Then, in 1910, a Negro real estate man somehow got two or three Negro families into one Jewish Harlem apartment house. The Jews fled from that house, then from that block, and more Negroes came in to fill their apartments. Then whole blocks of Jews ran, and still more Negroes came uptown, until in a short time, Harlem was like it is today □ virtually all black."

> We know it cannot be genetic. It must have been some event remembered only in the subconscious that made the European so extremely intolerant of any but the closest relatives. This kind of behaviour is unknown among other ethnic communities in human history.

> I reiterate that, in this way, the whites, especially the Germanic peoples, have brought totally unnecessary suffering upon mankind, including upon themselves. John Griffin, a self-liberated white man, once swallowed chemicals to blacken his skin in order to be able to experience firsthand how the Negro felt in the face of this white ferocity.

> Griffin subsequently wrote a book called Black Like Me, in which he observes that whoever causes suffering to other people on the basis of such totally false assumptions as racial superiority causes an equal amount of suffering even to himself.

> For racism is hatred; and hatred, self-evidently, is not a peaceful mental condition to be in. Racism is mental agony, a disease more acute than any bodily ailment. The white race in general and the Germanic peoples in particular continue with this degradation of human beings □ and of themselves □ at their own

expense.

> But nowhere is this self-consciousness of racial differences as acute as in the United States. This is perplexing because America is also the country in which science has made the most profound discoveries of the indivisibility of the human species.

> In *Origin and People of the Lake* (both written with a white American called Roger Lewin), our own Richard Leakey repeatedly remarks that, although, externally, *Homo sapiens* is among the most raciated of all species, it is also, internally, probably the most homogeneous.

> All evolutionary scientists I am familiar with □ Dawkins, Dennett, Gould, Halacy, Morris, Sheppard, etc □ affirm that raciation is good for a species because it makes it possible for it to put its survival eggs in many baskets (in case of an environmental holocaust).

> This puts Barack Obama in a much better position than any "pedigree whites" or "pedigree blacks." He is 50 per cent European and 50 per cent African. And, if he is conscious of this double heritage, he might serve America with a much keener sense of justice than any "pure Caucasian" or "pure Negro."

> Dawkins, then, is right in a double sense. It is the height of injustice to think of a person as "black" just because his blood is "tainted" with "black," whereas, if "taint" is what it is, then his blood is equally tainted with "white," in which case, he equally qualifies also as white.

> The anthropologist Lionel Tiger □ I learn from Dawkins □ called it a "contamination metaphor." It is perilous because it emphasises the inessential (external appearance) at the expense of the essential (the internal composition) of the individual, whatever his or her race may be. In this way, the United States □ a great country in every other way □ has denied itself potentially excellent leadership for too long by putting a premium on such superficialities as race, sex and religion.

>

| 26214|2008-06-13 11:35:06|cristofori whitakara|Re: Why Nigeria Has Not Developed|

i tell my ghanian and nigerian mates that we (diasporan africans) come from the ancestors and you come from the colonials. even though we laugh, because my statement is made with love, they get the point.

--- On **Fri, 6/13/08, Mahari Mengistu** wrote:

From: Mahari Mengistu

Subject: [Ta_Seti] Re: Why Nigeria Has Not Developed

To: Ta_Seti@yahoogroups.com

Date: Friday, June 13, 2008, 12:32 PM

>> it is more African than on the continent of Africa because Africa, at large, has adopted western ways while we are searching for traditional ways of knowing and expression. <<

This is precisely what I suspected and feared. In an earlier post I

mentioned the discouraging number of Afrakan women who are straightening their hair. This, to me, portends a very long struggle toward "finding self" and more self-hating turmoil.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, Asar Imhotep wrote:

>

> Mbote

>

> I think what the original article is trying to articulate is that the collective of what is now Nigeria was not born yesterday. They are an ancient people who have solutions to their problems coded in the language and the knowledge of its history. What it is saying is that if Nigeria wants to make a change, that change must be rooted in its own culture and not that of a foreign people whose language reflects a foreign cosmology that is incompatible with the true African milieu.

>

> There are two books I highly recommend that I think will give Africa the kind of template it needs to develop a system that is compatible with ever changing world, but stays true to the traditions of its people. These works are:

>

> Black Africa: The Economic and Cultural Basis for a Federated State

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> and

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> Mbongi: An African Traditional Political Institution

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> I especially like Dr. Fu-Kiau's contribution because he argues as well that the template for Africa's liberation is within the coded metaphors of its various languages. And until Africans embrace their culture and languages, then Africa doesn't stand a chance against a foreign language which it does not fully understand or know its history.

>

> Anyone who even flirts with European and African languages know that they are vastly different in usage and perception. This will spill into social policy as the constitutions will be framed from these world views. I just got off the phone with Dr. Fu-Kiau not too long ago and he was telling me how in Africa people are really just now beginning to embrace who they are and their heritage, but not on a mass scale. He said it is surprising that what is taboo in Africa now, we African-Americans run to and embrace when it comes to certain African practices and language. When Dr. Malidoma Some came to Houston not too long ago, he mentioned that when he comes to America and visits with the African Centered community, it some respects, it

is more African than on the continent of Africa because Africa, at large, has adopted western ways while we are searching for traditional ways of knowing and expression.

>

> So I think the article has merit based on personal testimony and with a study of the above two mentioned books.

>

> Djehuti Sundaka

wrote: It depends upon how you define cultural heritage. Most of the

> English language is of French origin. English words such as shit and

> piss are considered derogatory while French words such as manuer and

> urine are considered proper. Latin is the language and source of law

> while Greek is the language of science. And even English itself is

> foreign in its Germanic origins to the island that now bears it's

> name. Yet English speaking people have dominated this world since

> the defeat of Napoleon.

>

> Zhong-gwo (China) is the product of centuries of internal conquest.

> The latest dominant group has naturally imposed a single language as

> being the official one. People always get along when they're forced

> to. But let there be an 'Intermediate Period' or an 'End of the

> Soviet Union' and peoples' true attitudes surface to dissolve any

> illusions of true unity until the next tyrannical force comes along

> to reunify them.

>

> The fact of the matter is, to speak of solutions for Nigeria or any

> other plantation-state is really a thing of the past. Great

> regional/continental unity is needed to contend with the other geo-

> political entities in the world.

>

> One Currency.

> One Military.

> Free Trade and Travel.

>

> Until those are achieved, there are no solutions no matter what

> language is spoken.

>

> Djehuti Sundaka

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> Asar Imhotep
> <http://www.asarimhotep.com>
>

| 26215|2008-06-13 12:11:29|cristofori whitakara|Re: Fwd: [SmaiTawi] Re: Albinos, Long Shunned, Face Deadly Threat in|

thank you for the reply. dr. diop's scientific analysis seems more precise. i have come across an interesting etymological source for caucasus that resulted in the words coh-cush, (the source escapes me at this present moment), however your reply seems to be more on point than her theory. still, i wonder what would have happened if they were caught? would the same happen, obliteration of them?

--- On **Thu, 6/12/08, Tafari khumbaka** wrote:

From: Tafari khumbaka

Subject: Re: [Ta_Seti] Fwd: [SmaiTawi] Re: Albinos, Long Shunned, Face Deadly Threat in Tanzania

To: Ta_Seti@yahoogroups.com

Date: Thursday, June 12, 2008, 7:42 PM

Dr.welsing theory of groups of albino people being chased out of africa may not be literally historical, also the caucasus mountains as the 1st world of europeans(whites) is questionable also, since there are as many doliocephalic skulls as bradycephalic this may have been a place of african /european confluence Dr. Diop may have had the more historical view by suggesting that european man(cromagnon) came into being mostly in the area we call france today.

i suggest these people were not albino's but featured albino traits.

perhaps the lack of sunlight and the great cold and when there was sunlight the bent waves of the sun(less effective) the need to wear animal skins further hiding the skin is the main reason for genetic evolution towards albinism along with some natural albinism and sexual selection toward blue eyes long flowing hair etc.

tafari 

cristofori whitakara wrote:

this is a rhetorical question i suppose, however, when the ancient were chasing them out into the Caucasus mountains i wondered what would have happened if they were caught?

--- On **Thu, 6/12/08, Tafari khumbaka** wrote:

From: Tafari khumbaka

Subject: [Ta_Seti] Fwd: [SmaiTawi] Re: Albinos, Long Shunned, Face Deadly Threat in Tanzania

To: ta_seti@yahoogroups .com

Date: Thursday, June 12, 2008, 9:34 AM

this is awful , ignorant idea that has cursed us for millennia.... all the way back to ancient khamit.

Shquestra Sitawi wrote:

To: , sistahs sistahs ,
seebah seebah

From: Shquestra Sitawi

Date: Wed, 11 Jun 2008 06:46:50 +0000

Subject: [SmaiTawi] Re: Albinos, Long Shunned, Face Deadly Threat in Tanzania

The New York Times



E-Mail This



This page was sent to you by: watermelonsushi@comcast.net

INTERNATIONAL / AFRICA | June 8, 2008

Albinos, Long Shunned, Face Deadly Threat in Tanzania

By JEFFREY GETTLEMAN

At least 19 albinos, whose condition is believed to be linked to magical powers, have been killed and mutilated in the past year, victims of a growing criminal trade in albino body parts.

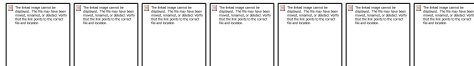
Its easy to add contacts from Facebook and other social sites through Windows Live Messenger. [Learn How.](#)



Tafari-sudra, Khumbaka

Do You Yahoo!?

Tired of spam? Yahoo! Mail has the best spam protection around
<http://mail.yahoo.com>



Tafari-sudra, Khumbaka

| 26216|2008-06-13 12:43:02|Emeagwali, Gloria (History)|Re: Is Obama's Victory Ours?|
.....while we dig for possible hints as to
whether he really loves us.

Now what on earth is this all about. He is not your Daddy.

Obama is a professional seeking to bring about change. If you really understand the society you live in, you would know instinctively why he had to depart from Trinity. In fact it also helps Trinity to regain some measure of privacy and autonomy. Would you like the press to follow you around morning, noon and night? The congregation at Trinity were suddenly shoved into a fish bowl.

As Paul points out, Blacks will benefit from good judges in the Supreme Court etc.

An end to the war in Iraq means more funds for education etc. A Health Care Plan, whether universal, or partly so, would also prevent families

from going to debt to pay for cancer treatment or other ailments.

What is so difficult to understand here?

Gloria Emeagwali

-----Original Message-----

From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] On Behalf
Of Paul Kekai Manansala

Sent: Friday, June 13, 2008 11:48 AM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Is Obama's Victory Ours?

--- In Ta_Seti@yahoogroups.com, "Terry" wrote:

>

> He calls their name out loud, while we dig for possible hints as to
> whether he really loves us. His literal firing of Reverend Wright
from

> his life, and his departure from Trinity is his way to say, I am
willing

> to forfeit you to win, which means he'll be willing to forfeit us to
be

> re-elected.

>

Rather than concentrating on what he can do specifically for black
people then, it might just be better to concentrate on what he go do
in terms of a progressive agenda -- like appointing progressive
Supreme Court and Federal judges.

Blacks would benefit from good Supreme Court justices along with
everybody else. Everybody benefits from election reform and reduced
corporate corruption in politics. Everyone benefits from universal
health care.

Regards,

Paul Kekai Manansana

Ta_Seti Repository

http://groups.yahoo.com/group/ta_seti2Yahoo! Groups Links

| 26217|2008-06-13 20:18:23|Tafari khumbaka|Re: Fwd: [SmaiTawi] Re: Albinos, Long Shunned, Face Deadly Threat in|

Dr. ben says they were fell upon in ancient Kham and just the fact of red hair sits many taboos upon a person in some tribal societies,. perhaps this is the results of a uneducated people who are functioning from they're lower animal-Emotions as this usually is the case in primate society and most mammalian animal groups where(in the animal kingdom)albino'swhen they are occasionallynurtured they are singled out by competitors or unable to deal with harsh conditions. when early africans meet cromagnon(european whites)and neantherdal, looks like the results was not the destruction of whites in europe and India and the levant but the rise of the indoeuropean(the semite/hamite =semi/hemi) i think the Great confluence of blacks and whites took place in the levant and where the black sea is today and India. also closer to home crete and lybia(tehenu) maybe its all according to to the intelling-state(intellectual)/ spiritual morals of the masses that allow for the other to be viewed as friend or foe.

lets not forget the 1st meeting of the chinese people with whites and blacks , blacks from ancient sundaland and its nearby shores of Malaysia and China and australia (voyages of the ancient pyramid builders. by, robert schoch)

the Ramayama and Mahabharata chronicles the Great black /white wars, and there is some evidence of the founding of Lybia allowed by the khamu along with much trade and scholarly discourse with the blacks of Crete and whites of Greece,,, but grecian and Assyrian's had to overthrow Khamit to be allowed beyond Saut into upper-Kham

seems to me its about the high or low spiritual(psycho-social) qoutent of the people with the better technology or numbers, the upper hand goes to those technically superior or numerically superior , question is are they also kind ,loving, tolerant.

tafari 🍌

cristofori whitakara wrote:

thank you for the reply. dr. diop's scientific analysis seems more precise. i have came across an interesting etymological source for caucasus that resulted in the words coh-cush, (the source escapes me at this present moment), however your reply seems to be more on point than her theory. still, i wonder what would have happened if they were caught? would the same happen, obliteration of them?

--- On **Thu, 6/12/08, Tafari khumbaka** wrote:

From: Tafari khumbaka

Subject: Re: [Ta_Seti] Fwd: [SmaiTawi] Re: Albinos, Long Shunned, Face Deadly Threat in Tanzania

To: Ta_Seti@yahooogroups .com

Date: Thursday, June 12, 2008, 7:42 PM

Dr.welsing theory of groups of albino people being chased out of africa may not be literally historical, also the caucasus mountains as the 1st world of europeans(whites) is questionable also, since there are as many doliocephalic skulls as bradycephalic this may have beena place of african /european confluence Dr. Diop may have had the more historcal view by suggesting that european man(cromagnon) came into being mostly in the area we call france today.

i suggest these people were not albino's but featured albino traits.

perhaps the lack of sunlight and the great cold and when there was sunlight the bent waves of the sun(less effective) the need to wear animal skins further hiding the skin is the main reason for geneticevolution towards albinism along with some natural albinism and sexual selection toward blue eyes long flowing hair etc.

tafari 🐘

cristofori whitakara wrote:

this is a rhetorical question i suppose, however, when the ancient were chasing them out into the Caucasus mountains i wondered what would have happened if they were caught?

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From: Tafari khumbaka

Subject: [Ta_Seti] Fwd: [SmaiTawi] Re: Albinos, Long Shunned, Face Deadly Threat in Tanzania

To: ta_seti@yahoogroups .com

Date: Thursday, June 12, 2008, 9:34 AM

this ia awful , egnorant idea that has cursed us for millenia.... ...all the way back to ancient khamit.

Shquestra Sitawi wrote:

To: , sistahs sistahs ,
seebah seebah

From: Shquestra Sitawi

Date: Wed, 11 Jun 2008 06:46:50 +0000

Subject: [SmaiTawi] Re: Albinos, Long Shunned, Face Deadly Threat in Tanzania

The New York Times



E-Mail This



This page was sent to you by: watermelonsushi@comcast.net

INTERNATIONAL / AFRICA | June 8, 2008

Albinos, Long Shunned, Face Deadly Threat in Tanzania

By JEFFREY GETTLEMAN

At least 19 albinos, whose condition is believed to be linked to magical powers, have been killed and mutilated in the past year, victims of a growing criminal trade in albino body parts.

It's easy to add contacts from Facebook and other social sites through Windows Live? Messenger. [Learn How.](#)



Tafari-sudra, Khumbaka

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<http://mail.yahoo.com>



Tafari-sudra, Khumbaka



Tafari-sudra, Khumbaka

| 26218|2008-06-13 20:18:41|Tafari khumbaka|Fwd: Yahoo! News Story - Zimbabwe leader warns of violence if he los|

Zimbabwe leader warns of violence if he loses vote - Yahoo! News

http://news.yahoo.com/s/ap/20080613/ap_on_re_af/zimbabwe

=====

Yahoo! News

<http://news.yahoo.com/>



Tafari-sudra, Khumbaka

| 26219|2008-06-14 04:38:50|Asar Imhotep|Nommo and MAA.T in South Africa| Mbote

(I was just up all night reading and comparing notes and below are my notes in which I plan to further explore the possibilities of further African connections based on these notes)

I just finished the book *Zulu Shaman: Dreams, Prophecies and Mysteries* by Credo Mutwa of South Africa. I also ordered *Indaba My Children* by Credo Mutwa as it comes highly recommended as a source for the oral history of the creation and migration of the Bantu people among the Zulus (which originally consisted of Hutu-Tutsi and the Batwa people of central Africa which later split).

In the *Zulu Shaman* book on page 126, Credo Mutwa talks about in their mythology the deity NOMMO as being a part of their pantheon. It is interesting because we are familiar with NOMMO (or NUMMO) from the Dogon mythology, yet we find it thousands of miles to the

South among the Zulus. In introducing NOMMO in the book he says:

"It was a beautiful world, and human beings could live there on islands. But the world was already inhabited by an intelligent water-dwelling people, not so unlike our modern day dolphins in gentleness, but also amphibious and human-like, who received the human beings in friendship, and let them live in peace. The king of the Water People was very wise and much beloved by the Water People, and he was called *Nommo*"

NUMMO in the Dogon mythology is symbolically represented by a FISH (see Griaule and Dieterlen *A Pale Fox*, pg 185). Both NOMMO in the Zulu mythology and NUMMO in the Dogon mythology are associated with WATER. They both derive from this primordial lake/waters that existed before all creation. Among the Dogon that lake is called BUMMO and I haven't found the term for the Zulu concept, but they refer to it as the HIDDEN LAKE.

As I have postulated before, I think the term NUMMO/NOMMO is in relation to the deity AMEN-NA and AMMA. I have also postulated that the key to understanding AMEN is to look at the glyphs which make up the name. AMEN is typically rendered to mean TO HIDE or HIDDEN in the hieroglyphic dictionaries. Now look at the glyphs and compare it to the concept of the Zulus of a HIDDEN LAKE



We know typically the /n/ is rendered NU in the i-Kami (Egyptian) and it mythologically refers to the WATERS of NU or the NUN. We know that AMEN and AMMA and AMEN-NA are the same deity spread across north Africa. MAA.T or simply MA is an aspect of AMMA or AMEN.

According to Dr. Winters, the Proto-Saharans claimed descent from the MAA who is the founder of the "Fish Confederation" in [The Unofficial History of Tamil Writing](#). According to Dr. Winters (page 12) this MAA confederation consists of the Egyptians, Dravidians, Manding, Elamites and Sumerians. Winters also states that this Fish Confederation also worshiped AMUN, AMEN or AMMA. The proto saharans used the term MA(a) to denote greatness or highness.

Again we are confronted with this FISH and of course fish live in WATER. It's also worthy to note that the word MA in Zulu can mean WATERS. In the akan NA or NU means MOTHER. Mothers give birth through water (a mother's water breaking). Water is the mothering principle. The NA in the Akan is the NU or the Dogon and the Egyptians.

Credo Mutwa says this about the HIDDEN LAKE on pg 14 of *Zulu Shaman*, "Knowledge lives in that lake in the form of little **silver fishes**." Now NOMMO (the fish) according to Mutwa is the bringer of knowledge to mankind. He originally comes from the star system Sirius.

Here we note that the Sirius system among the Dogon is referred to as the DOG STAR. That same star is the star of ANPU among the Egyptians who is also a canine (Jackel) (also associated with Aset called Sba). That same star, Sirius, is also a canine among various Bantu tribes:

Nalediyapiri in Tswana

Nanadiyafici among the Shona

Inja (means dog) in Shona and Zulu

Peri Orifici Orimbisis among the Zulu (Star of the Wolf)

According to the myth there is a WATER world surrounding Sirius. We should also note that according to the Dogon myth, the NUMMO deity taught the 8 great ancestors the tools of civilization and gave them each a grain in which to plant (teaching them farming). These great ancestors came to earth from the Sirius star system and taught man farming and gave mankind the seeds. This same story, although slightly different, is among the Zulu as well.

According to Mutwa, a goddess from Peri Orifici Orimbisis (Sirius) brought grains to the Trickster Kintu (the first of all Humans (male at least)) and taught him how to farm with these heavenly grains, and he in turn taught humanity how to farm. One should also note that all of the 8 ancestors together are called NOMMO.

Dogon, Zulu and DNA

Some other Dogon and Zulu similarities deals with the mythological concept of "chains" connecting all of the living universe and man. There is a connection between the spiritual world and the human world. NOMMO of the Dogon sends his ark and it descends like a pendulum back and forth (Charles Finch - A Star of Deep Beginnings pg 242).

"While the ark was swinging to and fro, the fact that it was suspended **from a chain** made it pivot on its axis, back and forth. In this way, **the line of its descent made a double helix**, reproducing the very movement of life, of the whirlwind that quickened the first seed. This movement was maintained by the breath of the ancestors, as it passed through a nozzle. The nozzle is shaped just like this whirling respiration, called "spinning wind," which gave a force to the "helix of descent."" (emphasis mine)

Now compare the symbolism above to a story told by Mutwa about NOMMO who is describing what happened between man and spirits living together in the Sirius star system.

"The great Nommo told our people that we must get rid of war, of hunger and disease. if we could do this, then Nommo would return again and then show us the war of the stars. Then people would again be able to visit the twelve beautiful worlds, which used to be visited by human beings. **Then nommo explained that the gods used to have a chain** which connected all the worlds together and that one day people could climb up and down this chain, to visit any world they chose, and truly, not just in dreams." (emphasis mine)

So here we have two different usages for the CHAIN associated with NOMMO and the interaction with mankind. It should be noted that of course these myths are metaphors for scientific concepts. This same chain is present in the Yoruba myths and is associated with Obatala. In the Kongo they talk about this bio-genetic rope that is the link between man/creation and the gods. You will see this same symbolism in Egyptian words associated with reproduction and the creative deity Ptah. Rope and chains both use a type of helix formation which gives it its unique shape.

MAA.T among the Zulu?

The zulu has a deity by the name of *Ninhavanhu-Ma*, which they reduce to simply "ma." It was she who, under the command of Unkulunkulu (the supreme being), placed the **Heavens in order**, the stars and the Sun and made the Earth firm to stand upon (Mutwa 2003: 35).

This sounds very much like the Deity Maa.t among the Egyptians. The /t/ was more than likely not pronounced as will be seen below when comparing the term in other African languages. But as we can see MA and MAA.T both embody cosmic order and balance in both traditions. Here is Maa.T or MA(A) in the various African languages according to Dr. Obenga which lets us know that the /t/ was not pronounced, or lost its sound over time, among other African languages.

MAAT: A Manifestation of African Cultural Unity

excerpted from: Obenga, T. (1995). A lost tradition: African philosophy in world history. Philadelphia : The Source Editions.

Maat is the leading concept in the heart of Classical Egyptian society which was precisely built upon the pursuit of knowledge and happiness. To know was the real foundation and fundamental pursuit of Egyptian civilization. Knowledge and wisdom -- the essence of Classical Egyptian philosophy -- were the utmost ramifications of the wonderful concept of Maat.

Since the time of Classical Egypt, the word/concept Maat, "truth," can be found everywhere in Black Africa. It is a key concept throughout the entirety of African culture. The following chart illustrates the fundamental role of Maat as it [sic] manifested in the language of various African ethnic groups:

Ancient Egyptian	:maat, truth; maa, "true"
Coptic (Egypt)	:me, mee, mee, mie, mei, mei, meei, "truth" "justice," and also "truthful," righteous"
Caffino (Cushitic , Ethiopia)	:moyo, "motive," "reason" (truth and reason are inseparable)
Kongo (Congo)	:moyo, "life," "soul," "mind" (same semantic field)
Ngbaka (Central African Republic)	:ma, magic medicine (in order to know the truth)
Fang (Equatorial Guinea , South Cameroon , Gabon)	:mye, mie, "pure" (tabe mye, "to be physically and morally pure")
Mpongwe (Gabon)	:mya, "to know" the truth (mya re insome, "the self- knowledge," which the Delphic oracle also enjoined: gnothi seauton)
Yoruba (Nigeria)	:mo, "to know" the truth (knowledge)
Hausa (Nigeria)	:ma, "in fact," "indeed" (affirmative truth: ni ma na ji, "I in fact heard it")
Mada (North Cameroon)	:mat, "genie," "goblin" (semantic specialization)
Nuer (Nilotic , Sudan)	:mat, "total," "sum up"; "forces" (ro mat, "to join forces with." Maat is indeed the total of all

virtues, all forces as ideals to guide man in his personal and spiritual life).

BONUS NOTES

This is for all of the Matrix fans. Also according to Mutwa, the earth has been created several times before and we are on our SIXTH version of the earth. Now this Zulu Shaman book was written originally in 1996, two years before the Matrix movie and it also was compiled in the 80's before it being made into a book.

For those not familiar with the movie, we find out in the Matrix Reloaded that the matrix that Neo finds himself in right now is the SIXTH matrix. Of course in the behind the scenes footage and documentaries they try to start of in Greece as the source of their philosophy for the film. I think they need to rethink that whole concept.

Asar Imhotep

<http://www.asarimhotep.com>



| 26220|2008-06-14 09:11:09|elliottandelliottmtg|Re: Is Obama's Victory Ours?|

Interesting topic. I was just wondering to myself if African Americans have ever supported any politician, with so much fervor, that consistently disassociates himself from the African American community and honestly admits he is not a leader of African America.

Contrary to the blind euphoria of many African Americans, Obama's victory is not ours. It is not a victory for African America because he had to trample on the legacy of many prominent servants of the African American community to appear viable to racist whites, many of whom will not vote for him anyway. Moreover, it is highly unlikely he will offer legislation that will specifically benefit African Americans or the African Diaspora. Furthermore, Obama is half white genetically and nearly all white culturally, he is an African American by default, a political victim of the one drop rule.

And, with the above truths engrained upon my consciousness, Obama is still the best choice to lead America at this crucial time in history. When Obama becomes president it will help cleanse the soul

of America but he will do only what is politically acceptable to end the plight of African people.

A more demanding questions is how the African American community can leverage our support for Obama into tangible political and economic gains. Without us he can not get elected. If we as a people had any sense of self worth we would make our demands to the presumptive nominee and force the Democratic party to respect us as a voting block.

Issaias Maatra

--- In Ta_Seti@yahoogroups.com, "Emeagwali, Gloria (History)" wrote:

>

>while we dig for possible hints as to

> whether he really loves us.

>

>

> Now what on earth is this all about. He is not your Daddy.

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really

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> What is so difficult to understand here?

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>

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>
>
> -----

>
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>

| 26221|2008-06-14 09:11:39|Tafari khumbaka|Fwd: [Ta_Seti] Nommo and MAA.T in South Africa|

really liked this part!

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im told by a friend that the wachowski brothers stole the screenplay from a black woman (matrix movie) and they are now being sued by her,

tafari 🙏

Asar Imhotep wrote:

To: ta_seti@yahoogroups.com
From: Asar Imhotep
Date: Sat, 14 Jun 2008 04:38:48 -0700 (PDT)
Subject: [Ta_Seti] Nommo and MAA.T in South Africa

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Since the time of Classical Egypt, the word/concept Maat, "truth," can be found everywhere in Black Africa. It is a key concept throughout the

entirety of African culture. The following chart illustrates the fundamental role of Maat as it [sic] manifested in the language of various African ethnic groups:

Ancient Egyptian	: <i>maat</i> , truth; <i>maa</i> , "true"
Coptic (Egypt)	: <i>me</i> , <i>mee</i> , <i>mee</i> , <i>mie</i> , <i>mei</i> , <i>mei</i> , <i>meei</i> , "truth" "justice," and also "truthful," righteous"
Caffino (Cushitic , Ethiopia)	: <i>moyo</i> , "motive," "reason" (truth and reason are inseparable)
Kongo (Congo)	: <i>moyo</i> , "life," "soul," "mind" (same semantic field)
Ngbaka (Central African Republic)	: <i>ma</i> , magic medicine (in order to know the truth)
Fang (Equatorial Guinea , South Cameroon , Gabon)	: <i>mye</i> , <i>mie</i> , "pure" (<i>tabe mye</i> , "to be physically and morally pure")
Mpongwe (Gabon)	: <i>mya</i> , "to know" the truth (<i>mya re insome</i> , "the self- knowledge," which the Delphic oracle also enjoined: <i>gnothi seauton</i>)
Yoruba (Nigeria)	: <i>mo</i> , "to know" the truth (knowledge)
Hausa (Nigeria)	: <i>ma</i> , "in fact," "indeed" (affirmative truth: <i>ni ma na ji</i> , "I in fact heard it")
Mada (North Cameroon)	: <i>mat</i> , "genie," "goblin" (semantic specialization)
Nuer (Nilotic , Sudan)	: <i>mat</i> , "total," "sum up"; "forces" (<i>ro mat</i> , "to join forces with." <i>Maat</i> is indeed the total of all virtues, all forces as ideals to guide man in his personal and spiritual life).

BONUS NOTES

This is for all of the Matrix fans. Also according to Mutwa, the earth has been created several times before and we are on our SIXTH version of the earth. Now this Zulu Shaman book was written originally in 1996, two years before the Matrix movie and it also was compiled in the 80's before it being made into a book.

For those not familiar with the movie, we find out in the Matrix Reloaded that the matrix that Neo finds himself in right now is the SIXTH matrix. Of course in the behind the scenes footage and documentaries they try to start of in Greece as the source of their philosophy for the film. I think they need to rethink that whole concept.

Asar Imhotep

<http://www.asarimhotep.com>



Tafari-sudra, Khumbaka

| 26222|2008-06-14 09:12:25|Terry|Re: Is Obama's Victory Ours?|

That response is indicative of the kind of over the top rhetoric emanating from his supporters. If we want quality representation from a Brother who speaks the names of every other group - then we must want "a Daddy." But, let us stoop to suggest it is true that to have expectations from representatives of the people means wanting a patriarch, I'm saying Obama very eloquently promised "Fatherhood" to the natives, to gay folk and all other folk except Black folk - and I'm saying that is very telling.

Never mind that great White pappy' has been takin' care of White folk for a long time by making specific ongoing provisions for him to hold on to the wealth he stole. I'm saying either Obama is gonna parent - or he's not.

I hear what you're saying on the Supreme Court, but given the people are suffering and dying in the streets - that incremental change that comes about from those court decisions won't be very powerful. I know why he felt he had to leave Trinity, and I understand how you believe that was his only hope. I think there were several approaches he could have taken, and language he could have used that even could have made such a departure seeming less like throwing the whole lot "under the bus."

To suggest I don't understand general policy shifts that might alleviate a little of the pain is really off message. I think I exhibit complete evidence of my understanding of policy at my site. Minute relatively progressive shifts in policy were created by Bill Clinton, but the masses of Black folk didn't get investments in their well being. They got legislation that just spent more money. The real difficulty in understanding may have to do with whether or not you know the specific concerns that face Black people deep in our communities.

Not knowing may explain your belief that a Clintonesque model or some offshoot from that model will make change for Africans in America. I'm saying "change we can believe in" is being articulated as if certain policies will trickle down to Black folk by osmosis. And I'm saying in fact, that was Reagan's line, and folk suffered under his administration.

I'm saying he hasn't articulated an agenda, a plan for how he will affect change for communities that are suffering in large part through no fault of their own. There are tall, stiff barriers in place that keep people from moving forward. And if you don't know that, I invite you to do a little case management for a few months so as privileged people you can see how excruciating it is to try to climb out of one's plight in our communities.

This isn't really hard as you have suggested. I'm asking for some discussion of what he plans on doing about these impossible hurdles that even I with all of my resources and expertise have difficulty assisting people over.

When Social Work Practitioners are having trouble helping people advance, that means deliberate systemic blockades that exist are widening and spreading in a manner that the Supreme Court can't help us with.

T.H.

--- In Ta_Seti@yahoogroups.com, "Emeagwali, Gloria (History)" wrote:

- >
- >while we dig for possible hints as to
- > whether he really loves us.
- >
- >
- > Now what on earth is this all about. He is not your Daddy.
- > Obama is a professional seeking to bring about change. If you really
- > understand the society you live in, you would know instinctively why he
- > had to depart from Trinity. In fact it also helps Trinity
- > to regain some measure of privacy and autonomy. Would you like the press
- > to follow you around morning, noon and night? The congregation at
- > Trinity were suddenly shoved into a fish bowl.
- >
- > As Paul points out, Blacks will benefit from good judges in the Supreme
- > Court etc.
- > An end to the war in Iraq means more funds for education etc. A Health
- > Care Plan, whether universal, or partly so, would also prevent families
- > from going to debt to pay for cancer treatment or other ailments.
- >
- > What is so difficult to understand here?
- > Gloria Emeagwali
- >
- >
- > -----Original Message-----

> From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] On Behalf
> Of Paul Kekai Manansala
> Sent: Friday, June 13, 2008 11:48 AM
> To: Ta_Seti@yahoogroups.com
> Subject: [Ta_Seti] Re: Is Obama's Victory Ours?
>
> --- In Ta_Seti@yahoogroups.com, "Terry" terrylynnh@ wrote:
> >
> > He calls their name out loud, while we dig for possible hints as to
> > whether he really loves us. His literal firing of Reverend Wright
> > from
> > his life, and his departure from Trinity is his way to say, I am
> > willing
> > to forfeit you to win, which means he'll be willing to forfeit us to
> > be
> > re-elected.
> >
> >
> >
> > Rather than concentrating on what he can do specifically for black
> > people then, it might just be better to concentrate on what he go do
> > in terms of a progressive agenda -- like appointing progressive
> > Supreme Court and Federal judges.
> >
> > Blacks would benefit from good Supreme Court justices along with
> > everybody else. Everybody benefits from election reform and reduced
> > corporate corruption in politics. Everyone benefits from universal
> > health care.
> >
> > Regards,
> > Paul Kekai Manansana
> >
> >
> >
> >
> >
> > -----
> >
> > Ta_Seti Repository
> > http://groups.yahoo.com/group/ta_seti2Yahoo! Groups Links
> >
> >

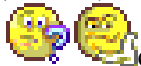
| 26223|2008-06-14 09:12:27|Shu Tefnut|Reminder: EGYPT / NUBIA, EDUCATIONAL TOUR
AUGUST,16 2008 STARTING AT|

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Researcher/Lecturer, From Paleolithic (Kush) to (kemet) Egypt. Contact: Tel. 1(347) 495-4289 Or EGYPTIAN CONNECTION AT 1(800) 334-4477. My e-mail (shutefnut@mac.com) or (shutefnut@yahoo.com)

*www.EgyptOntheWeb.com Go to link: AFRICAN HERITAGE for more details, itinerary, photos, biography etc.

| 26224|2008-06-14 09:12:38|Tafari khumbaka|Fwd: sparkleystitch sent you a video!|



could this be another expression of fibonacci numbers and the organic reality that bonds logic-rational,, expressive in all life gnosis from the tiniest to the largest. a branch of jewish mystism called Kabala tells us that the whole Kabala (Ka-anu Qbl) is in the book of genesis

YouTube Service wrote:

Subject: sparkleystitch sent you a video!
From: YouTube Service
To: tafari-sudra
Date: Sat, 14 Jun 2008 04:20:36 -0700 (PDT)

YouTube Broadcast Yourself?

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Using YouTube

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[watch video](#)

Video Description

An interview with Gerald Shroeder, physicist and author of "The Hidden Face of God"

(From The Naked Archaeologist series: "Decoding Ezekiel's Vision")

Personal Message

Is this a matter of stretching time/space or stretching the truth ???

To respond to sparkleystitch, [click here](#).

Thanks,

sparkleystitch

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Tafari-sudra,Khumbaka

| 26225|2008-06-14 09:13:58|Peter Gray|Re: Is Obama's Victory Ours?|

Thank you, Gloria, for putting it so succinctly. I am not all confused, or have any difficulty discerning between the two clear choices facing the nation, and facing black/poor people.

Peter

To: Ta_Seti@yahoogroups.com

From: emeagwali@mail.ccsu.edu

Date: Fri, 13 Jun 2008 15:43:00 -0400

Subject: RE: [Ta_Seti] Re: Is Obama's Victory Ours?

.....while we dig for possible hints as to whether he really loves us.

Now what on earth is this all about. He is not your Daddy.

Obama is a professional seeking to bring about change. If you really understand the society you live in, you would know instinctively why he

had to depart from Trinity. In fact it also helps Trinity to regain some measure of privacy and autonomy. Would you like the press to follow you around morning, noon and night? The congregation at Trinity were suddenly shoved into a fish bowl.

As Paul points out, Blacks will benefit from good judges in the Supreme Court etc.

An end to the war in Iraq means more funds for education etc. A Health Care Plan, whether universal, or partly so, would also prevent families from going to debt to pay for cancer treatment or other ailments.

What is so difficult to understand here?
Gloria Emeagwali

-----Original Message-----

From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] On Behalf

Of Paul Kekai Manansala

Sent: Friday, June 13, 2008 11:48 AM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Is Obama's Victory Ours?

--- In Ta_Seti@yahoogroups.com, "Terry" wrote:

>

> He calls their name out loud, while we dig for possible hints as to
> whether he really loves us. His literal firing of Reverend Wright
from

> his life, and his departure from Trinity is his way to say, I am
willing

> to forfeit you to win, which means he'll be willing to forfeit us to
be

> re-elected.

>

Rather than concentrating on what he can do specifically for black people then, it might just be better to concentrate on what he go do in terms of a progressive agenda -- like appointing progressive Supreme Court and Federal judges.

Blacks would benefit from good Supreme Court justices along with everybody else. Everybody benefits from election reform and reduced corporate corruption in politics. Everyone benefits from universal health care.

Regards,
Paul Kekai Manansana

Ta_Seti Repository

http://groups.yahoo.com/group/ta_seti2Yahoo! Groups Links

Instantly invite friends from Facebook and other social networks to join you on Windows Live Messenger. [Invite friends now!](#)

| 26226|2008-06-14 09:18:52|Paul Kekai Manansala|Re: Is Obama's Victory Ours?|

--- In Ta_Seti@yahoogroups.com, "Terry" wrote:

>

> When Social Work Practioners are having trouble helping people advance,

> that means deliberate systemic blockades that exist are widening and

> spreading in a manner that the Supreme Court can't help us with.

>

These blockades then might have little to do with the presidency or the legislature.

If a small business owner decides not to hire people of color, there's not much you can do, except open your own businesses.

Obama can only deal with issues like racial profiling, habeus corpus, election reform, etc. He will not part the Red Sea.

Regards,

Paul Kekai Manansala

| 26227|2008-06-14 09:42:34|Paul Kekai Manansala|Re: Is Obama's Victory Ours?|

--- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg" wrote:

>

Furthermore, Obama is

> half white genetically and nearly all white culturally, he is an

> African American by default, a political victim of the one drop

> rule.

There is a significant Asian Pacific cultural component to Obama that I (and others) have noticed.

From age 6 to 10, important years in development, Obama was raised in Indonesia with an

Indonesian stepfather. His half-sister is half-Indonesian.

From answers.com:

School Age

The fourth stage, *Learning Industry or Inferiority (Competence)*, occurs during school age, up to and possibly including junior high school. The child learns to master more formal skills:

- relating with peers according to rules
- progressing from free play to play that is structured by rules and requires [teamwork](#) (team sports)
- learning basic intellectual skills (reading, arithmetic)

At this stage, the need for self-discipline increases every year. The child who, because of his or her successful passage through earlier stages, is trusting, autonomous, and full of initiative, will quickly learn to be industrious. However, the mistrusting child will doubt the future and will feel inferior.

For the rest of his life, he was raised in Honolulu where the great majority of the people were of Asian Pacific Islander descent including many of his teachers and coaches.

Regards,
Paul Kekai Manansala

| 26228|2008-06-14 10:12:06|Peter Gray|Re: Overseas, Excitement Over Obama|
The modern Palestinian crisis is not 2000 years old,,by the way, but has very specific beginnings in the early 1900s.

Pter

To: Ta_Seti@yahoogroups.com
From: gingerd2007@hotmail.com
Date: Wed, 11 Jun 2008 14:05:52 -0700
Subject: Re: [Ta_Seti] Re: Overseas, Excitement Over Obama

Well said Mahari

From: [Mahari Mengistu](#)
Sent: Wednesday, June 11, 2008 11:23 AM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Overseas, Excitement Over Obama

You mustn't underestimate Obama. He is a brilliant man. One, I think, reliable guide to the level of his brilliance - if you can't see it - is the fact that so many white guys say how smart he is. To me that means he is INCREDIBLY SMART. As a rule they almost always minimize our qualities.

I think he knows ALL about Israel and its history - the how's, the why's, the when, the whole schtick. It was just the pragmatic thing to say on the US/world stage. He says that he is a very pragmatic man. And quite honestly in spite of the fact that, I believe, Zionism is unjust and unfair and is like the conquest of the US, or the Mormons conquest of Utah and bringing with it the same results to the original inhabitants as said places, the practical outcome will be a unified Jerusalem. What would be the consequence of a divided Jerusalem? What will the Jews do? What will the fanatical Christians do, if it is divided?

So in reality he just stated what will be the final outcome in our life time, anyway.

I had a Jewish friend when I was in college - a brilliant guy - who was a part of a group who contemplated the possible scenarios regarding Israel and they could come up with NO SOLUTION to this 2000 year old thorn in the side of humankind.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, Peter Gray wrote:

>

>

> I think he (Obama) did the politically pragmatic thing, but it's just a pity he didn't do any historical research on the creation of the Israeli state, from the Young Turk Revolution of 1908, through the Balfour Declaration (1911, 1947), or had access to Henry Cattin's book on the subject (now, unfortunately, out of print).

>

> Peter

>

>

>

> To: Ta_Seti@...: emeagwali@.. : Wed, 11 Jun 2008 13:24:13 - 0400Subject: RE: [Ta_Seti] Re: Overseas, Excitement Over Obama

>

>

>

>

>

>
> No doubt about it, Obama went a bit too far in this speech. But
did anyone hear Hillary's?
> She was bellicose, aggressive and militantly pro-Israeli. She
spoke with authority, as if she were
> not only the nominee but the Secretary of State and President all
rolled into one.
>
> Maybe he gave that speech for strategic political reasons so that
Hillary
> would not outdo him on that crucial day.
>
> It is in the interest of supporters of Obama, like myself,
> to send him a note of concern. That would help him to steer away
from this kind of
> rhetoric.
>
> This speech would certainly not prevent me from voting for him,
though, all things considered.
>
> Gloria Emeagwali
>
>
> From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] On
Behalf Of pkmanansalaSent: Friday, June 06, 2008 9:46 PMTo:
Ta_Seti@...: [Ta_Seti] Re: Overseas, Excitement Over Obama
>
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>
>
> OTOH:Arabs shocked by Obama speech
>
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>
> Global Research, June 6, 2008
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>
> Al Jazeera
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>

- >
- > Barack Obama said he spoke as a "true friend" of Israel [EPA]
- > Arab leaders have reacted with anger and disbelief to an intensely pro-Israeli speech delivered by Barack Obama, the US Democratic presumptive presidential nominee.
- > Obama told the influential annual policy conference of the American Israel Public Affairs Council (Aipac): "Jerusalem will remain the capital of Israel and it must remain undivided."
- > His comments appalled Palestinians who see occupied East Jerusalem as part of a future Palestinian state.
- > Saeb Erekat, the chief Palestinian negotiator, told Al Jazeera on Thursday: "This is the worst thing to happen to us since 1967 ... he has given ammunition to extremists across the region".
- > "What really disappoints me is that someone like Barack Obama, who runs a campaign on the theme of change - when it comes to Aipac and what's needed to be said differently about the Palestinian state, he fails."
- > "I say to Obama ... please stop being more Israeli than the Israelis themselves, leave the Israelis and Palestinians alone to make decisions required for peace."
- > Mahmoud Abbas, the Palestinian president, rejected the statement, saying: "We will not accept an independent Palestinian state without having Jerusalem as the capital."
- > "I believe that case is clear."
- > He said: "Jerusalem is part of the six points that are subjects on the negotiations' agenda."
- > "And the whole world knows that East Jerusalem, Arab Jerusalem and Holy Jerusalem were occupied in 1967."
- > 'Hope slashed'
- > Sami Abu Zuhri, a spokesman for Hamas, the largest Palestinian resistance group, also condemned the speech, saying on Thursday: "These statements slash any hope of any change in the American foreign policy."
- > "[They] assure that there is a total agreement between the two parties, the Democratic and the Republican, on support for the Israeli occupation at the expense of the rights of Arabs and Palestinian interests."
- > He also said any deal between Israelis and Palestinians should preserve Israel's identity as a Jewish state and that Hamas should be isolated and pledged to approve \$30bn in aid to Israel over the next 10 years.
- > 'Impressive speech'
- > Ehud Olmert, Israel's prime minister, called the Illinois senator's speech "very impressive". "His words on Jerusalem were very moving," Olmert told reporters after meeting George Bush, the US president, at the White House.

> The Illinois senator's comments come a day after US media projected that Obama had enough delegates to win the Democratic nomination and face John McCain, the presumptive Republican candidate, in the November election.

> Iranian 'threat'

> Obama also had harsh words for Iran, vowing to work to "eliminate" the threat it posed to security in the Middle East and around the globe.

> Obama said an "undivided Jerusalem should remain the capital of Israel" [AFP] "There's no greater threat to Israel or to the peace and stability of the region than Iran," he told the Aipac assembly.

> Calling for "aggressive, principled diplomacy" with Tehran, he also warned he would never take the military option off the table in guaranteeing US and Israeli security.

> Iranians responded cautiously, but optimistically, with officials expressing hope he can bring about change in Iran-US relations.

> Hamidreza Hajibabaei, member of Iranian parliament, said: "We hope that Obama turns his words into actions, helps the Islamic Republic of Iran believe that the US has given up enmity and paves the way for fair negotiations. "

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| 26229|2008-06-14 11:41:55|Ferg|etymology of OBATALA|

Would some one relate to me the etymology of the Yoruba Creator God 'Obatala'.

Somo

| 26230|2008-06-14 12:03:45|Mahari Mengistu|Re: Nommo and MAA.T in South Africa|

>>they try to start of in Greece as the source of their philosophy

for the film<<

Let's just say it was retrieved from Greece. Where did the Greeks get the philosophy? "O it was just immaculately conceived by the Greeks...the Greek miracle." Right. With that attitude there is no wonder that we have this onslaught of super-heroes doing the impossible and knowing the impossible. Afrakans are quite different and on one level it is quite positive. Even Afrakan myths are "characteristically" different from European. It appears that all Afrakan myths give credit to someone/something outside of themselves for their knowledge and progress. This suggests humbleness. European myths are all about being gods in absolute control, creating everything for and of themselves. This arrogance can easily be seen working today through out the world. I like to use as a gadge the American society which has for at least the last 150 years been heavily influenced by AAmerican culture. What whites have done is simply taken it as their own, claimed it as their won creation giving credit to blacks only when forced to.

I think that if we blacks wish to understand about human existence - and the world as well including whites (although they will be difficult to "work with" since they tend to want to "work you")- we should research and examine Afrakan culture. It seems to me that within the Afrakan culture would lie the key to/an account of the humankind's "Beginnings". Even though our culture has been so deeply abused and maligned it conceivably has an unbroken cultural/mythical line that starts from the very beginning of humankind. These Afrakan myths presented seem to support or affirm this likelihood.

Thanks, Asar. I think it's very good work.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, Asar Imhotep wrote:

>

> Mbote

>

> (I was just up all night reading and comparing notes and below are my notes in which I plan to further explore the possibilities of further African connections based on these notes)

>

> I just finished the book Zulu Shaman: Dreams, Prophecies and Mysteries by Credo Mutwa of South Africa. I also ordered Indaba My Children by Credo Mutwa as it comes highly recommended as a source for the oral history of the creation and migration of the Bantu people among the Zulus (which originally consisted of Hutu-Tutsi and the Batwa people of central Africa which later split).

>

> In the Zulu Shaman book on page 126, Credo Mutwa talks about in

their mythology the deity NOMMO as being a part of their pantheon. It is interesting because we are familiar with NOMMO (or NUMMO) from the Dogon mythology, yet we find it thousands of miles to the South among the Zulus. In introducing NOMMO in the book he says:

>

> "It was a beautiful world, and human beings could live there on islands. But the world was already inhabited by an intelligent water-dwelling people, not so unlike our modern day dolphins in gentleness, but also amphibious and human-like, who received the human beings in friendship, and let them live in peace. The king of the Water People was very wise and much beloved by the Water People, and he was called Nommo"

>

> NUMMO in the Dogon mythology is symbolically represented by a FISH (see Griaule and Dieterlen A Pale Fox, pg 185). Both NOMMO in the Zulu mythology and NUMMO in the Dogon mythology are associated with WATER. They both derive from this primordial lake/waters that existed before all creation. Among the Dogon that lake is called BUMMO and I haven't found the term for the Zulu concept, but they refer to it as the HIDDEN LAKE.

>

> As I have postulated before, I think the term NUMMO/NOMMO is in relation to the deity AMEN-NA and AMMA. I have also postulated that the key to understanding AMEN is to look at the glyphs which make up the name. AMEN is typically rendered to mean TO HIDE or HIDDEN in the hieroglyphic dictionaries. Now look at the glyphs and compare it to the concept of the Zulus of a HIDDEN LAKE

>

>

>

> We know typically the /n/ is rendered NU in the i-Kami (Egyptian) and it mythologically refers to the WATERS of NU or the NUN. We know that AMEN and AMMA and AMEN-NA are the same deity spread across north Africa. MAA.T or simply MA is an aspect of AMMA or AMEN.

>

> According to Dr. Winters, the Proto-Saharans claimed descent from the MAA who is the founder of the "Fish Confederation" in The Unofficial History of Tamil Writing. According to Dr. Winters (page 12) this MAA confederation consists of the Egyptians, Dravidians, Manding, Elamites and Sumerians. Winters also states that this Fish Confederation also worshiped AMUN, AMEN or AMMA. The proto saharans used the term MA(a) to denote greatness or highness.

>

> Again we are confronted with this FISH and of course fish live in WATER. It's also worthy to note that the word MA in Zulu can mean WATERS. In the akan NA or NU means MOTHER. Mothers give birth through

water (a mother's water breaking). Water is the mothering principle. The NA in the Akan is the NU or the Dogon and the Egyptians.

>

> Credo Mutwa says this about the HIDDEN LAKE on pg 14 of Zulu Shaman, "Knowledge lives in that lake in the form of little silver fishes." Now NOMMO (the fish) according to Mutwa is the bringer of knowledge to mankind. He originally comes from the star system Sirius.

>

> Here we note that the Sirius system among the Dogon is referred to as the DOG STAR. That same star is the star of ANPU among the Egyptians who is also a canine (Jackel) (also associated with Aset called Sba). That same star, Sirius, is also a canine among various Bantu tribes:

>

> Nalediyapiri in Tswana

> Nanadiyafici among the Shona

> Inja (means dog) in Shona and Zulu

> Peri Orifici Orimbisis among the Zulu (Star of the Wolf)

>

> According to the myth there is a WATER world surrounding Sirius. We should also note that according to the Dogon myth, the NUMMO deity taught the 8 great ancestors the tools of civilization and gave them each a grain in which to plant (teaching them farming). These great ancestors came to earth from the Sirius star system and taught man farming and gave mankind the seeds. This same story, although slightly different, is among the Zulu as well.

>

> According to Mutwa, a goddess from Peri Orifici Orimbisis (Sirius) brought grains to the Trickster Kintu (the first of all Humans (male at least)) and taught him how to farm with these heavenly grains, and he in turn taught humanity how to farm. One should also note that all of the 8 ancestors together are called NOMMO.

>

> Dogon, Zulu and DNA

>

> Some other Dogon and Zulu similarities deals with the mythological concept of "chains" connecting all of the living universe and man. There is a connection between the spiritual world and the human world. NOMMO of the Dogon sends his ark and it descends like a pendulum back and forth (Charles Finch - A Star of Deep Beginnings pg 242).

>

> "While the ark was swinging to and fro, the fact that it was suspended from a chain made it pivot on its axis, back and forth. In this way, the line of its descent made a double helix, reproducing

the very movement of life, of the whirlwind that quickend the first seed. This movement was maintained by the breath of the ancestors, as it passed through a nozzle. The nozzle is shaped just like this whirling respiration, called "spinning wind," which gave a force to the "helix of descent." (emphasis mine)

>

> Now compare the symbolism above to a story told by Mutwa about NOMMO who is describing what happened between man and spirits living together in the Sirius star system.

>

> "The great Nommo told our people that we must get rid of war, of hunger and disease. if we could do this, then Nommo would return again and then show us the war of the stars. Then people would again be able to visit the twelve beautiful worlds, which used to be visited by human beings. Then nommo explained that the gods used to have a chain which connected all the worlds together and that one day people could climb up and down this chain, to visit any world they chose, and truly, not just in dreams." (emphasis mine)

>

> So here we have two different usages for the CHAIN associated with NOMMO and the interaction with mankind. It should be noted that of course these myths are metaphors for scientific concepts. This same chain is present in the Yoruba myths and is associated with Obatala. In the Kongo they talk about this bio-genetic rope that is the link between man/creation and the gods. You will see this same symbolism in Egyptian words associated with reproduction and the creative deity Ptah. Rope and chains both use a type of helix formation which gives it its unique shape.

>

> MAA.T among the Zulu?

>

> The zulu has a deity by the name of Ninhavanhu-Ma, which they reduce to simply "ma." It was she who, under the command of Unkulunkulu (the supreme being), placed the Heavens in order, the stars and the Sun and made the Earth firm to stand upon (Mutwa 2003: 35).

>

> This sounds very much like the Deity Maa.t among the Egyptians. The /t/ was more than likely not pronounced as will be seen below when comparing the term in other African languages. But as we can see MA and MAA.T both embody cosmic order and balance in both traditions. Here is Maa.T or MA(A) in the various African languages according to Dr. Obenga which lets us know that the /t/ was not pronounced, or lost its sound over time, among other African languages.

>

> MAAT: A Manifestation of African Cultural Unity

>

> excerpted from: Obenga, T. (1995). A lost tradition: African philosophy in world history. Philadelphia: The Source Editions.

>

> Maat is the leading concept in the heart of Classical Egyptian society which was precisely built upon the pursuit of knowledge and happiness. To know was the real foundation and fundamental pursuit of Egyptian civilization. Knowledge and wisdom -- the essence of Classical Egyptian philosophy -- were the utmost ramifications of the wonderful concept of Maat.

> Since the time of Classical Egypt, the word/concept Maat, "truth," can be found everywhere in Black Africa. It is a key concept throughout the entirety of African culture. The following chart illustrates the fundamental role of Maat as it [sic] manifested in the language of various African ethnic groups:

>

>

> Ancient Egyptian

> :maat, truth; maa, "true"

> Coptic (Egypt)

> :me, mee, mee, mie, mei, mei, meei, "truth" "justice," and also "truthful," righteous"

> Caffino (Cushitic, Ethiopia)

> :moyo, "motive," "reason" (truth and reason are inseparable)

> Kongo (Congo)

> :moyo, "life," "soul," "mind" (same semantic field)

> Ngbaka (Central African Republic)

> :ma, magic medicine (in order to know the truth)

> Fang (Equatorial Guinea, South Cameroon, Gabon)

> :mye, mie, "pure" (tabe mye, "to be physically and morally pure")

> Mpongwe (Gabon)

> :mya, "to know" the truth (mya re insome, "the self-knowledge," which the Delphic oracle also enjoined: gnothi seauton)

> Yoruba (Nigeria)

> :mo, "to know" the truth (knowledge)

> Hausa (Nigeria)

> :ma, "in fact," "indeed" (affirmative truth: ni ma na ji, "I in fact heard it")

> Mada (North Cameroon)

> :mat, "genie," "goblin" (semantic specialization)

>

> Nuer (Nilotic, Sudan)

> :mat, "total," "sum up"; "forces" (ro mat, "to join forces with." Maat is indeed the total of all virtues, all forces

as ideals to guide man in his personal and spiritual life).

>

>

>

> BONUS NOTES

>

> This is for all of the Matrix fans. Also according to Mutwa, the earth has been created several times before and we are on our SIXTH version of the earth. Now this Zulu Shaman book was written originally in 1996, two years before the Matrix movie and it also was compiled in the 80's before it being made into a book.

>

> For those not familiar with the movie, we find out in the Matrix Reloaded that the matrix that Neo finds himself in right now is the SIXTH matrix. Of course in the behind the scenes footage and documentaries they try to start of in Greece as the source of their philosophy for the film. I think they need to rethink that whole concept.

>

>

>

>

>

>

> Asar Imhotep

> <http://www.asarimhotep.com>

>

| 26231|2008-06-14 12:28:49|Tafari khumbaka|Re: Is Obama's Victory Ours?|



tafari 🇵🇰

elliottandelliottmtg wrote:

Interesting topic. I was just wondering to myself if African Americans have ever supported any politician, with so much fervor, that consistently disassociates himself from the African American community and honestly admits he is not a leader of African America.

Contrary to the blind euphoria of many African Americans, Obama's victory is not ours. It is not a victory for African America because he had to trample on the legacy of many prominent servants of the African American community to appear viable to racist whites, many of whom will not vote for him anyway. Moreover, it is highly unlikely he will offer legislation that will specifically benefit African Americans or the African Diaspora. Furthermore, Obama is half white genetically and nearly all white culturally, he is an

African American by default, a political victim of the one drop rule.

And, with the above truths engrained upon my consciousness, Obama is still the best choice to lead America at this crucial time in history. When Obama becomes president it will help cleanse the soul of America but he will do only what is politically acceptable to end the plight of African people.

A more demanding questions is how the African American community can leverage our support for Obama into tangible political and economic gains. Without us he can not get elected. If we as a people had any sense of self worth we would make our demands to the presumptive nominee and force the Democratic party to respect us as a voting block.

Issaias Maatra

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Emeagwali, Gloria (History)" wrote:

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- >while we dig for possible hints as to
- > whether he really loves us.
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- > Now what on earth is this all about. He is not your Daddy.
- > Obama is a professional seeking to bring about change. If you really
- > understand the society you live in, you would know instinctively why he
- > had to depart from Trinity. In fact it also helps Trinity
- > to regain some measure of privacy and autonomy. Would you like the press
- > to follow you around morning, noon and night? The congregation at
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- > As Paul points out, Blacks will benefit from good judges in the Supreme
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- > An end to the war in Iraq means more funds for education etc. A Health
- > Care Plan, whether universal, or partly so, would also prevent families
- > from going to debt to pay for cancer treatment or other ailments.
- >

> What is so difficult to understand here?
> Gloria Emeagwali
>
>
> -----Original Message-----
> From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] On
Behalf
> Of Paul Kekai Manansala
> Sent: Friday, June 13, 2008 11:48 AM
> To: Ta_Seti@yahoogroups.com
> Subject: [Ta_Seti] Re: Is Obama's Victory Ours?
>
> --- In Ta_Seti@yahoogroups.com, "Terry" wrote:
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> Regards,
> Paul Kekai Manansana
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> -----
>
> Ta_Seti Repository
> http://groups.yahoo.com/group/ta_seti2Yahoo! Groups Links
>



Tafari-sudra, Khumbaka

| 26232|2008-06-14 12:36:58|Asar Imhotep|Re: etymology of OBATALA|
Peace brother Ferg

The etymology is as follows:

Obatala generally means "King of the white light" or "King of the dreams/visions." It depends on how they accent it as to which meaning is meant during discussion; for the Yoruba language is a tonal language.

The name breaks down like this:

Oba = King

Ota = stone (used to record things), or could mean enemy

La- light and vision

Obatala is actually a praise name for the deity Orisha-Nla who is third supreme being under Odudua and Oludumare respectively.

Hope this helps

Ferg wrote:

| Would some one relate to me the etymology of the Yoruba Creator God 'Obatala'.
Somo

Asar Imhotep

<http://www.asarimhotep.com>



| 26233|2008-06-14 12:58:41|Mahari Mengistu|Re: Is Obama's Victory Ours?|

!!!

If we as a people had any sense of self worth we would make our demands to the presumptive nominee and force the Democratic party to respect us as a voting block.!!!

I think there is a difference between expressing "self-worth" and performing a miscalculation. I think that would be a miscalculation. I hope you have been watching this campaign CLOSELY because it will give you a very good ? I believe true ? picture of the US. What we have seen, IMHO, is some of the potentially best and worst of the country. The worst is very active still. Its most obvious expression was shown in the Clinton's and her/his supporters particularly white women. They have shown themselves to be racist, narcissistic, whiney, self-centered ingrates. It does appear that they will ultimately come back to support the presumptive Democratic nominee. Yet, it appears they are only doing it because the white man's (McSame) positions are so untenable for women.

If we blacks try to leverage these narcissistic white people it will only create more divisiveness. This whole situation must be handled with kid gloves. One of the things I am still trying to sort out with our people ? and I admit that I could be missing something ? why do we "act" so often against our best interest? Why are acts of "self-worth" so often in the end acts of "self-destruction"? Just one example are the riots (or rebellions) that took place in various cities through out the US. Why did we destroy our own communities? For the most part, they never were rebuilt causing lost jobs, and a devastated community economic base. During the Black Panther movement why did they "talk" so much about what they were going to do which just enticed the FBI, CIA and the police to destroy them? And why did they not suspect that there were spies amongst them -white and black do doubt ? informing the opposition of their every move? Sometimes, perhaps always, subtlety is the best approach. So often we have "wolfers" or loud talkers in the black community who generally draw a lot of attention. But I have observed that these "wolfers" are just "wolfin" and they seldom deliver anything. Please understand that I am not suggesting that you are a "wolfer". I don't think that you are. But there are ways of achieving your goal without slapping someone in the face. Even though they may absolutely deserve it, you may end us losing the conflict. But through subdued tactics there is great joy and rewards in making a fool look like the fool that he/she is.

HTP,

Mahari

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> Americans have ever supported any politician, with so much fervor,
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>

| 26234|2008-06-14 13:09:22|Mahari Mengistu|Re: Overseas, Excitement Over Obama|
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--- In Ta_Seti@yahoo.com, Peter Gray wrote:

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>

> The modern Palestinian crisis is not 2000 years old,,by the way,

but has very specific beginnings in the early 1900s.

>

> Pter

>

>

>

> To: Ta_Seti@...: gingerd2007@...: Wed, 11 Jun 2008 14:05:52 -
0700Subject: Re: [Ta_Seti] Re: Overseas, Excitement Over Obama

>

>

>

>

>

> Well said Mahari

>

>

>

> From: Mahari Mengistu

> Sent: Wednesday, June 11, 2008 11:23 AM

> To: Ta_Seti@yahoogroups.com

> Subject: [Ta_Seti] Re: Overseas, Excitement Over Obama

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Declaration (1911, 1947), or had access to Henry Cattin's book on the subject (now, unfortunately, out of print).> > Peter> > > To: Ta_Seti@: emeagwali@: Wed, 11 Jun 2008 13:24:13 -0400Subject: RE: [Ta_Seti] Re: Overseas, Excitement Over Obama> > > > > No doubt about it, Obama went a bit too far in this speech. But did anyone hear Hillary's? > She was bellicose, aggressive and militantly pro-Israeli. She spoke with authority, as if she were> not only the nominee but the Secretary of State and President all rolled into one.> > Maybe he gave that speech for strategic political reasons so that Hillary> would not outdo him on that crucial day.> > It is in the interest of supporters of Obama, like myself,> to send him a note of concern. That would help him to steer away from this kind of> rhetoric. > > This speech would certainly not prevent me from voting for him, though, all things considered.> > Gloria Emeagwali> > > From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] On Behalf Of pkmanansalaSent: Friday, June 06, 2008 9:46 PMTo: Ta_Seti@: [Ta_Seti] Re: Overseas, Excitement Over Obama> > > > > OTOH:Arabs shocked by Obama speech> > > > > Global Research, June 6, 2008> > > > Al Jazeera> > > > Barack Obama said he spoke as a "true friend" of Israel [EPA]> Arab leaders have reacted with anger and disbelief to an intensely pro-Israeli speech delivered by Barack Obama, the US Democratic presumptive presidential nominee.> Obama told the influential annual policy conference of the American Israel Public Affairs Council (Aipac): "Jerusalem will remain the capital of Israel and it must remain undivided."> His comments appalled Palestinians who see occupied East Jerusalem as part of a future Palestinian state.> Saeb Erekat, the chief Palestinian negotiator, told Al Jazeera on Thursday: "This is the worst thing to happen to us since 1967 ... he has given ammunition to extremists across the region".> "What really disappoints me is that someone like Barack Obama, who runs a campaign on the theme of change - when it comes to Aipac and what's needed to be said differently about the Palestinian state, he fails."> "I say to Obama ... please stop being more Israeli than the Israelis themselves, leave the Israelis and Palestinians alone to make decisions required for peace."> Mahmoud Abbas, the Palestinian president, rejected the statement, saying: "We will not accept an independent Palestinian state without having Jerusalem as the capital.> "I believe that case is clear."> He said: "Jerusalem is part of the six points that are subjects on the negotiations' agenda.> "And the whole world knows that East Jerusalem, Arab Jerusalem and Holy Jerusalem were occupied in 1967."> 'Hope slashed'> Sami Abu Zuhri, a spokesman for Hamas, the largest Palestinian resistance group, also condemned the speech, saying on Thursday: "These statements slash any hope of any change in the American foreign policy.> "[They] assure that there is a total agreement between the two parties, the Democratic and the Republican,

on support for the Israeli occupation at the expense of the rights of Arabs and Palestinian interests."> He also said any deal between Israelis and Palestinians should preserve Israel's identity as a Jewish state and that Hamas should be isolated and pledged to approve \$30bn in aid to Israel over the next 10 years.> 'Impressive speech'> Ehud Olmert, Israel's prime minister, called the Illinois senator's speech "very impressive". "His words on Jerusalem were very moving," Olmert told reporters after meeting George Bush, the US president, at the White House.> The Illinois senator's comments come a day after US media projected that Obama had enough delegates to win the Democratic nomination and face John McCain, the presumptive Republican candidate, in the November election.> Iranian 'threat'> Obama also had harsh words for Iran, vowing to work to "eliminate" the threat it posed to security in the Middle East and around the globe.> Obama said an "undivided Jerusalem should remain the capital of Israel" [AFP] "There's no greater threat to Israel or to the peace and stability of the region than Iran," he told the Aipac assembly.> Calling for "aggressive, principled diplomacy" with Tehran, he also warned he would never take the military option off the table in guaranteeing US and Israeli security.> Iranians responded cautiously, but optimistically, with officials expressing hope he can bring about change in Iran-US relations.> Hamidreza Hajibabaei, member of Iranian parliament, said: "We hope that Obama turns his words into actions, helps the Islamic Republic of Iran believe that the US has given up enmity and paves the way for fair negotiations."> > > > > > > >

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> http://www.windowslive.com/skydrive/overview.html?ocid=TXT_TAGLM_WL_Refresh_skydrive_062008

>

| 26235|2008-06-14 15:00:15|Djehuti Sundaka|Re: Overseas, Excitement Over Obama| There is no history pertaining to it. "Jews" never moved into the area. They were a geopolitical segment of a population that had been there since the beginning of the New Kingdom and had quickly become assimilated. There was never any conflict between them and the

indigenous population. In fact, their priesthood was of the indigenous population. It's only under Zionism that a struggle for land occurred resulting in the violent ethnic conflict that still rages on today. They can use their mythology to claim ownership of someone else's land but self-entitling religious mythology, like Manifest Destiny, establishes nothing justifiable in actual history.

The one thing people should always remember about Obama is that he's running for the presidency of the United States. So long as you know what the United States is ultimately about, you know what its leaders are ultimately about.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

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> influential annual policy conference of the American Israel Public
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> and it must remain undivided."> His comments appalled Palestinians
> who see occupied East Jerusalem as part of a future Palestinian
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> 1967 ... he has given ammunition to extremists across the
> region".> "What really disppoints me is that someone like Barack
> Obama, who runs a campaign on the theme of change - when it comes
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> Aipac and what's needed to be said differently about the
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> state, he fails."> "I say to Obama ... please stop being more
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> than the Israelis themselves, leave the Israelis and Palestinians
> alone to make decisions required for peace."> Mahmoud Abbas, the
> Palestinian president, rejected the statement, saying: "We will not
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> the capital.> "I believe that case is clear."> He said: "Jerusalem
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> part of the six points that are subjects on the negotiations'
> agenda.> "And the whole world knows that East Jerusalem, Arab
> Jerusalem and Holy Jerusalem were occupied in 1967."> 'Hope
slashed">

> Sami Abu Zuhri, a spokesman for Hamas, the largest Palestinian
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 > Thursday: "These statements slash any hope of any change in the
 > American foreign policy.> "[They] assure that there is a total
 > agreement between the two parties, the Democratic and the
 Republican,
 > on support for the Israeli occupation at the expense of the rights
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 Iranian
 > parliament, said: "We hope that Obama turns his words into actions,
 > helps the Islamic Republic of Iran believe that the US has given up
 > enmity and paves the way for fair negotiations."> > > > > > >
 > _____>

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> ocid=TXT_TAGLM_WL_Refresh_skydrive_062008

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>

| 26236|2008-06-14 15:43:51|Mahari Mengistu|Re: Overseas, Excitement Over Obama|

I don't know what history you are referring to but there is Kemetic history referring to conflict in the region that has to do with groups moving in from the east around the time of the 18th dynasty. One could argue about who these groups were but that region has been in conflict for 1000's of years.

I do believe that those people in the region of Palestine- as has been said here time and time again - who became "jews" were indigenous people-black people. But as people moved in from the east - as continues even to today - they began to change the culture to suit them, to represent them; in just the same way AAmerican culture has been co-opted by the white American culture and everyone outside of informed blacks assumes "they" have its origins.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

wrote:

>

> There is no history pertaining to it. "Jews" never moved into the
> area. They were a geopolitical segment of a population that had

been

> there since the beginning of the New Kingdom and had quickly become
> assimilated. There was never any conflict between they and the
> indigenous population. In fact, their priesthood was of the
> indigenous population. It's only under Zionism that a struggle for
> land occurred resulting in the violent ethnic conflict that still
> rages on today. They can use their mythology to claim ownership of
> someone else's land but self-entitling religious mythology, like
> Manifest Destiny, establishes nothing justifiable in actual

history.

>
> The one thing people should always remember about Obama is that

he's

> running for the presidency of the United States. So long as you

know

> what the United States is ultimately about, you know what its

leaders

> are ultimately about.

>

> Djehuti Sundaka

>

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

> >

> > History, history... it is all connected. If you choose to be one-

> > dimensional you can speak of the recent geopolitical world. But

> this

> > really began when the "jews" moved into this area which was

likely

> > 1200-1000 BC as a smallish tribe(s). Jews like to use the Bible

to

> > support their "ownership" of the land and this "likely" took

place

> > around the aforementioned time.

> > HTP,

> > Mahari

> >

> > --- In Ta_Seti@yahoogroups.com, Peter Gray wrote:

> > >

> > >

> > > The modern Palestinian crisis is not 2000 years old,,by the

way,

> > but has very specific beginnings in the early 1900s.

> > >

> > > Pter

> > >

> > >

> > >

> > > To: Ta_Seti@: gingerd2007@: Wed, 11 Jun 2008 14:05:52 -

> > 0700Subject: Re: [Ta_Seti] Re: Overseas, Excitement Over Obama

> > >

> > >

> > >

> > >

> > >

> > > Well said Mahari

> > >

> > >

> > >

> > > From: Mahari Mengistu

> > > Sent: Wednesday, June 11, 2008 11:23 AM

> > > To: Ta_Seti@yahoogroups.com

> > > Subject: [Ta_Seti] Re: Overseas, Excitement Over Obama

> > >

> > >

> > > You mustn't underestimate Obama. He is a brilliant man. One, I

> > think, reliable guide to the level of his brilliance - if you

can't

> > see it - is the fact that so many white guys say how smart he is.

> To

> > me that means he is INCREDIBLY SMART. As a rule they almost

always

> > minimize our qualities. I think he knows ALL about Israel and its

> > history - the how's, the why's, the when, the whole schtick. It

was

> > just the pragmatic thing to say on the US/world stage. He says

that

> > he is a very pragmatic man. And quite honestly in spite of the

fact

> > that, I believe, Zionism is unjust and unfair and is like the

> > conquest of the US, or the Mormons conquest of Utah and bringing

> with

> > it the same results to the original inhabitants as said places,

the

> > practical outcome will be a unified Jerusalem. What would be the

> > consequence of a divided Jerusalem? What will the Jews do? What

> will

> > the fanatical Christians do, if it is divided? So in reality he

just

> > stated what will be the final outcome in our life time, anyway.I
> had
> > a Jewish friend when I was in college - a brilliant guy - who was

a

> > part of a group who contemplated the possible scenarios regarding
> > Israel and they could come up with NO SOLUTION to this 2000 year
> old
> > thorne in the side of humankind.HTP,Mahari--- In
> > Ta_Seti@yahoogroups.com, Peter Gray wrote:>> > I

think

> he
> > (Obama) did the politically pragmatic thing, but it's just a pity
> he
> > didn't do any historical research on the creation of the Israeli
> > state, from the Young Turk Revolution of 1908, through the

Balfour

> > Declaration (1911, 1947), or had access to Henry Cattin's book on
> the
> > subject (now, unfortunately, out of print).> > Peter> > > > To:
> > Ta_Seti@: emeagwali@: Wed, 11 Jun 2008 13:24:13 -0400Subject: RE:
> > [Ta_Seti] Re: Overseas, Excitement Over Obama> > > > > No

doubt

> > about it, Obama went a bit too far in this speech. But did anyone
> > hear Hillary's? > She was bellicose, aggressive and militantly

pro-

> > Israeli. She spoke with authority, as if she were> not only the
> > nominee but the Secretary of State and President all rolled into
> > one.> > Maybe he gave that speech for strategic political reasons
> so
> > that Hillary> would not outdo him on that crucial day.> > It is

in

> > the interest of supporters of Obama, like myself,> to send him a
> note
> > of concern. That would help him to steer away from this kind of>
> > rhetoric. > > This speech would certainly not prevent me from
> voting
> > for him, though, all things considered.> > Gloria Emeagwali> > >
> > From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] On
> > Behalf Of pkmanansalaSent: Friday, June 06, 2008 9:46 PMTo:
> Ta_Seti@:

> > [Ta_Seti] Re: Overseas, Excitement Over Obama> > > > > >
> OTOH:Arabs
> > shocked by Obama speech> > > > > Global Research, June 6, 2008>
>
> >
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> > _____>
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> > source=TXT_EML_WLH_InviteFriends>
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> > > ocid=TXT_TAGLM_WL_Refresh_skydrive_062008
> > >
> >
>
| 26237|2008-06-14 20:43:41|elliottandelliottmtg|Re: Is Obama's Victory Ours?|

Well, your response only further proves my point. There is a significant cultural aspect to Obama that is not of African origin. His win was an advancement for progressive multi ethnic politics in America but not for African people independently. He and Clinton share many of the same policies and frankly I am supporting him because I believe he is more trustworthy then Clinton and far less of a warmonger then McCain and because he stood up against the war in Iraq, not because he is half black with an asian pacific/Indonesia/ up bringing.

Honestly, how can anyone say that his victory is Ours(?), when he refuses to entertain the notion that AIDS is simply the result of nearly 70 years of biological warfare and research committed against African people, does not believe that African Americans are entitled to reparations, and denounces Farrakahn, Wright and his former church to appease racist white people.

What have African Americans won for us and only us? A black face in the white house who wants to make white America believe he is not too black. I respect him as a politician and as a great American leader but as you said "he will not part the sea" and liberate African people.

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"

> wrote:

> >

>

> Furthermore, Obama is

> > half white genetically and nearly all white culturally, he is an

> > African American by default, a political victim of the one drop
> > rule.

>

>

> There is a significant Asian Pacific cultural component to Obama

that I

> (and others) have noticed.

>

> From age 6 to 10, important years in development, Obama was raised

in

> Indonesia with an Indonesian stepfather. His half-sister is
> half-Indonesian.
>
> From answers.com
> <[http://www.answers.com/topic/personality-development?](http://www.answers.com/topic/personality-development?cat=health)

cat=health> :

>
>
> School Age
>
> The fourth stage, Learning Industry or Inferiority (Competence),

occurs

> during school age, up to and possibly including junior high

school. The

> child learns to master more formal skills:

>
> * relating with peers according to rules
> * progressing from free play to play that is structured by

rules and

> requires teamwork <<http://www.answers.com/topic/teamwork>> (team

sports)

> * learning basic intellectual skills (reading, arithmetic)

>
> At this stage, the need for self-discipline increases every year.

The

> child who, because of his or her successful passage through earlier
> stages, is trusting, autonomous, and full of initiative, will

quickly

> learn to be industrious. However, the mistrusting child will doubt

the

> future and will feel inferior.

>
> For the rest of his life, he was raised in Honolulu where the great
> majority of the people were of Asian Pacific Islander descent

including

> many of his teachers and coaches.

>

> Regards,
> Paul Kekai Manansala
>

| 26238|2008-06-14 20:44:12|Tafari khumbaka|Fwd: netqwest sent you a video!|

gets good as it goes....

what he fells to mention is that saadam had already sold iraqi oil to france and put his oil on the euro. right before u.s. declared war on iraq

tafari 🍷

YouTube Service wrote:

Subject: netqwest sent you a video!
From: YouTube Service
To: tafari_sudra@yahoo.com
Date: Sat, 14 Jun 2008 11:56:13 -0700 (PDT)

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Tafari-sudra,Khumbaka

| 26239|2008-06-14 20:44:43|elliottandelliottmtg|Re: Is Obama's Victory Ours?|

I meant "self worth" strictly in the political sense. I don't think it is a "miscalculation" for the African American community to demand certain political and economic concessions for our overwhelming support. Frankly, Quid Pro Quo is the foundation of the American political system and it is insulting and racist to suggest that African Americans should not trade our votes for tangible gains as every race, ethnic group or special interest does. If we don't use our new found political power to benefit African people specially then how can Obama's victory ever be ours?

I have watched this election cycle with great interest and I supported Obama and knew he would win before Iowa. I am fully aware how racist certain segments of America are and how race has been used in this campaign in an attempt to derail the candidacy of Obama; but did it work? No, the Rev Wright spectacle didn't hurt him politically with the people who have supported him from the beginning and it wasn't until the party decided that he was going to be the nominee that he made the political calculation to disown his church and former mentor and he still lost in PA, KY, IN and S.D. because racist white people will never vote for him. Ask Harold Ford Jr the former congressman of Tennessee. He sold out in an attempt to win a senate seat, he tried to present himself as a blue dog conservative democrat but racist white people did not vote for him despite their seemingly shared values. Trying to appeal to a voting block that will never vote for you is political insanity.

Riots and rebellions aren't truly acts of self worth but rather they are the result of rampant oppression and judicial impotence. Maybe the rioters destroyed our community because the destruction of another community would have increased the power of the oppressors. Rosa Parks refusing to give up her seat for a white person simply because they were white and the selfless adherence to peace by the many Civil Rights era freedom fighters are better examples of how demanding respect led to a better circumstance for African Americans.

I don't own a large enough forest to sell wolf tickets. If I had the power I would march another 1 million people on Washington to meet President Obama the day after his inauguration to present an agreed upon economic and political package that would benefit African people in America and across the diaspora. I would have Farrakhan, Wright, Jackson and Sharpton, to name a few, meet the the President to begin the negotiation process but more importantly as a sign of African American unity. My goal is peace for all people in general but African people specifically and if I unintentionally pimp smack

someone, my bad. LOL.

My answer still is no. Obama's victory is not our own and citing his slightly left of center agenda as proof that he is "Our Man" is not enough to withstand his comments and actions to the contrary.

hotep

Issaias

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>
> !!!
> If we as a people had any
> sense of self worth we would make our demands to the presumptive
> nominee and force the Democratic party to respect us as a voting
> block.!!!
>
> I think there is a difference between expressing "self-worth" and
> performing a miscalculation. I think that would be a
> miscalculation. I hope you have been watching this campaign
CLOSELY
> because it will give you a very good ? I believe true ? picture of
> the US. What we have seen, IMHO, is some of the potentially best
and
> worst of the country. The worst is very active still. Its most
> obvious expression was shown in the Clinton's and her/his
supporters
> particularly white women. They have shown themselves to be
racist,
> narcissistic, whiney, self-centered ingrates. It does appear that
> they will ultimately come back to support the presumptive
Democratic
> nominee. Yet, it appears they are only doing it because the white
> man's (McSame) positions are so untenable for women.
> If we blacks try to leverage these narcissistic white people it
will
> only create more divisiveness. This whole situation must be
handled
> with kid gloves. One of the things I am still trying to sort out
> with our people ? and I admit that I could be missing something ?
why
> do we "act" so often against our best interest? Why are acts
> of "self-worth" so often in the end acts of "self-destruction"?
Just
> one example are the riots (or rebellions) that took place in
various

> cities through out the US. Why did we destroy our own communities?

> For the most part, they never were rebuilt causing lost jobs, and a

> devastated community economic base. During the Black Panther

> movement why did they "talk" so much about what they were going to do

> which just enticed the FBI, CIA and the police to destroy them?

And

> why did they not suspect that there were spies amongst them -white

> and black do doubt ? informing the opposition of their every move?

> Sometimes, perhaps always, subtlety is the best approach. So often

> we have "wolfers" or loud talkers in the black community who

> generally draw a lot of attention. But I have observed that

> these "wolfers" are just "wolfin"" and they seldom deliver anything.

> Please understand that I am not suggesting that you are a "wolfers".

> I don't think that you are. But there are ways of achieving your

> goal without slapping someone in the face. Even though they may

> absolutely deserve it, you may end up losing the conflict.

> But through subdued tactics there is great joy and rewards in making

> a fool look like the fool that he/she is.

> HTP,

> Mahari

> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"

> wrote:

>>

>> Interesting topic. I was just wondering to myself if African

>> Americans have ever supported any politician, with so much fervor,

>> that consistently disassociates himself from the African American

>> community and honestly admits he is not a leader of African

> America.

>>

>> Contrary to the blind euphoria of many African Americans, Obama's

>> victory is not ours. It is not a victory for African America

> because

>> he had to trample on the legacy of many prominent servants of the

>> African American community to appear viable to racist whites, many

> > of whom will not vote for him anyway. Moreover, it is highly
> > unlikely he will offer legislation that will specifically
benefit
> > African Americans or the African Diaspora. Furthermore, Obama is
> > half white genetically and nearly all white culturally, he is an
> > African American by default, a political victim of the one drop
> > rule.
> >
> >
> > And, with the above truths engrained upon my consciousness, Obama
is
> > still the best choice to lead America at this crucial time in
> > history. When Obama becomes president it will help cleanse the
soul
> > of America but he will do only what is politically acceptable to
> end
> > the plight of African people.
> >
> > A more demanding questions is how the African American community
> can
> > leverage our support for Obama into tangible political and
economic
> > gains. Without us he can not get elected. If we as a people had
any
> > sense of self worth we would make our demands to the presumptive
> > nominee and force the Democratic party to respect us as a voting
> > block.
> >
> > Issaias Maatra
> >
> > --- In Ta_Seti@yahoogroups.com, "Emeagwali, Gloria (History)"
> > wrote:
> > >
> > >while we dig for possible hints as to
> > > whether he really loves us.
> > >
> > >
> > > Now what on earth is this all about. He is not your Daddy.
> > > Obama is a professional seeking to bring about change. If you
> > really
> > > understand the society you live in, you would know
instinctively
> > why he
> > > had to depart from Trinity. In fact it also helps Trinity
> > > to regain some measure of privacy and autonomy. Would you like
> the

> > press
> > > to follow you around morning, noon and night? The congregation
at
> > > Trinity were suddenly shoved into a fish bowl.
> > >
> > > As Paul points out, Blacks will benefit from good judges in
the
> > Supreme
> > > Court etc.
> > > An end to the war in Iraq means more funds for education etc.
A
> > Health
> > > Care Plan, whether universal, or partly so, would also prevent
> > families
> > > from going to debt to pay for cancer treatment or other
ailments.
> > >
> > > What is so difficult to understand here?
> > > Gloria Emeagwali
> > >
> > >
> > > -----Original Message-----
> > > From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com]
On
> > > Behalf
> > > Of Paul Kekai Manansala
> > > Sent: Friday, June 13, 2008 11:48 AM
> > > To: Ta_Seti@yahoogroups.com
> > > Subject: [Ta_Seti] Re: Is Obama's Victory Ours?
> > >
> > > --- In Ta_Seti@yahoogroups.com, "Terry" wrote:
> > > >
> > > > He calls their name out loud, while we dig for possible
hints
> > as
> > to
> > > > whether he really loves us. His literal firing of Reverend
> > Wright
> > > from
> > > > his life, and his departure from Trinity is his way to say,
I am
> > > willing
> > > > to forfeit you to win, which means he'll be willing to
forfeit
> > us to
> > > be

>>>> re-elected.
>>>>
>>>
>>>
>>> Rather than concentrating on what he can do specifically for
black
>>> people then, it might just be better to concentrate on what he
go
>> do
>>> in terms of a progressive agenda -- like appointing progressive
>>> Supreme Court and Federal judges.
>>>
>>> Blacks would benefit from good Supreme Court justices along
with
>>> everybody else. Everybody benefits from election reform and
> reduced
>>> corporate corruption in politics. Everyone benefits from
universal
>>> health care.
>>>
>>> Regards,
>>> Paul Kekai Manansana
>>>
>>>
>>>
>>>
>>> -----
>>>
>>> Ta_Seti Repository
>>> http://groups.yahoo.com/group/ta_seti2Yahoo! Groups Links
>>>
>>
>

| 26240|2008-06-14 20:44:53|Tafari khumbaka|Re: Is Obama's Victory Ours?|
power never concedes without demand
tafari 🇰🇪

Mahari Mengistu wrote:

!!!

If we as a people had any
sense of self worth we would make our demands to the presumptive
nominee and force the Democratic party to respect us as a voting
block.!!!

I think there is a difference between expressing "self-worth" and
performing a miscalculation. I think that would be a

miscalculation. I hope you have been watching this campaign CLOSELY because it will give you a very good ? I believe true ? picture of the US. What we have seen, IMHO, is some of the potentially best and worst of the country. The worst is very active still. Its most obvious expression was shown in the Clinton's and her/his supporters particularly white women. They have shown themselves to be racist, narcissistic, whiney, self-centered ingrates. It does appear that they will ultimately come back to support the presumptive Democratic nominee. Yet, it appears they are only doing it because the white man's (McSame) positions are so untenable for women. If we blacks try to leverage these narcissistic white people it will only create more divisiveness. This whole situation must be handled with kid gloves. One of the things I am still trying to sort out with our people ? and I admit that I could be missing something ? why do we "act" so often against our best interest? Why are acts of "self-worth" so often in the end acts of "self-destruction" ? Just one example are the riots (or rebellions) that took place in various cities through out the US. Why did we destroy our own communities? For the most part, they never were rebuilt causing lost jobs, and a devastated community economic base. During the Black Panther movement why did they "talk" so much about what they were going to do which just enticed the FBI, CIA and the police to destroy them? And why did they not suspect that there were spies amongst them -white and black do doubt ? informing the opposition of their every move? Sometimes, perhaps always, subtlety is the best approach. So often we have "wolfers" or loud talkers in the black community who generally draw a lot of attention. But I have observed that these "wolfers" are just "wolfin" and they seldom deliver anything. Please understand that I am not suggesting that you are a "wolfer". I don't think that you are. But there are ways of achieving your goal without slapping someone in the face. Even though they may absolutely deserve it, you may end us losing the conflict. But through subdued tactics there is great joy and rewards in making a fool look like the fool that he/she is.

HTP,

Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "elliottandelliottm tg" wrote:

>

> Interesting topic. I was just wondering to myself if African
> Americans have ever supported any politician, with so much fervor,
> that consistently disassociates himself from the African American
> community and honestly admits he is not a leader of African
America.

>

> Contrary to the blind euphoria of many African Americans, Obama's

> victory is not ours. It is not a victory for African America because

> he had to trample on the legacy of many prominent servants of the

> African American community to appear viable to racist whites, many

> of whom will not vote for him anyway. Moreover, it is highly

> unlikely he will offer legislation that will specifically benefit

> African Americans or the African Diaspora. Furthermore, Obama is

> half white genetically and nearly all white culturally, he is an

> African American by default, a political victim of the one drop

> rule.

>

>

> And, with the above truths engrained upon my consciousness, Obama is

> still the best choice to lead America at this crucial time in

> history. When Obama becomes president it will help cleanse the soul

> of America but he will do only what is politically acceptable to

end

> the plight of African people.

>

> A more demanding questions is how the African American community

can

> leverage our support for Obama into tangible political and economic

> gains. Without us he can not get elected. If we as a people had any

> sense of self worth we would make our demands to the presumptive

> nominee and force the Democratic party to respect us as a voting

> block.

>

> Issaias Maatra

>

> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Emeagwali, Gloria (History)"

> wrote:

> >

> >while we dig for possible hints as to

> > whether he really loves us.

> >

> >

> > Now what on earth is this all about. He is not your Daddy.

> > Obama is a professional seeking to bring about change. If you

> really

> > understand the society you live in, you would know instinctively

> why he

> > had to depart from Trinity. In fact it also helps Trinity

> > to regain some measure of privacy and autonomy. Would you like

the

> press

> > to follow you around morning, noon and night? The congregation at

> > Trinity were suddenly shoved into a fish bowl.
> >
> > As Paul points out, Blacks will benefit from good judges in the
> Supreme
> Court etc.
> > An end to the war in Iraq means more funds for education etc. A
> Health
> > Care Plan, whether universal, or partly so, would also prevent
> families
> > from going to debt to pay for cancer treatment or other ailments.
> >
> > What is so difficult to understand here?
> > Gloria Emeagwali
> >
> >
> > -----Original Message-----
> > From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] On
> > Behalf
> > Of Paul Kekai Manansala
> > Sent: Friday, June 13, 2008 11:48 AM
> > To: Ta_Seti@yahoogroups.com
> > Subject: [Ta_Seti] Re: Is Obama's Victory Ours?
> >
> > --- In Ta_Seti@yahoogroups.com, "Terry" wrote:
> > >
> > > He calls their name out loud, while we dig for possible hints
> > as
> > to
> > > whether he really loves us. His literal firing of Reverend
> > Wright
> > from
> > > his life, and his departure from Trinity is his way to say, I am
> > willing
> > > to forfeit you to win, which means he'll be willing to forfeit
> > us to
> > be
> > > re-elected.
> > >
> >
> >
> >
> > Rather than concentrating on what he can do specifically for black
> > people then, it might just be better to concentrate on what he go
> > do
> > in terms of a progressive agenda -- like appointing progressive
> > Supreme Court and Federal judges.

> >
 > > Blacks would benefit from good Supreme Court justices along with
 > > everybody else. Everybody benefits from election reform and
 reduced
 > > corporate corruption in politics. Everyone benefits from universal
 > > health care.
 > >
 > > Regards,
 > > Paul Kekai Manansana
 > >
 > >
 > >
 > >
 > >
 > > -----
 > >
 > > Ta_Seti Repository
 > > http://groups.yahoo.com/group/ta_seti2Yahoo! Groups Links
 > >
 >



Tafari-sudra, Khumbaka

| 26241|2008-06-15 07:23:45|Agola Kisira|The science of racism|
<http://www.theroot.com/id/46680/page/1>

| 26242|2008-06-15 08:12:16|Ferg|Re: etymology of OBATALA|
 Hutuapo Asar!

Many thanks for examining the etymology of **OBATALA**. I agree with your analysis, but would like to add the following observations according to Modupe Oduyoye.

I've been reading a book by the Nigerian scholar Modupe Oduyoye on words and meaning in Yoruba Religion----- linguistic connections in Yoruba, Ancient Egyptian and Semitic and even he finds it difficult to conclude on the exact etymology of '**TALA**', but eventually makes up his mind and says '**OBATALA**' means the 'Exalted King'. In this search for the correct etymology I shall examine Modupe's results to try and find out what '**TALA**' means. Modupe gives the etymology of **OBATALA** as **OBA** + **TALA**, **OBA**, derived from **IBA**, which means Father. However after examining various parts of '**TALA**', and taking into account the tonal structure of the Yoruba language, Modupe concludes that the word '**TALA**' is a reflex of the Arabic word '**TALI**', which means high, or tall. Thus according to Modupe **OBATALA** means 'Exalted King'.

I find this quite strange for an Arabic word to appear in a totally indigenous African language which defines the Creator God **OBATALA**. This could only mean that the word '**TALA**' is not an Arabic word and must therefore have been borrowed by Arabic scholars and assimilated into the Arabic language via the Hausa language.

The Arabic language uses the term '**ALLAH TALA**', God is exalted, God most high.

On further researching the word '**TALA**', in accordance with what you have said, the ending **LA** means light and vision. This is equivalent to **RA**, to shine in the Digo language of Tanzania.

In Bantu '**TALA**' also means 'look', which in a sense is connected with vision.

Also consider the Bantu word '**TALI**', which is an adjective and means 'tall', 'long'. Contrast this with Modupe's word, '**TALA**', being the reflex of Arabic '**TALI**', high, tall.

Summarising, I think Modupe's version may be one of many and **OBATALA** does mean 'Exalted King'. Hence '**TALA**' is not an Arabic word but a Bantu word which was borrowed by the Arabic language.

Somo

----- Original Message -----

From: [Asar Imhotep](mailto:Asar_Imhotep)

To: Ta_Seti@yahoogroups.com

Sent: Saturday, June 14, 2008 8:36 PM

Subject: Re: [Ta_Seti] etymology of OBATALA

Peace brother Ferg

The etymology is as follows:

Obatala generally means "King of the white light" or "King of the dreams/visions." It depends on how they accent it as to which meaning is meant during discussion; for the Yoruba language is a tonal language.

The name breaks down like this:

Oba = King

Ota = stone (used to record things), or could mean enemy

La- light and vision

Obatala is actually a praise name for the deity Orisha-Nla who is third supreme being under Odudua and Oludumare respectively.

Hope this helps

Ferg wrote:

Would some one relate to me the etymology of the Yoruba Creator God 'Obatala'.
Somo

Asar Imhotep

<http://www.asarimhotep.com>



| 26243|2008-06-15 08:24:29|Alex van Deelen|Yes, of course it is (Re: Is Obama's Victory Ours?)|

" Contrary to the blind euphoria of many African Americans, Obama's victory is not ours. It is not a victory for African America because he had to trample on the legacy of many prominent servants of the African American community to appear viable to racist whites, many of whom will not vote for him anyway. Moreover, it is highly unlikely he will offer legislation that will specifically benefit African Americans or the African Diaspora. Furthermore, Obama is half white genetically and nearly all white culturally, he is an African American by default, a political victim of the one drop rule. "

Barack Obama is the best thing to have happened to politics for several generations.

What really gets the purveyors of the corporate status quo, is that they have nothing on him.

They have tried to paint him as 'too white', and when that didn't work, they tried to paint him and his wife as 'too ghetto' (Reverend Wright, Michelle Obama's "really proud" comment, now the mythical 'whitey' comment).

We even had some bozo come on here and claim "Obama needs to sit down with and talk issues with me", when of course it is incredibly presumptuous to want the next president of the United States to 'sit dow with me', or let alone 'talk issues', when everything he says is being misinterpreted for political gain.

The corporate forces are not going to go quietly from power. They have too many skeletons in their closets and too many crimes to hide.

What I have noticed is that during the primary election, there were a host of 'radio callers' who were clearly in the pay of either the right or Hillary Clinton - and at one point it became clear that those were one and the same.

What surprises me (perhaps it shouldn't) is that exactly the same attacks continue after Hillary Clinton is no longer part of the race. It was always clear that the right wanted to run against Hillary Clinton, because all protestations of 'being vetted' from her side, her baggage comes by the train load.

On the other hand, they have nothing on Barack Obama, and

it bugs the hell out of them. So here someone comes onto this forum, and complains that Barack Obama doesn't associate himself with the Black community enough.

I imagine they would love to do that, so they can expand all on the Reverend Wright theme. Of course Obama distanced himself from the radical and largely unproven theory thumping reverend. If Wright had any sense of pride or purpose, he would have shut up until after November 2008, but instead, he wanted to glory and revel in the limelight for his own 15 minutes of fame. (Compared to John McCain's reverend who called the Catholic Church 'The Great Whore' of the book of revelations and claimed Katrina was the wrath of God for an upcoming gay pride parade), Wright is of course extremely mild. However, that hasn't stopped him from being fodder for the likes of Sean Hannity and Fox News to play the most controversial parts of his sermons over and over again.

That is why Barack Obama is not going to throw his chances in November and start associating himself with people who have had decades of controversy for the right wing media to milk, and anyone who wants him to do so does not have his, the Black community's or the country's best interests at hart.

So keep on whining and whinging to Black people how Barack Obama is not Black enough, in the faint hope that they won't vote for him come November 2008.

But my guess, bar election rigging, it is going to be a landslide.

Alex

| 26244|2008-06-15 08:24:29|Alex van Deelen|Re: Is Obama's Victory Ours?|

Re: Is Obama's Victory Ours?

Posted by: "Terry" terrylynnh@yahoo.com terrylynnh

Sat Jun 14, 2008 9:12 am (PDT)

" That response is indicative of the kind of over the top rhetoric emanating from his supporters. "

What do you mean, 'his supporters'? There are no 'Barack supporters' and 'Hillary supporters' anymore, only Democrats and Republicans.

The primaries are OVER.

Now you get to defend John McCain.

Alex

| 26245|2008-06-15 11:43:32|Paul Kekai Manansala|Yes, of course it is (Re: Is Obama's Victory Ours?)|

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

>

>

> But my guess, bar election rigging, it is going to be a landslide.

>

Another possibility is that the corporate forces will finally uncover some dark secret of Obama's, but otherwise I agree that he should win, and a landslide is very possible.

It's looking though like he will inherit one of the worse economies this country has seen in a very long time.

Regards,

Paul Kekai Manansala

| 26246|2008-06-15 12:14:01|hea_sms2000|Yes, of course it is (Re: Is Obama's Victory Ours?)|

I agree, I am amazed how people cannot see what is happening. I hear people claim that he dumped he pastor, he dumped his church or he dumped his middle east policy. Obama did not dump his pastor, he stuck with for his pastor to the very end. I would have disassociated myself from this man immediately. Not because of his beliefs, but because he was attention hungry and he knew that everything he said was going to be associated to Obama. If he was truly Obama's friend, he would have done everything he could think of to help Obama and not hurt him. We seem to forget this man allied himself with the Clinton campaign to hurt Obama.

As for his church, he removed himself for the benefit of his church not himself. If he wanted to dump his pastor and church, he could have done this months ago. Everything he has done has been for the benefit of others, Africans in America and America in general. People can be really selfish, even going so far to say things like he should have admitted AIDS was a man-made disease. Do you really think someone who admits to this can really be the next president of the USA? You seem not to understand what this man has to do and say to get to where he needs to be.

To people who say he has sold them out, I say who cares because it wouldn't be the first time you have been sold out. You have been sold out for hundreds of years. I think we sell Obama out everytime we

question his judgement or make frivolous claims on what he has done or said and not understanding why he has to say and do these things. He is running for the president of the USA not the president of Black or Middle East America and people who have a problem with this need to get this through their thick heads.

Thank you, I just needed to vent. I have been a member of this group for years and I just had to respond to this topic.

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

>
> " Contrary to the blind euphoria of many African Americans, Obama's
> victory is not ours. It is not a victory for African America

because

> he had to trample on the legacy of many prominent servants of the
> African American community to appear viable to racist whites, many
> of whom will not vote for him anyway. Moreover, it is highly
> unlikely he will offer legislation that will specifically benefit
> African Americans or the African Diaspora. Furthermore, Obama is
> half white genetically and nearly all white culturally, he is an
> African American by default, a political victim of the one drop
> rule. "

>
> Barack Obama is the best thing to have happened to politics
> for several generations.

>
> What really gets the purveyors of the corporate status
> quo, is that they have nothing on him.

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> They have tried to paint him as 'too white', and when
> that didn't work, they tried to paint him and his wife as
> 'too ghetto' (Reverend Wright, Michelle Obama's "really
> proud" comment, now the mythical 'whitey' comment).

>
> We even had some bozo come on here and claim "Obama
> needs to sit down with and talk issues with me", when of
> course it is incredibly presumptuous to want the next president
> of the United States to 'sit dow with me', or let alone 'talk

issues',

> when everything he says is being misinterpreted for political gain.
>

> The corporate forces are not going to go quietly from power.
> They have too many skeletons in their closets and too many
> crimes to hide.
>
> What I have noticed is that during the primary election, there
> were a host of 'radio callers' who were clearly in the pay of
> either the right or Hillary Clinton - and at one point it became
> clear that those were one and the same.
>
> What surprises me (perhaps it shouldn't) is that exactly the
> same attacks continue after Hillary Clinton is no longer part
> of the race. It was always clear that the right wanted to run
> against Hillary Clinton, because all protestations of 'being vetted'
> from her side, her baggage comes by the train load.
>
> On the other hand, they have nothing on Barack Obama, and
> it bugs the hell out of them. So here someone comes onto
> this forum, and complains that Barack Obama doesn't associate
> himself with the Black community enough.
>
> I imagine they would love to do that, so they can expand all
> on the Reverend Wright theme. Of course Obama distanced
> himself from the radical and largely unproven theory thumping
> reverend. If Wright had any sense of pride or purpose, he
> would have shut up until after November 2008, but instead,
> he wanted to glory and revel in the limelight for his own 15
> minutes of fame. (Compared to John McCain's reverend who
> called the Catholic Church 'The Great Whore' of the book of
> revelations and claimed Katrina was the wrath of God for an
> upcoming gay pride parade), Wright is of course extremely mild.
> However, that hasn't stopped him from being fodder for the likes
> of Sean Hannity and Fox News to play the most controversial
> parts of his sermons over and over again.
>
> That is why Barack Obama is not going to throw his chances
> in November and start associating himself with people who have
> had decades of controversy for the right wing media to milk, and
> anyone who wants him to do so does not have his, the Black
> community's or the country's best interests at heart.
>
> So keep on whining and whinging to Black people how Barack
> Obama is not Black enough, in the faint hope that they won't
> vote for him come November 2008.
>
> But my guess, bar election rigging, it is going to be a landslide.
>

> Alex

>

| 26247|2008-06-15 15:36:46|Djehuti Sundaka|Re: Overseas, Excitement Over Obama|

Any conflict in the region during the 18th dynasty has to do with conflict with the 18th dynasty, not with invading "Jews" against indigenous people. Wars were waged by Kamat against Mitanni, Khatte, Amurru & hapiw, and shasw. The region was in no more conflict with itself than any other region of the world subject to internal power struggles and external conquest. No ongoing history of conflict had begun at any time during that period. There is no evidence of anyone coming in and changing the culture to suit and represent them. On the contrary, people who came in assimilated into the indigenous culture adopting its language (which is why the "Hebrew" language is nothing more than the Kna'ani language), adopting its dress, worshipping its deities at established places, adapting their deities to be identified with indigenous ones, etc. It happened to the Khurri invaders who in part became YisraEl, it happened to the shasw/Amaleq who came out of Seyir (Judges 5:4) and settled in Efraim (Judges 5:14, 12:15) around Shiloh (1Samuel 1:3, Jeremiah 7:12), and it happened to the Philistines who settled along the coast.

The conflict between Jews and Palestinians began a hundred years ago, not thousands of years ago.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> I don't know what history you are referring to but there is Kemetic history referring to conflict in the region that has to do with groups moving in from the east around the time of the 18th dynasty.

> One could argue about who these groups were but that region has been

> in conflict for 1000's of years.

> I do believe that those people in the region of Palestine- as has been said here time and time again - who became "Jews" were indigenous people-black people. But as people moved in from the east - as continues even to today - they began to change the culture

> to suit them, to represent them; in just the same way American culture has been co-opted by the white American culture and everyone

> outside of informed blacks assumes "they" have its origins.

> HTP,

> Mahari

> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
> wrote:
>>
>> There is no history pertaining to it. "Jews" never moved into
the
>> area. They were a geopolitical segment of a population that had
> been
>> there since the beginning of the New Kingdom and had quickly
become
>> assimilated. There was never any conflict between they and the
>> indigenous population. In fact, their priesthood was of the
>> indigenous population. It's only under Zionism that a struggle
for
>> land occurred resulting in the violent ethnic conflict that still
>> rages on today. They can use their mythology to claim ownership
of
>> someone else's land but self-entitling religious mythology, like
>> Manifest Destiny, establishes nothing justifiable in actual
> history.
>>
>> The one thing people should always remember about Obama is that
> he's
>> running for the presidency of the United States. So long as you
> know
>> what the United States is ultimately about, you know what its
> leaders
>> are ultimately about.
>>
>> Djehuti Sundaka
>>
>> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:
>>>
>>> History, history... it is all connected. If you choose to be
one-
>>> dimensional you can speak of the recent geopolitical world.
But
>> this
>>> really began when the "jews" moved into this area which was
> likely
>>> 1200-1000 BC as a smallish tribe(s). Jews like to use the Bible
> to
>>> support their "ownership" of the land and this "likely" took
> place
>>> around the aforementioned time.
>>> HTP,
>>> Mahari

>>>
>>> --- In Ta_Seti@yahoogroups.com, Peter Gray wrote:
>>>>
>>>>
>>>> The modern Palestinian crisis is not 2000 years old,,by the
> way,
>>> but has very specific beginnings in the early 1900s.
>>>>
>>>> Pter
>>>>
>>>>
>>>>
>>>> To: Ta_Seti@: gingerd2007@: Wed, 11 Jun 2008 14:05:52 -
>>> 0700Subject: Re: [Ta_Seti] Re: Overseas, Excitement Over Obama
>>>>
>>>>
>>>>
>>>>
>>>> Well said Mahari
>>>>
>>>>
>>>>
>>>> From: Mahari Mengistu
>>>> Sent: Wednesday, June 11, 2008 11:23 AM
>>>> To: Ta_Seti@yahoogroups.com
>>>> Subject: [Ta_Seti] Re: Overseas, Excitement Over Obama
>>>>
>>>>
>>>> You mustn't underestimate Obama. He is a brilliant man. One,
I
>>> think, reliable guide to the level of his brilliance - if you
> can't
>>> see it - is the fact that so many white guys say how smart he
is.
>> To
>>> me that means he is INCREDIBLY SMART. As a rule they almost
> always
>>> minimize our qualities.I think he knows ALL about Israel and
its
>>> history - the how's, the why's, the when, the whole schtick. It
> was
>>> just the pragmatic thing to say on the US/world stage. He says
> that
>>> he is a very pragmatic man. And quite honestly in spite of the
> fact

> > > that, I believe, Zionism is unjust and unfair and is like the
> > > conquest of the US, or the Mormons conquest of Utah and
bringing
> > with
> > > it the same results to the original inhabitants as said places,
> the
> > > practical outcome will be a unified Jerusalem. What would be
the
> > > consequence of a divided Jerusalem? What will the Jews do? What
> > will
> > > the fanatical Christians do, if it is divided? So in reality he
> just
> > > stated what will be the final outcome in our life time,
anyway. I
> > had
> > > a Jewish friend when I was in college - a brilliant guy - who
was
> a
> > > part of a group who contemplated the possible scenarios
regarding
> > > Israel and they could come up with NO SOLUTION to this 2000
year
> > old
> > > thorn in the side of humankind. HTP, Mahari--- In
> > > Ta_Seti@yahoogroups.com, Peter Gray wrote: > > > I
> think
> > he
> > > (Obama) did the politically pragmatic thing, but it's just a
pity
> > he
> > > didn't do any historical research on the creation of the
Israeli
> > > state, from the Young Turk Revolution of 1908, through the
> Balfour
> > > Declaration (1911, 1947), or had access to Henry Cattani's book
on
> > the
> > > subject (now, unfortunately, out of print). > > Peter > > > To:
> > > Ta_Seti@: emeagwali@: Wed, 11 Jun 2008 13:24:13 -0400 Subject:
RE:
> > > [Ta_Seti] Re: Overseas, Excitement Over Obama > > > > > No
> doubt
> > > about it, Obama went a bit too far in this speech. But did
anyone
> > > hear Hillary's? > She was bellicose, aggressive and militantly
> pro-

> > > Israeli. She spoke with authority, as if she were> not only the
> > > nominee but the Secretary of State and President all rolled
into
> > > one.> > Maybe he gave that speech for strategic political
reasons
> > so
> > > that Hillary> would not outdo him on that crucial day.> > It is
> in
> > > the interest of supporters of Obama, like myself,> to send him
a
> > note
> > > of concern. That would help him to steer away from this kind
of>
> > > rhetoric. > > This speech would certainly not prevent me from
> > voting
> > > for him, though, all things considered.> > Gloria Emeagwali> >
>
> > > From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com]
On
> > > Behalf Of pkmanansalaSent: Friday, June 06, 2008 9:46 PMTo:
> > Ta_Seti@:
> > > [Ta_Seti] Re: Overseas, Excitement Over Obama> > > > >
> > OTOH:Arabs
> > > shocked by Obama speech> > > > > Global Research, June 6,
2008>
> >
> > >
> > > > Al Jazeera > > > > Barack Obama said he spoke as a "true
> > friend"
> > > of Israel [EPA]> Arab leaders have reacted with anger and
> disbelief
> > > to an intensely pro-Israeli speech delivered by Barack Obama,
the
> > US
> > > Democratic presumptive presidential nominee.> Obama told the
> > > influential annual policy conference of the American Israel
> Public
> > > Affairs Council (Aipac): "Jerusalem will remain the capital of
> > Israel
> > > and it must remain undivided."> His comments appalled
> Palestinians
> > > who see occupied East Jerusalem as part of a future Palestinian
> > > state.> Saeb Erekat, the chief Palestinian negotiator, told Al
> > > Jazeera on Thursday: "This is the worst thing to happen to us
> since
> > > 1967 ... he has given ammunition to extremists across the

> > > region".> "What really disappoints me is that someone like Barack
> > > Obama, who runs a campaign on the theme of change - when it comes
> > to
> > > Aipac and what's needed to be said differently about the
> > Palestinian
> > > state, he fails."> "I say to Obama ... please stop being more
> > Israeli
> > > than the Israelis themselves, leave the Israelis and
Palestinians
> > > alone to make decisions required for peace."> Mahmoud Abbas,
the
> > > Palestinian president, rejected the statement, saying: "We will
> not
> > > accept an independent Palestinian state without having
Jerusalem
> as
> > > the capital.> "I believe that case is clear."> He
> said: "Jerusalem
> > is
> > > part of the six points that are subjects on the negotiations'
> > > agenda.> "And the whole world knows that East Jerusalem, Arab
> > > Jerusalem and Holy Jerusalem were occupied in 1967."> 'Hope
> > slashed'
> > > Sami Abu Zuhri, a spokesman for Hamas, the largest Palestinian
> > > resistance group, also condemned the speech, saying on
> > > Thursday: "These statements slash any hope of any change in the
> > > American foreign policy.> "[They] assure that there is a total
> > > agreement between the two parties, the Democratic and the
> > Republican,
> > > on support for the Israeli occupation at the expense of the
> rights
> > of
> > > Arabs and Palestinian interests."> He also said any deal
between
> > > Israelis and Palestinians should preserve Israel's identity as
a
> > > Jewish state and that Hamas should be isolated and pledged to
> > approve
> > > \$30bn in aid to Israel over the next 10 years.> 'Impressive
> > speech'
> > > Ehud Olmert, Israel's prime minister, called the Illinois
> senator's
> > > speech "very impressive". "His words on Jerusalem were very
> > moving,"

>>> Olmert told reporters after meeting George Bush, the US
> president,
>> at
>>> the White House.> The Illinois senator's comments come a day
> after
>> US
>>> media projected that Obama had enough delegates to win the
>> Democratic
>>> nomination and face John McCain, the presumptive Republican
>>> candidate, in the November election.> Iranian 'threat'> Obama
> also
>>> had harsh words for Iran, vowing to work to "eliminate" the
> threat
>> it
>>> posed to security in the Middle East and around the globe.>
Obama
>>> said an "undivided Jerusalem should remain the capital of
Israel"
>>> [AFP] "There's no greater threat to Israel or to the peace and
>>> stability of the region than Iran," he told the Aipac
assembly.>
>>> Calling for "aggressive, principled diplomacy" with Tehran, he
> also
>>> warned he would never take the military option off the table in
>>> guaranteeing US and Israeli security.> Iranians responded
> cautiously,
>>> but optimistically, with officials expressing hope he can bring
> about
>>> change in Iran-US relations.> Hamidreza Hajibabaei, member of
>> Iranian
>>> parliament, said: "We hope that Obama turns his words into
> actions,
>>> helps the Islamic Republic of Iran believe that the US has
given
> up
>>> enmity and paves the way for fair negotiations.">>>>>>>>
>
>>> _____>
>> Instantly
>>> invite friends from Facebook and other social networks to join
> you
>> on
>>> Windows Live? Messenger.> [https://www.invite2messenger.net/im/?](https://www.invite2messenger.net/im/?source=TXT_EML_WLH_InviteFriends)
>>> source=TXT_EML_WLH_InviteFriends>
>>>>
>>>>

$$>$$

>>>> Enjoy 5 GB of free, password-protected online storage.

>>>> <http://www.windowslive.com/skydrive/overview.html?>

```
>>> ocid=TXT_TAGLM_WL_Refresh_skydrive_062008
```

> > > >

> > >

>>

$$>$$

| 26248|2008-06-16 02:25:09|Peter Kaiza|Re: Yes, of course it is (Re: Is Obama's Victory Ours?)|
good point.....

To people who say he has sold them out, I say who cares because it wouldn't be the first time you have been sold out. You have been sold out for hundreds of years. I think we sell Obama out everytime we question his judgement or make frivolous claims on what he has done or said and not understanding why he has to say and do these things. He is running for the president of the USA not the president of Black or Middle East America and people who have a problem with this need to get this through their thick heads.

.....

To: Ta_Seti@yahoogroups.com

From: AnneLawry@aol.com

Date: Sun, 15 Jun 2008 19:13:58 +0000

Subject: [Ta_Seti] Yes, of course it is (Re: Is Obama's Victory Ours?)

I agree, I am amazed how people cannot see what is happening. I hear people claim that he dumped he pastor, he dumped his church or he dumped his middle east policy. Obama did not dump his pastor, he stuck with for his pastor to the very end. I would have disassociated myself from this man immediately. Not because of his beliefs, but because he was attention hungry and he knew that everything he said was going to be associated to Obama. If he was truly Obama's friend, he would have done everything he could think of to help Obama and not hurt him. We seem to forget this man allied himself with the Clinton campaign to hurt Obama.

As for his church, he removed himself for the benefit of his church not himself. If he wanted to dump his pastor and church, he could

have done this months ago. Everything he has done has been for the benefit of others, Africans in America and America in general. People can be really selfish, even going so far to say things like he should have admitted AIDS was a man-made disease. Do you really think someone who admits to this can really be the next president of the USA? You seem not to understand what this man has to do and say to get to where he needs to be.

To people who say he has sold them out, I say who cares because it wouldn't be the first time you have been sold out. You have been sold out for hundreds of years. I think we sell Obama out everytime we question his judgement or make frivolous claims on what he has done or said and not understanding why he has to say and do these things. He is running for the president of the USA not the president of Black or Middle East America and people who have a problem with this need to get this through their thick heads.

Thank you, I just needed to vent. I have been a member of this group for years and I just had to respond to this topic.

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

>
> " Contrary to the blind euphoria of many African Americans, Obama's
> victory is not ours. It is not a victory for African America
because
> he had to trample on the legacy of many prominent servants of the
> African American community to appear viable to racist whites, many
> of whom will not vote for him anyway. Moreover, it is highly
> unlikely he will offer legislation that will specifically benefit
> African Americans or the African Diaspora. Furthermore, Obama is
> half white genetically and nearly all white culturally, he is an
> African American by default, a political victim of the one drop
> rule. "
>
> Barack Obama is the best thing to have happened to politics
> for several generations.
>
> What really gets the purveyors of the corporate status
> quo, is that they have nothing on him.
>
> They have tried to paint him as 'too white', and when
> that didn't work, they tried to paint him and his wife as
> 'too ghetto' (Reverend Wright, Michelle Obama's "really
> proud" comment, now the mythical 'whitey' comment).
>

> We even had some bozo come on here and claim "Obama
> needs to sit down with and talk issues with me", when of
> course it is incredibly presumptuous to want the next president
> of the United States to 'sit down with me', or let alone 'talk
issues',
> when everything he says is being misinterpreted for political gain.
>
> The corporate forces are not going to go quietly from power.
> They have too many skeletons in their closets and too many
> crimes to hide.
>
> What I have noticed is that during the primary election, there
> were a host of 'radio callers' who were clearly in the pay of
> either the right or Hillary Clinton - and at one point it became
> clear that those were one and the same.
>
> What surprises me (perhaps it shouldn't) is that exactly the
> same attacks continue after Hillary Clinton is no longer part
> of the race. It was always clear that the right wanted to run
> against Hillary Clinton, because all protestations of 'being vetted'
> from her side, her baggage comes by the train load.
>
> On the other hand, they have nothing on Barack Obama, and
> it bugs the hell out of them. So here someone comes onto
> this forum, and complains that Barack Obama doesn't associate
> himself with the Black community enough.
>
> I imagine they would love to do that, so they can expand all
> on the Reverend Wright theme. Of course Obama distanced
> himself from the radical and largely unproven theory thumping
> reverend. If Wright had any sense of pride or purpose, he
> would have shut up until after November 2008, but instead,
> he wanted to glory and revel in the limelight for his own 15
> minutes of fame. (Compared to John McCain's reverend who
> called the Catholic Church 'The Great Whore' of the book of
> revelations and claimed Katrina was the wrath of God for an
> upcoming gay pride parade), Wright is of course extremely mild.
> However, that hasn't stopped him from being fodder for the likes
> of Sean Hannity and Fox News to play the most controversial
> parts of his sermons over and over again.
>
> That is why Barack Obama is not going to throw his chances
> in November and start associating himself with people who have
> had decades of controversy for the right wing media to milk, and
> anyone who wants him to do so does not have his, the Black
> community's or the country's best interests at heart.

- >
- > So keep on whining and whinging to Black people how Barack
- > Obama is not Black enough, in the faint hope that they won't
- > vote for him come November 2008.
- >
- > But my guess, bar election rigging, it is going to be a landslide.
- >
- > Alex
- >

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| 26249|2008-06-16 06:52:13|prewitt|Re: Yes, of course it is (Re: Is Obama's Victory Ours?)|
Ashe.

Why do we continue to look for some savior to come rescue us? The best we should hope from Obama is that he shapes an environment that will allow the least of us the same chance as anyone else to prosper. A rising tide lifts all boats. The rest is up to us. All of the answers we seek are within.

Some of us still adhere to the crabs in a barrel theory. If someone gets too high on the food chain, something must be wrong with them. Obama was a community organizer for christs sake. He understands. For those on this forum that continue to snipe because he has adroitly and astutely positioned himself to lead the United States of America, you dont understand politics. And I'm sorry that you feel the need to agonize over an issue that requires no agonizing.

Obama will do just fine. And so will we.

J. Everett Prewitt
www.eprewitt.com

-----Original Message-----

>From: Peter Kaiza <prweza@hotmail.co.uk>

>Sent: Jun 16, 2008 5:25 AM

>To: ta_seti@yahoogroups.com

>Subject: RE: [Ta_Seti] Yes, of course it is (Re: Is Obama's Victory Ours?)

>

>

>good point.....

>

>To people who say he has sold them out, I say who cares because it wouldn't be the first time you have been sold out. You have been sold out for hundreds of years. I think we sell Obama out everytime we question his judgement or make frivolous claims on what he has done or said and not understanding why he has to say and do these things. He is running for the president of the

USA not the president of Black or Middle East America and people who have a problem with this need to get this through their thick heads.....

>

>

>To: Ta_Seti@yahoogroups.comFrom: AnneLawry@aol.comDate: Sun, 15 Jun 2008 19:13:58 +0000Subject: [Ta_Seti] Yes, of course it is (Re: Is Obama's Victory Ours?)

>

>

>

>

>I agree, I am amazed how people cannot see what is happening. I hear people claim that he dumped he pastor, he dumped his church or he dumped his middle east policy. Obama did not dump his pastor, he stuck with for his pastor to the very end. I would have disassociated myself from this man immediately. Not because of his beliefs, but because he was attention hungry and he knew that everything he said was going to be associated to Obama. If he was truly Obama's friend, he would have done everything he could think of to help Obama and not hurt him. We seem to forget this man allied himself with the Clinton campaign to hurt Obama. As for his church, he removed himself for the benefit of his church not himself. If he wanted to dump his pastor and church, he could have done this months ago. Everything he has done has been for the benefit of others, Africans in America and America in general. People can be really selfish, even going so far to say things like he should have admitted AIDS was a man-made disease. Do you really think someone who admits to this can really be the next president of the USA? You seem not to understand what this man has to do and say to get to where he needs to be. To people who say he has sold them out, I say who cares because it wouldn't be the first time you have been sold out. You have been sold out for hundreds of years. I think we sell Obama out everytime we question his judgement or make frivolous claims on what he has done or said and not understanding why he has to say and do these things. He is running for the president of the USA not the president of Black or Middle East America and people who have a problem with this need to get this through their thick heads. Thank you, I just needed to vent. I have been a member of this group for years and I just had to respond to this topic.--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:>> " Contrary to the blind euphoria of many African Americans, Obama's > victory is not ours. It is not a victory for African America because > he had to trample on the legacy of many prominent servants of the > African American community to appear viable to racist whites, many > of whom will not vote for him anyway. Moreover, it is highly > unlikely he will offer legislation that will specifically benefit > African Americans or the African Diaspora. Furthermore, Obama is > half white genetically and nearly all white culturally, he is an > African American by default, a political victim of the one drop > rule. "> > Barack Obama is the best thing to have happened to politics> for several generations. > > What really gets the purveyors of the corporate status> quo, is that they have nothing on him. > > They have tried to paint him as 'too white', and when> that didn't work, they tried to paint him and his wife as> 'too ghetto' (Reverend Wright, Michelle Obama's "really> proud" comment, now the mythical 'whitey' comment). > > We even had some bozo come on here and claim "Obama> needs to sit down with and talk issues with me", when of> course it is incredibly presumptuous to want the next president> of the United States to 'sit dow with me', or let alone 'talk issues',> when everything he says is being misinterpreted for political gain. > > The corporate forces are not going to go quietly from power.> They have too many skeletons in their closets and too many>

crimes to hide.> > What I have noticed is that during the primary election, there> were a host of 'radio callers' who were clearly in the pay of> either the right or Hillary Clinton - and at one point it became> clear that those were one and the same. > > What surprises me (perhaps it shouldn't) is that exactly the> same attacks continue after Hillary Clinton is no longer part> of the race. It was always clear that the right wanted to run> against Hillary Clinton, because all protestations of 'being vetted'> from her side, her baggage comes by the train load. > > On the other hand, they have nothing on Barack Obama, and> it bugs the hell out of them. So here someone comes onto> this forum, and complains that Barack Obama doesn't associate> himself with the Black community enough. > > I imagine they would love to do that, so they can expand all> on the Reverend Wright theme. Of course Obama distanced> himself from the radical and largely unproven theory thumping> reverend. If Wright had any sense of pride or purpose, he> would have shut up until after November 2008, but instead,> he wanted to glory and revel in the limelight for his own 15> minutes of fame. (Compared to John McCain's reverend who> called the Catholic Church 'The Great Whore' of the book of> revelations and claimed Katrina was the wrath of God for an> upcoming gay pride parade), Wright is of course extremely mild.> However, that hasn't stopped him from being fodder for the likes> of Sean Hannity and Fox News to play the most controversial> parts of his sermons over and over again. > > That is why Barack Obama is not going to throw his chances> in November and start associating himself with people who have> had decades of controversy for the right wing media to milk, and > anyone who wants him to do so does not have his, the Black > community's or the country's best interests at hart. > > So keep on whining and whinging to Black people how Barack> Obama is not Black enough, in the faint hope that they won't> vote for him come November 2008.> > But my guess, bar election rigging, it is going to be a landslide.> > Alex>

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><http://clk.atdmt.com/UKM/go/msnnkmg10010000007ukm/direct/01/>

| 26250|2008-06-16 07:38:19|Peter Gray|Re: Is Obama's Victory Ours?|

The only problem representing "us" as a "voting block" is that it is a myth. There is no monolithic black vote or unanimous opinion in the "black" community. I wish blacks would stop trying to tear down Obama over the fact that he is not running as a Jesse Jackson or Al Sharpton, because he is correct not to do so.

Peter

To: Ta_Seti@yahoogroups.com
From: elliottandelliottmtg@yahoo.com
Date: Sat, 14 Jun 2008 23:11:35 +0000
Subject: [Ta_Seti] Re: Is Obama's Victory Ours?

I meant "self worth" strictly in the political sense. I don't think it is a "miscalculation" for the African American community to demand certain political and economic concessions for our overwhelming support. Frankly, Quid Pro Quo is the foundation of the American political system and it is insulting and racist to suggest that African Americans should not trade our votes for tangible gains as every race, ethnic group or special interest does. If we don't use our newly found political power to benefit African people specially then how can Obama's victory ever be ours?

I have watched this election cycle with great interest and I supported Obama and knew he would win before Iowa. I am fully aware how racist certain segments of America are and how race has been used in this campaign in an attempt to derail the candidacy of Obama; but did it work? No, the Rev Wright spectacle didn't hurt him politically with the people who have supported him from the beginning and it wasn't until the party decided that he was going to be the nominee that he made the political calculation to disown his church and former mentor and he still lost in PA, KY, IN and S.D. because racist white people will never vote for him. Ask Harold Ford Jr the former congressman of Tennessee. He sold out in an attempt to win a senate seat, he tried to present himself as a blue dog conservative democrat but racist white people did not vote for him despite their seemingly shared values. Trying to appeal to a voting block that will never vote for you is political insanity.

Riots and rebellions aren't truly acts of self worth but rather they are the result of rampant oppression and judicial impotence. Maybe the rioters destroyed our community because the destruction of another community would have increased the power of the oppressors. Rosa Parks refusing to give up her seat for a white person simply because they were white and the selfless adherence to peace by the many Civil Rights era freedom fighters are better examples of how demanding respect led to a better circumstance for African Americans.

I don't own a large enough forest to sell wolf tickets. If I had the power I would march another 1 million people on Washington to meet President Obama the day after his inauguration to present an agreed upon economic and political package that would benefit African people in America and across the diaspora. I would have Farrakhan, Wright, Jackson and Sharpton, to name a few, meet the President to begin the negotiation process but more importantly as a sign of African American unity. My goal is peace for all people in general but African people specifically and if I unintentionally pimp smack someone, my bad. LOL.

My answer still is no. Obama's victory is not our own and citing his slightly left of center agenda as proof that he is "Our Man" is not enough to withstand his comments and actions to the contrary.

hotep

Issaias

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>
> !!!
> If we as a people had any
> sense of self worth we would make our demands to the presumptive
> nominee and force the Democratic party to respect us as a voting
> block.!!!
>
> I think there is a difference between expressing "self-worth" and
> performing a miscalculation. I think that would be a
> miscalculation. I hope you have been watching this campaign
CLOSELY
> because it will give you a very good I believe true picture of
> the US. What we have seen, IMHO, is some of the potentially best
and
> worst of the country. The worst is very active still. Its most
> obvious expression was shown in the Clinton's and her/his
supporters
> particularly white women. They have shown themselves to be
racist,
> narcissistic, whiney, self-centered ingrates. It does appear that
> they will ultimately come back to support the presumptive
Democratic
> nominee. Yet, it appears they are only doing it because the white
> man's (McSame) positions are so untenable for women.
> If we blacks try to leverage these narcissistic white people it
will
> only create more divisiveness. This whole situation must be
handled
> with kid gloves. One of the things I am still trying to sort out
> with our people and I admit that I could be missing something
why
> do we "act" so often against our best interest? Why are acts
> of "self-worth" so often in the end acts of "self-destruction" ?
Just
> one example are the riots (or rebellions) that took place in
various
> cities through out the US. Why did we destroy our own

communities?

- > For the most part, they never were rebuilt causing lost jobs, and a
- > devastated community economic base. During the Black Panther
- > movement why did they "talk" so much about what they were going to do
- > which just enticed the FBI, CIA and the police to destroy them?
- And
- > why did they not suspect that there were spies amongst them -white
- > and black do doubt informing the opposition of their every move?
- > Sometimes, perhaps always, subtlety is the best approach. So often
- > we have "wolfers" or loud talkers in the black community who
- > generally draw a lot of attention. But I have observed that
- > these "wolfers" are just "wolfen" and they seldom deliver anything.
- > Please understand that I am not suggesting that you are a "wolfen".
- > I don't think that you are. But there are ways of achieving your
- > goal without slapping someone in the face. Even though they may
- > absolutely deserve it, you may end up losing the conflict.
- > But through subdued tactics there is great joy and rewards in making
- > a fool look like the fool that he/she is.
- > HTP,
- > Mahari
- > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "elliottandelliottm tg"
- > wrote:
- >>
- >> Interesting topic. I was just wondering to myself if African
- >> Americans have ever supported any politician, with so much fervor,
- >> that consistently disassociates himself from the African American
- >> community and honestly admits he is not a leader of African
- > America.
- >>
- >> Contrary to the blind euphoria of many African Americans, Obama's
- >> victory is not ours. It is not a victory for African America
- > because
- >> he had to trample on the legacy of many prominent servants of the
- >> African American community to appear viable to racist whites, many
- >> of whom will not vote for him anyway. Moreover, it is highly

> > unlikely he will offer legislation that will specifically benefit

> > African Americans or the African Diaspora. Furthermore, Obama is

> > half white genetically and nearly all white culturally, he is an

> > African American by default, a political victim of the one drop

> > rule.

> >

> >

> > And, with the above truths engrained upon my consciousness, Obama is

> > still the best choice to lead America at this crucial time in

> > history. When Obama becomes president it will help cleanse the soul

> > of America but he will do only what is politically acceptable to

> end

> > the plight of African people.

> >

> > A more demanding questions is how the African American community

> can

> > leverage our support for Obama into tangible political and economic

> > gains. Without us he can not get elected. If we as a people had any

> > sense of self worth we would make our demands to the presumptive

> > nominee and force the Democratic party to respect us as a voting

> > block.

> >

> > Issaias Maatra

> >

> > --- In Ta_Seti@yahoogroups.com, "Emeagwali, Gloria (History)"

> > wrote:

> > >

> > >while we dig for possible hints as to

> > > whether he really loves us.

> > >

> > >

> > > Now what on earth is this all about. He is not your Daddy.

> > > Obama is a professional seeking to bring about change. If you

> > really

> > > understand the society you live in, you would know instinctively

> > why he

> > > had to depart from Trinity. In fact it also helps Trinity

> > > to regain some measure of privacy and autonomy. Would you like

> the

> > press

>>> to follow you around morning, noon and night? The congregation
at

>>> Trinity were suddenly shoved into a fish bowl.

>>>

>>> As Paul points out, Blacks will benefit from good judges in
the

>> Supreme

>>> Court etc.

>>> An end to the war in Iraq means more funds for education etc.

A

>> Health

>>> Care Plan, whether universal, or partly so, would also prevent
>> families

>>> from going to debt to pay for cancer treatment or other
ailments.

>>>

>>> What is so difficult to understand here?

>>> Gloria Emeagwali

>>>

>>>

>>> -----Original Message-----

>>> From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com]

On

>> Behalf

>>> Of Paul Kekai Manansala

>>> Sent: Friday, June 13, 2008 11:48 AM

>>> To: Ta_Seti@yahoogroups.com

>>> Subject: [Ta_Seti] Re: Is Obama's Victory Ours?

>>>

>>> --- In Ta_Seti@yahoogroups.com, "Terry" wrote:

>>>>

>>>> He calls their name out loud, while we dig for possible
hints

> as

>> to

>>>> whether he really loves us. His literal firing of Reverend
>> Wright

>>> from

>>>> his life, and his departure from Trinity is his way to say,
I am

>>> willing

>>>> to forfeit you to win, which means he'll be willing to
forfeit

>> us to

>>> be

>>>> re-elected.

>>>>
>>>
>>>
>>> Rather than concentrating on what he can do specifically for
black
>>> people then, it might just be better to concentrate on what he
go
>> do
>>> in terms of a progressive agenda -- like appointing progressive
>>> Supreme Court and Federal judges.
>>>
>>> Blacks would benefit from good Supreme Court justices along
with
>>> everybody else. Everybody benefits from election reform and
> reduced
>>> corporate corruption in politics. Everyone benefits from
universal
>>> health care.
>>>
>>> Regards,
>>> Paul Kekai Manansana
>>>
>>>
>>>
>>>
>>> -----
>>>
>>> Ta_Seti Repository
>>> http://groups.yahoo.com/group/ta_seti2Yahoo! Groups Links
>>>
>>
>

Search that pays you back! Introducing Live Search cashback. [Search Now!](#)
| 26251|2008-06-16 07:48:57|Peter Gray|Re: Overseas, Excitement Over Obama|
Mahari,

There is nothing "one-dimensional" about sticking to the facts of history. My statement was that
the MODERN Palestine-Israeli conflict has its roots on the early (post-WWII) 20th. century.

Peter

To: Ta_Seti@yahoogroups.com
From: mahari@myway.com
Date: Sat, 14 Jun 2008 20:09:22 +0000
Subject: [Ta_Seti] Re: Overseas, Excitement Over Obama

History, history... it is all connected. If you choose to be one-dimensional you can speak of the recent geopolitical world. But this really began when the "jews" moved into this area which was likely 1200-1000 BC as a smallish tribe(s). Jews like to use the Bible to support their "ownership" of the land and this "likely" took place around the aforementioned time.

HTP,
Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Peter Gray wrote:

>
>
> The modern Palestinian crisis is not 2000 years old,,by the way,
but has very specific beginnings in the early 1900s.
>
> Pter
>
>
>
> To: Ta_Seti@...: gingerd2007@ ...: Wed, 11 Jun 2008 14:05:52 -
0700Subject: Re: [Ta_Seti] Re: Overseas, Excitement Over Obama
>
>
>
>
>
> Well said Mahari
>
>
>
> From: Mahari Mengistu
> Sent: Wednesday, June 11, 2008 11:23 AM
> To: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)
> Subject: [Ta_Seti] Re: Overseas, Excitement Over Obama
>
>
> You mustn't underestimate Obama. He is a brilliant man. One, I
think, reliable guide to the level of his brilliance - if you can't
see it - is the fact that so many white guys say how smart he is. To
me that means he is INCREDIBLY SMART. As a rule they almost always
minimize our qualities.I think he knows ALL about Israel and its

history - the how's, the why's, the when, the whole schtick. It was just the pragmatic thing to say on the US/world stage. He says that he is a very pragmatic man. And quite honestly in spite of the fact that, I believe, Zionism is unjust and unfair and is like the conquest of the US, or the Mormons conquest of Utah and bringing with it the same results to the original inhabitants as said places, the practical outcome will be a unified Jerusalem. What would be the consequence of a divided Jerusalem? What will the Jews do? What will the fanatical Christians do, if it is divided? So in reality he just stated what will be the final outcome in our life time, anyway. I had a Jewish friend when I was in college - a brilliant guy - who was a part of a group who contemplated the possible scenarios regarding Israel and they could come up with NO SOLUTION to this 2000 year old thorn in the side of humankind. HTP, Mahari---

In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Peter Gray wrote:>> > I think he (Obama) did the politically pragmatic thing, but it's just a pity he didn't do any historical research on the creation of the Israeli state, from the Young Turk Revolution of 1908, through the Balfour Declaration (1911, 1947), or had access to Henry Cattin's book on the subject (now, unfortunately, out of print).> > Peter> > > To: Ta_Seti@: emeagwali@: Wed, 11 Jun 2008 13:24:13 -0400 Subject: RE: [Ta_Seti] Re: Overseas, Excitement Over Obama> > > > > No doubt about it, Obama went a bit too far in this speech. But did anyone hear Hillary's? > She was bellicose, aggressive and militantly pro-Israeli. She spoke with authority, as if she were> not only the nominee but the Secretary of State and President all rolled into one.> > Maybe he gave that speech for strategic political reasons so that Hillary> would not outdo him on that crucial day.> > It is in the interest of supporters of Obama, like myself,> to send him a note of concern. That would help him to steer away from this kind of> rhetoric. > > This speech would certainly not prevent me from voting for him, though, all things considered.> > Gloria Emeagwali> > > From: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com) [mailto:[Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)] On Behalf Of pkmanansala Sent: Friday, June 06, 2008 9:46 PM To: Ta_Seti@: [Ta_Seti] Re: Overseas, Excitement Over Obama> > > > > OTOH: Arabs shocked by Obama speech> > > > > Global Research, June 6, 2008> > > > Al Jazeera> > > > Barack Obama said he spoke as a "true friend" of Israel [EPA]> Arab leaders have reacted with anger and disbelief to an intensely pro-Israeli speech delivered by Barack Obama, the US Democratic presumptive presidential nominee.> Obama told the influential annual policy conference of the American Israel Public Affairs Council (Aipac): "Jerusalem will remain the capital of Israel and it must remain undivided."> His comments appalled Palestinians who see occupied East Jerusalem as part of a future Palestinian state.> Saeb Erekat, the chief Palestinian negotiator, told Al Jazeera on Thursday: "This is the worst thing to happen to us since

1967 ... he has given ammunition to extremists across the region".> "What really disappoints me is that someone like Barack Obama, who runs a campaign on the theme of change - when it comes to Aipac and what's needed to be said differently about the Palestinian state, he fails."> "I say to Obama ... please stop being more Israeli than the Israelis themselves, leave the Israelis and Palestinians alone to make decisions required for peace."> Mahmoud Abbas, the Palestinian president, rejected the statement, saying: "We will not accept an independent Palestinian state without having Jerusalem as the capital.> "I believe that case is clear."> He said: "Jerusalem is part of the six points that are subjects on the negotiations' agenda.> "And the whole world knows that East Jerusalem, Arab Jerusalem and Holy Jerusalem were occupied in 1967."> 'Hope slashed'> Sami Abu Zuhri, a spokesman for Hamas, the largest Palestinian resistance group, also condemned the speech, saying on Thursday: "These statements slash any hope of any change in the American foreign policy.> "[They] assure that there is a total agreement between the two parties, the Democratic and the Republican, on support for the Israeli occupation at the expense of the rights of Arabs and Palestinian interests."> He also said any deal between Israelis and Palestinians should preserve Israel's identity as a Jewish state and that Hamas should be isolated and pledged to approve \$30bn in aid to Israel over the next 10 years.> 'Impressive speech'> Ehud Olmert, Israel's prime minister, called the Illinois senator's speech "very impressive". "His words on Jerusalem were very moving," Olmert told reporters after meeting George Bush, the US president, at the White House.> The Illinois senator's comments come a day after US media projected that Obama had enough delegates to win the Democratic nomination and face John McCain, the presumptive Republican candidate, in the November election.> Iranian 'threat'> Obama also had harsh words for Iran, vowing to work to "eliminate" the threat it posed to security in the Middle East and around the globe.> Obama said an "undivided Jerusalem should remain the capital of Israel" [AFP] "There's no greater threat to Israel or to the peace and stability of the region than Iran," he told the Aipac assembly.> Calling for "aggressive, principled diplomacy" with Tehran, he also warned he would never take the military option off the table in guaranteeing US and Israeli security.> Iranians responded cautiously, but optimistically, with officials expressing hope he can bring about change in Iran-US relations.> Hamidreza Hajibabaei, member of Iranian parliament, said: "We hope that Obama turns his words into actions, helps the Islamic Republic of Iran believe that the US has given up enmity and paves the way for fair negotiations. "> > > > > > > >

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> Paul Kekai Manansala

He can do a lot by ensuring everyone knows there will be no attack on Iran, which is part of what is driving speculation in the oil markets. If that happened, oil could easily reach \$250 per barrel and \$10 per gallon (80% of the world's oil goes through the Strait of Hormuz, which Iran can block if it no longer sees any benefit from it's oil getting to market). Which would really set off the next Great Depression.

The war in Iraq costs \$8bn per week, so ending that would also do wonders for the US economy.

I don't think we have seen the worst of this recession at all, but if Obama gets in, it will be just a major recession, not a depression. McCain wants all the homeowners to go bust and bail out the mortgage companies. 2/3 of the US economy is consumer driven, so the negative economic impact of that policy alone would be maximal.

Alex

| 26254|2008-06-16 11:22:16|Paul Kekai Manansala|Yes, of course it is (Re: Is Obama's Victory Ours?)|

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

>

>

> I don't think we have seen the worst
> of this recession at all, but if Obama
> gets in, it will be just a major recession,
> not a depression.

There are some very good economists who see a depression on a world scale whoever takes office especially if "peak oil" becomes a reality.

Climate change is already a reality now and it is effecting the price of food.

Economic growth generally requires stability but instead we have all kinds of instability in the oil and currency markets, and even in the weather.

I think the difference with Obama is that we will see genuine compassion, in the case of a depression or a major recession, similar to FDR's New Deal and LBJ's Great Society.

Regards,

Paul Kekai Manansala

| 26255|2008-06-16 11:27:39|Mahari Mengistu|Re: Is Obama's Victory Ours?|

>>If I had the

power I would march another 1 million people on Washington to meet President Obama the day after his inauguration to present an agreed upon economic and political package that would benefit African people in America and across the diaspora. I would have Farrakahn, Wright, Jackson and Sharpton, to name a few, meet the the President to begin the negotiation process but more importantly as a sign of African American unity.<<

That is precisely the time to do it ? not before. I think that would be a great idea. It would scare the sh? out of white people, though: this black man facing 1 million black people negotiating political power,i.e., black power. I can hear the exclams ? "Holy sh--! They're taking over!"

It WOULD be a great show of unity. The first Million Man March was one the most peaceful and orderly marches ever. This fact was pretty much overlooked by the media. 1 million men and no disturbances! To me that says volumes about the nature of black people. Of course, we have the riots which are mainly the result of political and economic frustration and the fights at rap concerts. These are brought about by young people whose brains are literally not fully formed. But this march shows the true nature of black people, a thoughtful peace-loving people.

We must know, of course, that if Barack is elected and wants a second term he will have to do something during his first term to win our confidence because thus far we are supporting him on trust ? the same way we have always supported other white candidates. They, however, have never really delivered and I don't believe they ever intended to. Mr. Obama does not have that luxury and if he doesn't do something that instills our confidence in him as our ally his presidency will be a one-shot deal.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg" wrote:

>
> I meant "self worth" strictly in the political sense. I dont think
> it is a "miscalculation" for the African American community to
> demand certain politcal and economic concessions for our
> overwhelming support. Frankly, Quid Pro Quo is the foundation of

the

> American political system and it is insulting and racist to suggest
> that African Americans should not trade our votes for tangible

gains

> as ever race, ethnic group or special interest does. If we dont use
> our new found political power to benefit African people specially
> then how can Obama's victory ever be ours?
>
> I have watched this election cycle with great interest and I
> supported Obama and knew he would win before Iowa. I am fully aware
> how racist certain segments of America are and how race has been
> used in this campaign in an attempt to derail the candidacy of
> Obama; but did it work? No, the Rev Wright spectacle didnt hurt him
> politically with the people who have supported him from the
> beggining and it wasnt until the party decided that he was going to
> be the nominee that he made the political calculation to disown

his

> church and former mentor and he still lost in PA,KT,IN and S.D.
> because racist white people will never vote for him. Ask Harold

Ford

> Jr the former congressman of Tennessee. He soldout in an attempt to
> win a senate seat, he tried to present himself as a blue dog
> conservative democrat but racist white people did not vote for him
> despite their seemingly shared values. Trying to appeal to a voting
> block that will never vote for you is political insanity.
>
>
> Riots and rebellions arent trully acts of self worth but rather

they

> are the result of rampant oppression and judicial impotence. Maybe
> the rioters destroyed our community because the destruction of
> another community would have increased the power of the

oppressors.

- > Rosa Parks refusing to give up her seat for a white person simply
- > because they were white and the selfless adherence to peace by the
- > many Civil Rights era freedom fighters are better examples of how
- > demanding respect led to a better circumstance for African

Americans.

- >
- >
- > I don't own a large enough forest to sell wolf tickets. If I had the
- > power I would march another 1 million people on Washington to meet
- > President Obama the day after his inauguration to present an agreed
- > upon economic and political package that would benefit African
- > people in America and across the diaspora. I would have Farrakhan,
- > Wright, Jackson and Sharpton, to name a few, meet the the President
- > to begin the negotiation process but more importantly as a sign of
- > African American unity. My goal is peace for all people in general
- > but African people specifically and if I unintentionally pimp smack
- > someone, my bad. LOL.
- >
- > My answer still is no. Obama's victory is not our own and citing

his

- > slightly left of center agenda as proof that he is "Our Man" is not
- > enough to withstand his comments and actions to the contrary.
- >
- > hotep
- >
- > Issaias
- >
- > --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:
- >>
- >> !!!
- >> If we as a people had any
- >> sense of self worth we would make our demands to the presumptive
- >> nominee and force the Democratic party to respect us as a voting
- >> block.!!!
- >>
- >> I think there is a difference between expressing "self-worth" and
- >> performing a miscalculation. I think that would be a
- >> miscalculation. I hope you have been watching this campaign
- > CLOSELY
- >> because it will give you a very good ? I believe true ? picture

of

- >> the US. What we have seen, IMHO, is some of the potentially best
- > and

> > worst of the country. The worst is very active still. Its most
> > obvious expression was shown in the Clinton's and her/his
> supporters
> > particularly white women. They have shown themselves to be
> racist,
> > narcissistic, whiney, self-centered ingrates. It does appear

that

> > they will ultimately come back to support the presumptive
> Democratic
> > nominee. Yet, it appears they are only doing it because the

white

> > man's (McSame) positions are so untenable for women.
> > If we blacks try to leverage these narcissistic white people it
> will
> > only create more divisiveness. This whole situation must be
> handled
> > with kid gloves. One of the things I am still trying to sort out
> > with our people ? and I admit that I could be missing something ?
> why
> > do we "act" so often against our best interest? Why are acts
> > of "self-worth" so often in the end acts of "self-destruction"?
> Just
> > one example are the riots (or rebellions) that took place in
> various
> > cities through out the US. Why did we destroy our own
> communities?
> > For the most part, they never were rebuilt causing lost jobs, and
> a
> > devastated community economic base. During the Black Panther
> > movement why did they "talk" so much about what they were going

to

> do
> > which just enticed the FBI, CIA and the police to destroy them?
> And
> > why did they not suspect that there were spies amongst them -

white

> > and black do doubt ? informing the opposition of their every move?
> > Sometimes, perhaps always, subtlety is the best approach. So
> often
> > we have "wolfers" or loud talkers in the black community who
> > generally draw a lot of attention. But I have observed that
> > these "wolfers" are just "wolfen" and they seldom deliver

> anything.
>> Please understand that I am not suggesting that you are
> a "wolfer".
>> I don't think that you are. But there are ways of achieving your
>> goal without slapping someone in the face. Even though they may
>> absolutely deserve it, you may end us losing the conflict.
>> But through subdued tactics there is great joy and rewards in
> making
>> a fool look like the fool that he/she is.
>> HTP,
>> Mahari
>> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"
>> wrote:
>>>
>>> Interesting topic. I was just wondering to myself if African
>>> Americans have ever supported any politician, with so much
> fervor,
>>> that consistently disassociates himself from the African
> American
>>> community and honestly admits he is not a leader of African
>> America.
>>>
>>> Contrary to the blind euphoria of many African Americans,
> Obama's
>>> victory is not ours. It is not a victory for African America
>> because
>>> he had to trample on the legacy of many prominent servants of
> the
>>> African American community to appear viable to racist whites,
> many
>>> of whom will not vote for him anyway. Moreover, it is highly
>>> unlikely he will offer legislation that will specifically
> benefit
>>> African Americans or the African Diaspora. Furthermore, Obama

is

>>> half white genetically and nearly all white culturally, he is

an

>>> African American by default, a political victim of the one drop
>>> rule.

>>>

>>>

>>> And, with the above truths engrained upon my conciousness,

Obama

> is
>>> still the best choice to lead America at this crucial time in
>>> history. When Obama becomes president it will help cleanse the
> soul
>>> of America but he will do only what is politically acceptable

to
>> end
>>> the plight of African people.
>>>
>>> A more demanding questions is how the African American

community
>> can
>>> leverage our support for Obama into tangible political and
> economic
>>> gains. Without us he can not get elected. If we as a people had
> any
>>> sense of self worth we would make our demands to the

presumptive
>>> nominee and force the Democratic party to respect us as a

voting
>>> block.
>>>
>>> Issaias Maatra
>>>
>>> --- In Ta_Seti@yahoogroups.com, "Emeagwali, Gloria (History)"
>>> wrote:
>>>>
>>>>while we dig for possible hints as to
>>>> whether he really loves us.
>>>>
>>>>
>>>> Now what on earth is this all about. He is not your Daddy.
>>>> Obama is a professional seeking to bring about change. If you
>>> really
>>>> understand the society you live in, you would know
> instinctively
>>> why he
>>>> had to depart from Trinity. In fact it also helps Trinity
>>>> to regain some measure of privacy and autonomy. Would you

like

> > the
> > > press
> > > > to follow you around morning, noon and night? The

congregation

> at
> > > > Trinity were suddenly shoved into a fish bowl.
> > > >
> > > > As Paul points out, Blacks will benefit from good judges in
> the
> > > Supreme
> > > > Court etc.
> > > > An end to the war in Iraq means more funds for education etc.
> A
> > > Health
> > > > Care Plan, whether universal, or partly so, would also

prevent

> > > families
> > > > from going to debt to pay for cancer treatment or other
> ailments.
> > > >
> > > > What is so difficult to understand here?
> > > > Gloria Emeagwali
> > > >
> > > >
> > > > -----Original Message-----
> > > > From: Ta_Seti@yahoogroups.com

[mailto:Ta_Seti@yahoogroups.com]

> On
> > > Behalf
> > > > Of Paul Kekai Manansala
> > > > Sent: Friday, June 13, 2008 11:48 AM
> > > > To: Ta_Seti@yahoogroups.com
> > > > Subject: [Ta_Seti] Re: Is Obama's Victory Ours?
> > > >
> > > > --- In Ta_Seti@yahoogroups.com, "Terry" wrote:
> > > > >
> > > > > He calls their name out loud, while we dig for possible
> hints
> > as
> > > to
> > > > whether he really loves us. His literal firing of Reverend
> > > Wright
> > > > from

>>>> his life, and his departure from Trinity is his way to say,
> I am
>>>> willing
>>>>> to forfeit you to win, which means he'll be willing to
> forfeit
>>> us to
>>>> be
>>>>> re-elected.
>>>>>
>>>>
>>>>
>>>>> Rather than concentrating on what he can do specifically for
> black
>>>> people then, it might just be better to concentrate on what

he
> go
>>> do
>>>> in terms of a progressive agenda -- like appointing

progressive
>>>> Supreme Court and Federal judges.
>>>>
>>>>> Blacks would benefit from good Supreme Court justices along
> with
>>>>> everybody else. Everybody benefits from election reform and
>> reduced
>>>>> corporate corruption in politics. Everyone benefits from
> universal
>>>>> health care.

>>>>>
>>>>> Regards,
>>>>> Paul Kekai Manansana

>>>>>
>>>>>
>>>>>
>>>>>
>>>>> -----
>>>>>

>>>>> Ta_Seti Repository
>>>>> http://groups.yahoo.com/group/ta_seti2Yahoo! Groups Links
>>>>>
>>>>
>>
>

| 26256|2008-06-16 11:40:48|Mahari Mengistu|Yes, of course it is (Re: Is Obama's Victory Ours?)|

>>It's looking though like he will inherit one of the worse economies

this country has seen in a very long time.<<

Not only that but a world that is an absolute MESS! In a sense because the world is in such horrible shape, personally, in some way I don't want him to have to deal with it. However, if he can fix it - some - what a star for his cap.

I don't remember the world being as bad in my lifetime. Of course, the world is a lot smaller now so perhaps, it is easier to see the mess these days.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

> >

> >

> > But my guess, bar election rigging, it is going to be a landslide.

> >

>

>

> Another possibility is that the corporate forces will finally

uncover

> some dark secret of Obama's, but otherwise I agree that he should

win,

> and a landslide is very possible.

>

> It's looking though like he will inherit one of the worse economies

> this country has seen in a very long time.

>

> Regards,

> Paul Kekai Manansala

>

| 26257|2008-06-16 15:21:54|Peter Gray|Re: Yes, of course it is (Re: Is Obama's Victory Ours?)|

With respect to the enery crisis, Obama has already hit the nail on the head -- to avoid \$100/barrel oil (\$8/gallon at the pumps) and that pending "recession", he has called for massive investment in RENEWABLE ENERGY (wind and solar), i.e., a reduction in CONSUMPTION. I seriously doubt the Republican oil-mongers could even articulate such a vision.

Peter

To: Ta_Seti@yahoogroups.com
From: avdeelen@wanadoo.nl
Date: Mon, 16 Jun 2008 19:10:44 +0200
Subject: [Ta_Seti] Re: Yes, of course it is (Re: Is Obama's Victory Ours?)

Paul,

> It's looking though like he will inherit
> one of the worse economies this country
> has seen in a very long time.
>
> Regards,
> Paul Kekai Manansala

He can do a lot by ensuring everyone knows there will be no attack on Iran, which is part of what is driving speculation in the oil markets. If that happened, oil could easily reach \$250 per barrel and \$10 per gallon (80% of the world's oil goes through the Strait of Hormuz, which Iran can block if it no longer sees any benefit from it's oil getting to market). Which would really set off the next Great Depression.

The war in Iraq costs \$8bn per week, so ending that would also do wonders for the US economy.

I don't think we have seen the worst of this recession at all, but if Obama gets in, it will be just a major recession, not a depression. McCain wants all the homeowners to go bust and bail out the mortgage companies. 2/3 of the US economy is consumer driven, so the negative economic impact of that policy alone would be maximal.

Alex

Now you can invite friends from Facebook and other groups to join you on Windows Live Messenger. [Add them now!](#)

| 26258|2008-06-16 15:26:46|Peter Gray|Re: Overseas, Excitement Over Obama|
Indeed, Paul.

The book I mentioned before, with all the details of the history, is: ***Palestine, The Arabs and Israel -- The Search for Justice, by Henry Cattin (cc. Longmans, 1969).*** Unfortunately, however, I think it is now out of print.

Peter

To: Ta_Seti@yahoogroups.com
From: pmanansala@sbcglobal.net
Date: Mon, 16 Jun 2008 15:18:14 +0000
Subject: [Ta_Seti] Re: Overseas, Excitement Over Obama

--- In Ta_Seti@yahoogroups.com, Peter Gray wrote:

>
>
> Mahari,
>
> There is nothing "one-dimensional" about sticking to the facts of
history. My statement was that the MODERN Palestine-Israeli conflict
has its roots on the early (post-WWII) 20th. century.
>
>

Don't forget the Balfour Declaration, and the ideology behind this event.

Regards,
Paul Kekai Manansala

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| 26259|2008-06-16 20:31:12|Pearl Jr|Michelle, Malia & Sasha were wronged--Is rap crap to
blame?|

Is Today's Black Music To Blame For All of This?

Pearl Jr.

Just within the past few days, I've been shocked and awed to no end; furthermore, to add insult to injury, major media isn't discussing these high levels of racism against Black women like they did with Rev. Wright. Oh, my bad, Blacks were to look like the racist in that instance and now when non-Blacks do it, it's just barely mentioned. As usual, NOW (National Association of Women) is MIA (missing in action). How about endorsing Barack Obama, NOW that Hillary is out?

Despite crucifying Michelle Obama for her obvious delight of being REALLY proud of America, 9-year-old Malia and 6-year-old Sasha have been labeled "Nappy Headed Hos" by a racist group of people who approved, created, built and leased office space to demagogue-like, so-called, artist Yazmany Arboleda, who developed a HATE exhibit called, "**The Assassination of Barack Obama**".



The well-raised daughters of two highly educated, respected, and accomplished Black people have come VICTIM to being lumped into a group of women who have been misogynized to no end in hip hop music. It's time we face the facts. Rap crap music has devastated the Black family leading to the downfall of the Black community. Not even the most successful and powerful Black man's family in political history is immune to being labeled worthless by whoever deems it. Do you recall, the most hated President Bush ever being called "trailer park trash"? Not hardly because the claim would be off base-President George W. Bush is a warmonger as well as a failure as a President to be accurate. In lieu, to label little girls a derogatory term aimed at sex-aged promiscuous Black females, the phrase must NOW be used to describe ALL Black females, despite their age, background, integrity, personality, actions, or prestige.

Then I hear and see that Michelle Obama is being branded "Obama's Baby Mama" instead of Barack's wife. This wreckless slur solidifies the hatred, disrespect, and dismissal of Black women as human beings worthy of a successful Black man's love, matrimony, and commitment. Fox News' Michelle Malkin, a Philippino racist against anything non-White, labeled Mrs. Obama inaccurately, because a "Baby's Mama" isn't married to the father, and since the text on the screen reiterated Ms. Malkin's words, it proves malice, forethought, and apparent collaboration with a female producer by the name of Jessica Herzberg, the show's producer.



It's now fun to hurt Black women. Why not, it seems Black men do it all the time, so let's all jump in and rip out the hearts of Black women; after all, too many Black men are too psychologically twisted to realize that the disrespect, abandonment and dishonor they show to Black women will affect their own daughters, mothers and sisters--creating a hostile world for their own off springs, even if their children are bi-racial.

Actor/comedian Eddie Griffin has recently been slapped with a lawsuit because he didn't realize that by his own actions of putting down Black women, abandoning Black women, and going on the big screen praising non-Black women that his own MAMA would be so very disrespected he would get enraged to the point of physically assaulting a producer on his newly developed reality show. You see, they put Griffin's mother in a cheap cheesy hotel and then treated her as if she had no attributes to be respected. After all, she did raise him and must take some responsibility for his actions--the good AND the bad!

I wonder what will it take for us to learn and for Black men to take a stand and NEVER allow that stand to fall down, as with the Don Imus insult to a girl's basketball team calling them "Nappy Headed Hos" and Duane "Dog" Chapman racist rant against his White son's Black girlfriend calling her the "N" word. After a short-lived controversy, both of them got their shows back, and Imus even got a raise and a better time slot.

You see, the word prejudice (pre-judgment) needs to be re-introduced into everyday language as the most pervasive form of racism today--if one is disrespected, then all are subject to be put in the same category of some form of worthlessness.

The hatred of Black women is so vivid that Michelle Obama is being strung up once again. This time for something she didn't even say. Mrs. Obama is being accused of using the term "Whitey", which is supposed to be on some church tape somewhere, but, of course, the tape will soon come to a conservative talk radio or cable news show near you soon. Meanwhile, everyone hate her for the pretense that it MIGHT be true!

The most recent example of straight ignorance and weakness on behalf of Black men that relates to the pre-judgment of Black males, rap crap artist Lil Wayne has a photo of himself as a baby on his recent album cover with gang teardrops, tattoos, and other thug paraphernalia to promote his filthy degrading noise. The most disheartening part is the record company has went all out to saturate the marketplace with a thug baby meaning ALL Black males are criminals and menaces to society despite the age, once again!

Yes, yes, it is top-level record executives, not Black-owned companies, who green light these society destroying images for public consumption. Remember Motown's music of love and healing, featuring songs and lyrics like "Baby Baby Don't Cry", "My Guy", "Ain't No Woman Like the One I Got", "Sugar Pie Honey Bunch", "Ain't No Mountain High Enough" "Precious Love" and the sweetest of all, "My Girl". This music gave strength through togetherness. The above small list of songs, written, owned, distributed, and produced by Blacks, of the 1960's, bonded the Black race with love so strong, Blacks tore down the walls of segregation and created a whole new world with vast possibilities.

Today, too many of us are begging to be a part of our own downfall, raising our arms and hands up high, urging *pick me pick me, I'll say the most despicable, degrading words if I could just have a few years of fame and fortune*, paid to them by those who HATE Black progress.

Even Ashanti has sold her soul to the devil with her newest song urging for Black women to kill, stab, shoot Black men who cheat. I mean, damn, how low can we go?

Inspite of all of this, there is hope lying directly in front of Blacks. The glass ceiling may be shattered to pieces with the Obama's having the best odds of living in the White House as President and First Lady of the USA. Just know, the Obama's are only two people; Blacks must do the work to NEVER, EVER, EVER support ANYTHING that disrespects or dishonors anything Black, and that includes going in your child's room and destroying all that anger music that resonates like a prayer of pain and failure in your child's heart each and every time they hear it.

Too bad, Lil Wayne's album is slated to have the #1 best selling week of 2008. This time, maybe 70 percent of rap crap sales are Whitehip hopppers because judging by the above atrocities, it's fun and cool to judge Blacks in a bad light. By analyzing rap crap's dismal sales of 2007 and 2008, hip hop is truly a dying genre that should have been never been transformed and owned by non-Blacks. The most disheartening revelation is Blacks financed their own demise, and if Blacks can do that, then Blacks can contribute to their own growth and prosperity.

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Sincerely,



Cecil Holmes & Pearl Jr.
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| 26260|2008-06-16 20:31:40|Ginger Daniels|Re: Yes, of course it is (Re: Is Obama's Victory Ours?)|

PLEASE watch this. No one is talking about this, I wonder why... we are so quick to judge him negatively... how come no one is talking about this?

<http://www.youtube.com/watch?v=Hj1hCDjwG6M>

To: Ta_Seti@yahoogroups.com

From: prewitt@mindspring.com

Date: Mon, 16 Jun 2008 09:52:11 -0400

Subject: RE: [Ta_Seti] Yes, of course it is (Re: Is Obama's Victory Ours?)

Ashe.

Why do we continue to look for some savior to come rescue us? The best we should hope from Obama is that he shapes an environment that will allow the least of us the same chance as anyone else to prosper. A rising tide lifts all boats. The rest is up to us. All of the answers we seek are within.

Some of us still adhere to the crabs in a barrel theory. If someone gets too high on the food chain, something must be wrong with them. Obama was a community organizer for christs sake. He understands. For those on this forum that continue to snipe because he has adroitly and astutely positioned himself to lead the United States of America, you dont understand politics. And I'm sorry that you feel the need to agonize over an issue that requires no agonizing.

Obama will do just fine. And so will we.

J. Everett Prewitt

www.eprewitt.com

-----Original Message-----

>From: Peter Kaiza <prweza@hotmail.co.uk>

>Sent: Jun 16, 2008 5:25 AM

>To: ta_seti@yahoogroups.com

>Subject: RE: [Ta_Seti] Yes, of course it is (Re: Is Obama's Victory Ours?)

>

>

>good point.....

>

>To people who say he has sold them out, I say who cares because it wouldn't be the first time you have been sold out. You have been sold out for hundreds of years. I think we sell Obama out everytime we question his judgement or make frivolous claims on what he has done or said and not understanding why he has to say and do these things. He is running for the president of the USA not the president of Black or Middle East America and people who have a problem with this need to get this through their thick heads..... ..

>

>

>To: Ta_Seti@yahoogroups.comFrom: AnneLawry@aol.comDate: Sun, 15 Jun 2008 19:13:58 +0000Subject: [Ta_Seti] Yes, of course it is (Re: Is Obama's Victory Ours?)

>

>

>

>

>I agree, I am amazed how people cannot see what is happening. I hear people claim that he dumped he pastor, he dumped his church or he dumped his middle east policy. Obama did not dump his pastor, he stuck with for his pastor to the very end. I would have disassociated myself from this man immediately. Not because of his beliefs, but because he was attention hungry and he knew that everything he said was going to be associated to Obama. If he was truly Obama's friend, he would have done everything he could think of to help Obama and not hurt him. We seem to forget this man allied himself with the Clinton campaign to hurt Obama. As for his church, he removed himself for the benefit of his church not himself. If he wanted to dump his pastor and church, he could have done this months ago. Everything he has done has been for the benefit of others, Africans in America and America in general. People can be really selfish, even going so far to say things like he should have admitted AIDS was a man-made disease. Do you really think someone who admits to this can really be the next president of the USA? You seem not to understand what this man has to do and say to get to where he needs to be.To people who say he has sold them out, I say who cares because it wouldn't be the first time you have been sold out. You have been sold out for hundreds of years. I think we sell Obama out everytime we question his judgement or make frivolous claims on what he has done or said and not understanding why he has to say and do these things. He is running for the president of the USA not the president of Black or Middle East America and people who have a problem with this need to get this through their thick heads.Thank you, I just needed to vent. I have been a member of this group for years and I just had to respond to this topic.--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:>> " Contrary to the blind euphoria of many African Americans, Obama's > victory is not ours. It is not a victory for African America because > he had to trample on the legacy of many prominent servants of the > African American community to appear viable to racist whites, many > of whom will not vote for him anyway. Moreover, it is highly > unlikely he will offer

legislation that will specifically benefit > African Americans or the African
Diaspora. Furthermore, Obama is > half white genetically and nearly all white
culturally, he is an > African American by default, a political victim of the one
drop > rule. "> > Barack Obama is the best thing to have happened to politics>
for several generations. > > What really gets the purveyors of the corporate status>
quo, is that they have nothing on him. > > They have tried to paint him as 'too
white', and when> that didn't work, they tried to paint him and his wife as> 'too
ghetto' (Reverend Wright, Michelle Obama's "really> proud" comment, now the
mythical 'whitey' comment). > > We even had some bozo come on here and claim
"Obama> needs to sit down with and talk issues with me", when of> course it is
incredibly presumptuous to want the next president> of the United States to 'sit
dow with me', or let alone 'talk issues',> when everything he says is being
misinterpreted for political gain. > > The corporate forces are not going to go
quietly from power.> They have too many skeletons in their closets and too
many> crimes to hide.> > What I have noticed is that during the primary election,
there> were a host of 'radio callers' who were clearly in the pay of> either the
right or Hillary Clinton - and at one point it became> clear that those were one
and the same. > > What surprises me (perhaps it shouldn't) is that exactly the>
same attacks continue after Hillary Clinton is no longer part> of the race. It was
always clear that the right wanted to run> against Hillary Clinton, because all
protestations of 'being vetted'> from her side, her baggage comes by the train load.
> > On the other hand, they have nothing on Barack Obama, and> it bugs the hell
out of them. So here someone comes onto> this forum, and complains that Barack
Obama doesn't associate> himself with the Black community enough. > > I
imagine they would love to do that, so they can expand all> on the Reverend
Wright theme. Of course Obama distanced> himself from the radical and largely
unproven theory thumping> reverend. If Wright had any sense of pride or
purpose, he> would have shut up until after November 2008, but instead,> he
wanted to glory and revel in the limelight for his own 15> minutes of fame.
(Compared to John McCain's reverend who> called the Catholic Church 'The
Great Whore' of the book of> revelations and claimed Katrina was the wrath of
God for an> upcoming gay pride parade), Wright is of course extremely mild.>
However, that hasn't stopped him from being fodder for the likes> of Sean
Hannity and Fox News to play the most controversial> parts of his sermons over
and over again. > > That is why Barack Obama is not going to throw his chances>
in November and start associating himself with people who have> had decades of
controversy for the right wing media to milk, and > anyone who wants him to do
so does not have his, the Black > community's or the country's best interests at
hart. > > So keep on whining and whinging to Black people how Barack> Obama
is not Black enough, in the faint hope that they won't> vote for him come
November 2008.> > But my guess, bar election rigging, it is going to be a
landslide.> > Alex>

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>

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| 26261|2008-06-17 10:49:17|neocush@yahoo.com|neocush@yahoo.com shared this with you:
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PowerNomics analyzes the complex web of racial monopolies and Black
America's inappropriate behavior patterns that are driving it into a permanent...

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| 26262|2008-06-17 10:49:17|elliottandelliottmtg|Re: Is Obama's Victory Ours?|

Exactly, holding a march with that agenda before the election would
only give fodder for right wing attacks. But after the election, a
meeting between African American leaders and Obama to develop a
program to rehabilitate the African community, should be the very
least he can offer for our nearly unanimous support.

You are absolutely correct that African people, for the most part,
are peace loving people. Many people attack Farrakahn as a demagogue
but he has consistently been proven right on a number of issues and
his love and service to his people is without question. What people
fail to realize was the evolution of Obama's disassociation with
leaders of the African American community which coincided with his
rise towards the nomination of the Democratic party. The process
began when the media attempted to link him with Farrakahn whom white
America loathes precisely because of his influence in the African
American community. Next, he separated himself from the only two
prior African Americans to run for president in the democratic party
and when Bill Clinton made his infamous remarks in south carolina,
Obama's advisors quickly denounced Clinton's statement as playing
the race card because they didn't want him to even appear to be
another Jesse Jackson. His most recent actions is his divorce with
Rev. Wright after saying he was like family to him and fleeing his
church which he said was a pillar in the community. Honestly, will
he divorce his wife, when his opponents play his wife's statement,

that this is the first time she is proud of her country, in a non-stop cycle?

I agree with you that more pressure will be put on him by the African American community when he seeks a second term but why are so many African Americans shamefully afraid to fight for our African humanity? The political process is a high stakes chess match in which we have been pawns for decades. Someone even posted a comment stating that we should accept our place because it has been going on for many years, but, for the first time, our votes had a decisive impact on a presidential nomination. So why should we not receive the spoils of the victory if it is truly ours?

I am not talking about you but, I find it insanely funny those people who claim that Obama's victory is ours but are quick to point out that African Americans should not think of him as ours.

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> >> If I had the

> power I would march another 1 million people on Washington to meet

> President Obama the day after his inauguration to present an agreed

> upon economic and political package that would benefit African

> people in America and across the diaspora. I would have Farrakhan,

> Wright, Jackson and Sharpton, to name a few, meet the the President

> to begin the negotiation process but more importantly as a sign of

> African American unity.<<

>

> That is precisely the time to do it ? not before. I think that would

> be a great idea. It would scare the sh? out of white people, though:

> this black man facing 1 million black people negotiating political

> power, i.e., black power. I can hear the exclams ? "Holy sh--!

> They're taking over!"

> It WOULD be a great show of unity. The first Million Man March was

> one the most peaceful and orderly marches ever. This fact was pretty

> much overlooked by the media. 1 million men and no disturbances!

To

> me that says volumes about the nature of black people. Of course, we

> have the riots which are mainly the result of political and economic

> frustration and the fights at rap concerts. These are brought

about

- > by young people whose brains are literally not fully formed. But
- > this march shows the true nature of black people, a thoughtful peace-
- > loving people.
- > We must know, of course, that if Barack is elected and wants a second
- > term he will have to do something during his first term to win our
- > confidence because thus far we are supporting him on trust ? the same
- > way we have always supported other white candidates. They, however,
- > have never really delivered and I don't believe they ever intended
- > to. Mr. Obama does not have that luxury and if he doesn't do
- > something that instills our confidence in him as our ally his
- > presidency will be a one-shot deal.
- > HTP,
- > Mahari
- > --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"
- > wrote:
- >>
- >> I meant "self worth" strictly in the political sense. I dont think
- >> it is a "miscalculation" for the African American community to
- >> demand certain politcal and economic concessions for our
- >> overwhelming support. Frankly, Quid Pro Quo is the foundation of
- > the
- >> American political system and it is insulting and racist to suggest
- >> that African Americans should not trade our votes for tangible
- > gains
- >> as ever race, ethnic group or special interest does. If we dont use
- >> our new found political power to benefit African people specially
- >> then how can Obama's victory ever be ours?
- >>
- >> I have watched this election cycle with great interest and I
- >> supported Obama and knew he would win before Iowa. I am fully aware
- >> how racist certain segments of America are and how race has been
- >> used in this campaign in an attempt to derail the candidacy of
- >> Obama; but did it work? No, the Rev Wright spectacle didnt hurt him
- >> politically with the people who have supported him from the
- >> beggining and it wasnt until the party decided that he was going

to

> > be the nominee that he made the political calculation to disown
> his

> > church and former mentor and he still lost in PA,KT,IN and S.D.

> > because racist white people will never vote for him. Ask Harold
> Ford

> > Jr the former congressman of Tennessee. He soldout in an attempt
to

> > win a senate seat, he tried to present himself as a blue dog

> > conservative democrat but racist white people did not vote for
him

> > despite their seemingly shared values. Trying to appeal to a
voting

> > block that will never vote for you is political insanity.

> >

> >

> > Riots and rebellions arent truly acts of self worth but rather

> they

> > are the result of rampant oppression and judicial impotence.

Maybe

> > the rioters destroyed our community because the destruction of

> > another community would have increased the power of the

> oppressors.

> > Rosa Parks refusing to give up her seat for a white person
simply

> > because they were white and the selfless adherence to peace by
the

> > many Civil Rights era freedom fighters are better examples of
how

> > demanding respect led to a better circumstance for African

> Americans.

> >

> >

> > I dont own a large enough forest to sell wolf tickets. If I had
the

> > power I would march another 1 million people on Washington to
meet

> > President Obama the day after his inauguration to present an
agreed

> > upon economic and political package that would benefit African

> > people in America and across the diaspora. I would have

Farrakahn,

> > Wright, Jackson and Sharpton, to name a few, meet the the
President

> > to begin the negotiation process but more importantly as a sign
of

> > African American unity. My goal is peace for all people in general
> > but African people specifically and if I unintentionally pimp smack
> > someone, my bad. LOL.
> >
> > My answer still is no. Obama's victory is not our own and citing
> his
> > slightly left of center agenda as proof that he is "Our Man" is not
> > enough to withstand his comments and actions to the contrary.
> >
> > hotep
> >
> > Issaias
> >
> > --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:
> > >
> > > !!!
> > > If we as a people had any
> > > sense of self worth we would make our demands to the presumptive
> > > nominee and force the Democratic party to respect us as a voting
> > > block.!!!
> > >
> > > I think there is a difference between expressing "self-worth" and
> > > performing a miscalculation. I think that would be a
> > > miscalculation. I hope you have been watching this campaign
> > CLOSELY
> > > because it will give you a very good ? I believe true ? picture
> > of
> > > the US. What we have seen, IMHO, is some of the potentially best
> > and
> > > worst of the country. The worst is very active still. Its most
> > > obvious expression was shown in the Clinton's and her/his
> > supporters
> > > particularly white women. They have shown themselves to be
> > racist,
> > > narcissistic, whiney, self-centered ingrates. It does appear
> that

> > > they will ultimately come back to support the presumptive
> > Democratic
> > > nominee. Yet, it appears they are only doing it because the
> white
> > > man's (McSame) positions are so untenable for women.
> > > If we blacks try to leverage these narcissistic white people
it
> > will
> > > only create more divisiveness. This whole situation must be
> > handled
> > > with kid gloves. One of the things I am still trying to sort
out
> > > with our people ? and I admit that I could be missing
something ?
> > why
> > > do we "act" so often against our best interest? Why are acts
> > > of "self-worth" so often in the end acts of "self-
destruction"?
> > Just
> > > one example are the riots (or rebellions) that took place in
> > various
> > > cities through out the US. Why did we destroy our own
> > communities?
> > > For the most part, they never were rebuilt causing lost jobs,
and
> > a
> > > devastated community economic base. During the Black Panther
> > > movement why did they "talk" so much about what they were
going
> to
> > do
> > > which just enticed the FBI, CIA and the police to destroy
them?
> > And
> > > why did they not suspect that there were spies amongst them -
> white
> > > and black do doubt ? informing the opposition of their every
move?
> > > Sometimes, perhaps always, subtlety is the best approach. So
> > often
> > > we have "wolfers" or loud talkers in the black community who
> > > generally draw a lot of attention. But I have observed that
> > > these "wolfers" are just "wolfin" and they seldom deliver
> > anything.
> > > Please understand that I am not suggesting that you are
> > a "wolfer".

> > > I don't think that you are. But there are ways of achieving
your
> > > goal without slapping someone in the face. Even though they
may
> > > absolutely deserve it, you may end up losing the conflict.
> > > But through subdued tactics there is great joy and rewards in
> > making
> > > a fool look like the fool that he/she is.
> > > HTP,
> > > Mahari
> > > --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"
> > > wrote:
> > > >
> > > > Interesting topic. I was just wondering to myself if African
> > > > Americans have ever supported any politician, with so much
> > fervor,
> > > > that consistently disassociates himself from the African
> > American
> > > > community and honestly admits he is not a leader of African
> > > America.
> > > >
> > > > Contrary to the blind euphoria of many African Americans,
> > Obama's
> > > > victory is not ours. It is not a victory for African America
> > > because
> > > > he had to trample on the legacy of many prominent servants
of
> > the
> > > > African American community to appear viable to racist
whites,
> > many
> > > > of whom will not vote for him anyway. Moreover, it is highly
> > > > unlikely he will offer legislation that will specifically
> > benefit
> > > > African Americans or the African Diaspora. Furthermore,
Obama
> is
> > > > half white genetically and nearly all white culturally, he
is
> an
> > > > African American by default, a political victim of the one
drop
> > > > rule.
> > > >
> > > >
> > > > And, with the above truths engrained upon my consciousness,

> Obama
> > is
> > > still the best choice to lead America at this crucial time
in
> > > > history. When Obama becomes president it will help cleanse
the
> > soul
> > > > of America but he will do only what is politically
acceptable
> to
> > > end
> > > > the plight of African people.
> > > >
> > > > A more demanding questions is how the African American
> community
> > > can
> > > > leverage our support for Obama into tangible political and
> > economic
> > > > gains. Without us he can not get elected. If we as a people
had
> > any
> > > > sense of self worth we would make our demands to the
> presumptive
> > > > nominee and force the Democratic party to respect us as a
> voting
> > > > block.
> > > >
> > > > Issaias Maatra
> > > >
> > > > --- In Ta_Seti@yahoogroups.com, "Emeagwali, Gloria
(History)"
> > > > wrote:
> > > > >
> > > > >while we dig for possible hints as to
> > > > > whether he really loves us.
> > > > >
> > > > >
> > > > > Now what on earth is this all about. He is not your Daddy.
> > > > > Obama is a professional seeking to bring about change. If
you
> > > > really
> > > > > understand the society you live in, you would know
> > instinctively
> > > > why he
> > > > > had to depart from Trinity. In fact it also helps Trinity
> > > > > to regain some measure of privacy and autonomy. Would you

> like
>>> the
>>>> press
>>>>> to follow you around morning, noon and night? The
> congregation
>> at
>>>>> Trinity were suddenly shoved into a fish bowl.
>>>>>
>>>>> As Paul points out, Blacks will benefit from good judges
in
>> the
>>>> Supreme
>>>>> Court etc.
>>>>> An end to the war in Iraq means more funds for education
etc.
>> A
>>>> Health
>>>>> Care Plan, whether universal, or partly so, would also
> prevent
>>>> families
>>>>> from going to debt to pay for cancer treatment or other
> ailments.
>>>>>
>>>>> What is so difficult to understand here?
>>>>> Gloria Emeagwali
>>>>>
>>>>>
>>>>> -----Original Message-----
>>>>> From: Ta_Seti@yahoogroups.com
> [mailto:Ta_Seti@yahoogroups.com]
>> On
>>>> Behalf
>>>>> Of Paul Kekai Manansala
>>>>> Sent: Friday, June 13, 2008 11:48 AM
>>>>> To: Ta_Seti@yahoogroups.com
>>>>> Subject: [Ta_Seti] Re: Is Obama's Victory Ours?
>>>>>
>>>>> --- In Ta_Seti@yahoogroups.com, "Terry"
wrote:
>>>>>>
>>>>>> He calls their name out loud, while we dig for possible
>> hints
>>> as
>>>> to
>>>>>> whether he really loves us. His literal firing of
Reverend

>>>> Wright
>>>>> from
>>>>>> his life, and his departure from Trinity is his way to
say,
>> I am
>>>>> willing
>>>>>> to forfeit you to win, which means he'll be willing to
>> forfeit
>>>> us to
>>>>> be
>>>>>> re-elected.
>>>>>>
>>>>>
>>>>>
>>>>>> Rather than concentrating on what he can do specifically
for
>> black
>>>>> people then, it might just be better to concentrate on
what
> he
>> go
>>>> do
>>>>> in terms of a progressive agenda -- like appointing
> progressive
>>>>> Supreme Court and Federal judges.
>>>>>
>>>>>> Blacks would benefit from good Supreme Court justices
along
>> with
>>>>>> everybody else. Everybody benefits from election reform
and
>>> reduced
>>>>> corporate corruption in politics. Everyone benefits from
>> universal
>>>>> health care.
>>>>>
>>>>>> Regards,
>>>>>> Paul Kekai Manansana
>>>>>
>>>>>
>>>>>
>>>>>
>>>>>> -----
>>>>>
>>>>>> Ta_Seti Repository
>>>>>> http://groups.yahoo.com/group/ta_seti2Yahoo! Groups Links

> > > >

> > >

> >

>

>

| 26263|2008-06-17 10:49:17|elliottandelliottmtg|Yes, of course it is (Re: Is Obama's Victory Ours?)|

You are wrong that I want him to lose because I am voting for Obama and I am encouraging everyone that I know to vote for him also. In fact, I know he will win because America overall is hungry for change and a new direction.

Everything you said only re-enforces the truth that Obama's victory is a win for America in general but not for African Americans in particular. Can you name three of Obama's policies that will benefit African people exclusively? You say "Yes, of course it is" our victory, then helping me understand your opinion should be an easy task.

You say "Wright is of course extremely mild" but a sentence prior you said "Of course Obama distanced himself from the radical and largely unproven theory thumping reverend. If Wright had any sense of pride or purpose, he would have shut up until after November 2008". I'm confused. I never heard of an extremely mild radical. Moreover, Wright did exactly what any proud person would do and that was to respond to the baseless and racist attacks with a dignified and informative response. His speech at the press club was on par with Obama's race speech and provided a doctoral diagnosis of the race problem in America. Sadly, many people fail to think for themselves and refused to form their own opinion about the context and content of his statements. I still haven't heard anyone state specifically where he was incorrect in his statements.

Some African Americans forget that the vast majority of OUR greatest leaders were controversial and despised by the white community at times and in other periods revered once their service to humanity was studied in its totality. Disassociating with these leaders may be a clever short term political strategy but meanders into the right wings game of character assassination.

The right wing wanted Hillary to win not only to have a shot at the presidency but in the event they lost they would have a conservative democrat in the white house to continue many of Bush's policies. It is quite clear that Hillary is part of the vast right wing conspiracy she once denounced.

So keep on in your blind euphoric state and when Obama becomes president I hope your soul reaches the height of elation.

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

>

> " Contrary to the blind euphoria of many African Americans,

Obama's

> victory is not ours. It is not a victory for African America

because

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> of whom will not vote for him anyway. Moreover, it is highly
> unlikely he will offer legislation that will specifically benefit
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> half white genetically and nearly all white culturally, he is an
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> crimes to hide.
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>
> What surprises me (perhaps it shouldn't) is that exactly the
> same attacks continue after Hillary Clinton is no longer part
> of the race. It was always clear that the right wanted to run
> against Hillary Clinton, because all protestations of 'being
vetted'
> from her side, her baggage comes by the train load.
>
> On the other hand, they have nothing on Barack Obama, and
> it bugs the hell out of them. So here someone comes onto
> this forum, and complains that Barack Obama doesn't associate
> himself with the Black community enough.
>
> I imagine they would love to do that, so they can expand all
> on the Reverend Wright theme. Of course Obama distanced
> himself from the radical and largely unproven theory thumping
> reverend. If Wright had any sense of pride or purpose, he
> would have shut up until after November 2008, but instead,
> he wanted to glory and revel in the limelight for his own 15
> minutes of fame. (Compared to John McCain's reverend who
> called the Catholic Church 'The Great Whore' of the book of
> revelations and claimed Katrina was the wrath of God for an
> upcoming gay pride parade), Wright is of course extremely mild.
> However, that hasn't stopped him from being fodder for the likes
> of Sean Hannity and Fox News to play the most controversial
> parts of his sermons over and over again.
>
> That is why Barack Obama is not going to throw his chances
> in November and start associating himself with people who have
> had decades of controversy for the right wing media to milk, and
> anyone who wants him to do so does not have his, the Black
> community's or the country's best interests at heart.
>
> So keep on whining and whinging to Black people how Barack
> Obama is not Black enough, in the faint hope that they won't
> vote for him come November 2008.
>
> But my guess, bar election rigging, it is going to be a landslide.

>

> Alex

>

| 26264|2008-06-17 10:49:38|Anthony Stewart|The classic "Mis-Education of the Negro" is coming to iTunes and Aud|

The classic "Mis-Education of the Negro" is coming to iTunes and Audible.com

Written by the founder of Black History Month, Dr. Carter G. Woodson's classic is now in audio book format and will be featured on iTunes and Audible in the coming weeks.

St. Louis, Mo. June 17, 2008 ? A deal was recently struck between St. Louis native Anthony Stewart (Narrator and Publisher) and Audible, LLC (audible.com) to distribute "The Mis-Education of the Negro" audio book via iTunes, audible.com and amazon.com. The public domain classic was converted to audio form in late 2007 and is currently distributed from the website www.themiseducationofthenegro.com <<http://www.themiseducationofthenegro.com>> . Seeking greater marketing and distribution for the book, Mr. Stewart approached Audible, LLC and soon after a deal was struck.

A top 10 Best Seller (Essence Magazine 2008), "The Mis-Education of the Negro" was one of the first critical examinations of the cause of the unequal social status of Blacks in America. Written by a Black man with a PhD from Harvard, Dr. Woodson's book was accepted widely amongst Blacks and Whites in educated circles. But, it was not until the 60's when the book would receive greater exposure among the masses of Blacks engaged in the Civil Rights movement. Since then the book has remained a Top Ten seller internationally amongst Blacks.

For additional information on the news that is the subject of this release (or for a sample, copy), contact Anthony Stewart or visit www.themiseducationofthenegro.com.

About Anthony Stewart:

Anthony Stewart is the publisher of "The Anthony Report" www.theanthonyreport.com <<http://www.theanthonyreport.com>> where he teaches digital technology via the web. His love of books on the subject of African Americans has lead him to apply his understanding of digital technology to Audio Book publishing. "The Mis-Education of the Negro" is but the first of several books being converted to audio format.

Contact:

Anthony Stewart, Publisher, The Anthony Report, 314.757.6457 or theanthonyreport@mac.com

###

| 26265|2008-06-17 12:30:31|Vernessa McVay|Re: Is Obama's Victory Ours?|

I was glad to see that he was smart enough to stay away from Jesse and Al. Had he stuck with them, he would've been out of the race long ago.

"The black woman is the meteor that's coming to this earth!" -- Kola Boof

--- On Mon, 6/16/08, Peter Gray <atenergy@hotmail.com> wrote:

> From: Peter Gray <atenergy@hotmail.com>
> Subject: RE: [Ta_Seti] Re: Is Obama's Victory Ours?
> To: ta_seti@yahoogroups.com
> Date: Monday, June 16, 2008, 9:38 AM
> The only problem representing "us" as a
> "voting block" is that it is a myth. There is no
> monolithic black vote or unanimous opinion in the
> "black" community. I wish blacks would stop
> trying to tear down Obama over the fact that he is not
> running as a Jesse Jackson or Al Sharpton, because he is
> correct not to do so.

>

> Peter

>

>

>

> To: Ta_Seti@yahoogroups.comFrom:
> elliottandelliottmtg@yahoo.comDate: Sat, 14 Jun 2008
> 23:11:35 +0000Subject: [Ta_Seti] Re: Is Obama's Victory
> Ours?

>

>

>

>

>

> I meant "self worth" strictly in the political
> sense. I dont think it is a "miscalculation" for
> the African American community to demand certain political
> and economic concessions for our overwhelming support.
> Frankly, Quid Pro Quo is the foundation of the American
> political system and it is insulting and racist to suggest
> that African Americans should not trade our votes for
> tangible gains as ever race, ethnic group or special
> interest does. If we dont use our new found political power
> to benefit African people specially then how can Obama's
> victory ever be ours? I have watched this election cycle
> with great interest and I supported Obama and knew he would
> win before Iowa. I am fully aware how racist certain
> segments of America are and how race has been used in this
> campaign in an attempt to derail the candidacy of Obama;
> but did it work? No, the Rev Wright spectacle didnt hurt
> him politically with the people who have supported him from
> the beggining and it wasnt until the party decided that he
> was going to be the nominee that he made the political
> calculation to disown his church and former mentor and he

> still lost in PA,KT,IN and S.D. because racist white people
 > will never vote for him. Ask Harold Ford Jr the former
 > congressman of Tennessee. He soldout in an attempt to win a
 > senate seat, he tried to present himself as a blue dog
 > conservative democrat but racist white people did not vote
 > for him despite their seemingly shared values. Trying to
 > appeal to a voting block that will never vote for you is
 > political insanity. Riots and rebellions arent truly acts
 > of self worth but rather they are the result of rampant
 > oppression and judicial impotence. Maybe the rioters
 > destroyed our community because the destruction of another
 > community would have increased the power of the oppressors.
 > Rosa Parks refusing to give up her seat for a white person
 > simply because they were white and the selfless adherence
 > to peace by the many Civil Rights era freedom fighters are
 > better examples of how demanding respect led to a better
 > circumstance for African Americans. I dont own a large
 > enough forest to sell wolf tickets. If I had the power I
 > would march another 1 million people on Washington to meet
 > President Obama the day after his inauguration to present an
 > agreed upon economic and political package that would
 > benefit African people in America and across the diaspora.
 > I would have Farrakahn, Wright, Jackson and Sharpton, to
 > name a few, meet the the President to begin the negotiation
 > process but more importantly as a sign of African American
 > unity. My goal is peace for all people in general but
 > African people specifically and if I unintentionally pimp
 > smack someone, my bad. LOL. My answer still is no.
 > Obama's victory is not our own and citing his slightly
 > left of center agenda as proof that he is "Our
 > Man" is not enough to withstand his comments and
 > actions to the contrary. hotepIssaias--- In
 > Ta_Seti@yahoogroups.com, "Mahari Mengistu"
 > wrote:>> !!!> If we as a people
 > had any> sense of self worth we would make our demands to
 > the presumptive> nominee and force the Democratic party
 > to respect us as a voting> block.!!!> > I think
 > there is a difference between expressing
 > "self-worth" and > performing a
 > miscalculation. I think that would be a >
 > miscalculation. I hope you have been watching this campaign
 > CLOSELY > because it will give you a very good I
 > believe true picture of > the US. What we have seen,
 > IMHO, is some of the potentially best and > worst of the
 > country. The worst is very active still. Its most >
 > obvious expression was shown in the Clinton's and

> her/his supporters > particularly white women. They have
 > shown themselves to be racist, > narcissistic, whiney,
 > self-centered ingrates. It does appear that > they will
 > ultimately come back to support the presumptive Democratic
 >> nominee. Yet, it appears they are only doing it
 > because the white > man's (McSame) positions are so
 > untenable for women.> If we blacks try to leverage these
 > narcissistic white people it will > only create more
 > divisiveness. This whole situation must be handled >
 > with kid gloves. One of the things I am still trying to
 > sort out > with our people and I admit that I could
 > be missing something why > do we "act" so
 > often against our best interest? Why are acts > of
 > "self-worth" so often in the end acts of
 > "self-destruction"? Just > one example are the
 > riots (or rebellions) that took place in various > cities
 > through out the US. Why did we destroy our own communities?
 >> For the most part, they never were rebuilt causing
 > lost jobs, and a > devastated community economic base.
 > During the Black Panther > movement why did they
 > "talk" so much about what they were going to do
 >> which just enticed the FBI, CIA and the police to
 > destroy them? And > why did they not suspect that there
 > were spies amongst them -white > and black do doubt
 > informing the opposition of their every move?>
 > Sometimes, perhaps always, subtlety is the best approach.
 > So often > we have "wolfers" or loud talkers
 > in the black community who > generally draw a lot of
 > attention. But I have observed that > these
 > "wolfers" are just "wolfin" and
 > they seldom deliver anything. > Please understand that I
 > am not suggesting that you are a "wolfer". > I
 > don't think that you are. But there are ways of
 > achieving your > goal without slapping someone in the
 > face. Even though they may > absolutely deserve it, you
 > may end up losing the conflict.> But through subdued
 > tactics there is great joy and rewards in making > a
 > fool look like the fool that he/she is.> HTP,>
 > Mahari> --- In Ta_Seti@yahoogroups.com,
 > "elliottandelliottmtg" >
 > wrote:> >> >
 > Interesting topic. I was just wondering to myself if
 > African >> Americans have ever supported any
 > politician, with so much fervor, >> that
 > consistently disassociates himself from the African
 > American >> community and honestly admits he is not

> a leader of African > America. > > >
 > Contrary to the blind euphoria of many African Americans,
 > Obama's > > victory is not ours. It is not a
 > victory for African America > because > > he had
 > to trample on the legacy of many prominent servants of the
 > > > African American community to appear viable to
 > racist whites, many > > of whom will not vote for him
 > anyway. Moreover, it is highly > > unlikely he will
 > offer legislation that will specifically benefit > >
 > African Americans or the African Diaspora. Furthermore,
 > Obama is > > half white genetically and nearly all
 > white culturally, he is an > > African American by
 > default, a political victim of the one drop > > rule.
 > > > > > And, with the above truths
 > engrained upon my consciousness, Obama is > > still
 > the best choice to lead America at this crucial time in
 > > > history. When Obama becomes president it will
 > help cleanse the soul > > of America but he will do
 > only what is politically acceptable to > end > >
 > the plight of African people. > > > > A more
 > demanding questions is how the African American community
 > > can > > leverage our support for Obama into
 > tangible political and economic > > gains. Without us
 > he can not get elected. If we as a people had any > >
 > sense of self worth we would make our demands to the
 > presumptive > > nominee and force the Democratic
 > party to respect us as a voting > > block.> >
 > > > Issaias Maatra> > > > --- In
 > Ta_Seti@yahoogroups.com, "Emeagwali, Gloria
 > (History)" > > wrote:>
 > > > > >while we dig for possible
 > hints as to> > > whether he really loves us. >
 > > > > > > > Now what on earth
 > is this all about. He is not your Daddy.> > >
 > Obama is a professional seeking to bring about change. If
 > you > > really> > > understand the society
 > you live in, you would know instinctively > > why
 > he> > > had to depart from Trinity. In fact it
 > also helps Trinity> > > to regain some measure of
 > privacy and autonomy. Would you like > the > >
 > press> > > to follow you around morning, noon and
 > night? The congregation at> > > Trinity were
 > suddenly shoved into a fish bowl.> > > >
 > > As Paul points out, Blacks will benefit from good
 > judges in the > > Supreme> > > Court
 > etc.> > > An end to the war in Iraq means more

> funds for education etc. A > > Health> > >
 > Care Plan, whether universal, or partly so, would also
 > prevent > > families> > > from going to debt
 > to pay for cancer treatment or other ailments. > >
 > > > > What is so difficult to understand
 > here? > > > Gloria Emeagwali> > > >
 > > > > > -----Original Message----->
 > > > From: Ta_Seti@yahoogroups.com
 > [mailto:Ta_Seti@yahoogroups.com] On > > Behalf>
 > > > Of Paul Kekai Manansala> > > Sent:
 > Friday, June 13, 2008 11:48 AM> > > To:
 > Ta_Seti@yahoogroups.com> > > Subject: [Ta_Seti]
 > Re: Is Obama's Victory Ours?> > > > >
 > > > --- In Ta_Seti@yahoogroups.com, "Terry"
 > wrote:> > > > > >
 > > > He calls their name out loud, while we dig for
 > possible hints > as > > to> > > >
 > whether he really loves us. His literal firing of Reverend
 > > > Wright> > > from> > > > his
 > life, and his departure from Trinity is his way to say, I
 > am> > > willing> > > to forfeit you
 > to win, which means he'll be willing to forfeit >
 > > us to> > > be> > > >
 > re-elected.> > > > > > > >
 > > > > Rather than concentrating on what he
 > can do specifically for black> > > people then, it
 > might just be better to concentrate on what he go > >
 > do> > > in terms of a progressive agenda -- like
 > appointing progressive> > > Supreme Court and
 > Federal judges.> > > > > Blacks would
 > benefit from good Supreme Court justices along with>
 > > > everybody else. Everybody benefits from election
 > reform and > reduced> > > corporate corruption
 > in politics. Everyone benefits from universal> > >
 > health care.> > > > > > Regards,> >
 > > Paul Kekai Manansana> > > > > > >
 > > > > > > > >
 > -----> > > >
 > > > Ta_Seti Repository> > >
 > http://groups.yahoo.com/group/ta_seti2Yahoo! Groups
 > Links> > > > >
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> <http://search.live.com/cashback/?&pkw=form=MIJAAF/publ=HMTGL/crea=srchpaysyouback>
| 26266|2008-06-17 12:50:36|Alex van Deelen|Zimbabwean Land And Agricultural Reform|

Many years from now, some even today, will look back and see that Zimbabwe led the way in land reform. It has taken an international food crisis to get the institutions to focus on the obvious, that the pillar of any stable economy is the agricultural sector, and that this sector cannot exist without hundreds of thousands to millions of small and medium scale farmers. Poverty, hunger, lack of rural development all have their origin in the lack of access to land, machinery and markets for African farmers.

Alex

<http://www.herald.co.zw/inside.aspx?sectid=242&livedate=6/13/2008%2012:00:00%20AM&cat=8>

'Farm mechanisation a continuous process'

Business Reporter

THE farm mechanisation programme would be a continuous process until the agricultural industry has been totally empowered, Minister of Agricultural Mechanisation Dr Joseph Made said on Wednesday. Officially, the launch of the fourth phase of the programme is in July but Dr Made said it was not only going to be limited to the phases but should be held with a long-term view since distribution and sourcing the equipment was currently ongoing.

Dr Made said that President Mugabe had already set the tone for empowerment at the UN Food Summit in Rome.

President Mugabe said people can help address the question of food security if they are given better access to natural resources and to that extent Government had taken measures to boost agricultural activity.

Government is aiming at providing the basic conditions for a largely self sustaining development of the agricultural subsector of mechanisation.

Tools, implements and powered machinery are essential and major inputs to agriculture, Dr Made said adding that the level, appropriate choice and subsequent proper use of these inputs has a direct and significant effect towards increasing productivity and on the whole achieving profitability.

"The global food crisis should not be taken lightly because as it stands now the prices of agricultural inputs and equipment has risen dramatically as countries gear up for the shortages," he said.

He added that Zimbabwe had a head start in preparing for its agriculture industry as compared to other countries.

A total of 1 500 tractors had been sourced for Phase 4 of the programme while Dr Made said the number of scotch carts had been increased to one million to accommodate those who did not receive in the previous phases.

Dr Made said the programme had assumed a broader perspective as it now included roam discs, seed drills, motor bikes and even on a smaller scale hand sprayers (knapsacks).

Seed drills were helpful for small grain planting where planting could be even and intensive and it was particularly helpful because it could be used for all types of small grains.

The assembling of the larger equipment had been done in Zimbabwe, not only providing employment but also giving locals the technical skills when service is required.

The assembling is headed by a team of Chinese military personnel under the ZimChina relations. A third of the consignment is coming from China.

The programme was not only limited to cover equipment but would also include other components, which contribute towards the realisation of the broader agricultural policy.

"We have also sourced herbicides, insecticides and dipping chemicals which cannot be divorced from mechanisation," said the minister.

Farm mechanisation was beneficial to every aspect of the society and was not only limited to the farming community.

Dr Made said the programme has also boosted earnings of companies like Zimplot, Gulliver, Steelnet and Tractive and even the indigenous companies.

<http://www.herald.co.zw/inside.aspx?sectid=105&livedate=6/9/2008%2012:00:00%20AM&cat=8>

Equip smallholder farmers, Africa told

By Victoria Ruzvidzo recently in Cape Town, South

AFRICA should urgently step up agriculture production largely through equipping the smallholder farmer if it is to fend off the unfolding global food crisis.

Zimbabwe has already taken the lead in empowering smallholder farmers through the farm mechanisation programme spearheaded by the Reserve Bank of Zimbabwe.

Thousands of farming implements have been distributed to A1 and A2 farmers under a phased programme that is rapidly transforming agriculture in the country.

During deliberations dubbed "Food Insecurity: A Perfect Storm" at the 18th World Economic Forum on Africa last week, delegates said the continent should adopt strategies to boost agricultural production.

On average, governments on the continent were allocating a mere three percent of their total budgets to agriculture, a figure that would need to be increased to at least 10 percent.

The sector was the backbone of the continent's economy.

"Smallholder farmers, if given enough resources and information, can significantly improve production. Currently they are neglected," said Forum for Agriculture Research in Africa executive director Mr Monty Jones.

Already, inputs such as fertilizers and seed for the next agricultural season would need to be mobilised now to ensure better yields.

"The potential is there, the land is there so Africa should get on with the work," said Mr Gareth Ackerman from Kenya.

Africa needed to take the global food crisis as an opportunity to increase food production.

During Wednesday's opening plenary, Malawian President Mr Bingu Wa Mutharika said the continent had the potential to produce enough to feed the world.

World Bank Africa region vice president Obiageli Ezekwesili said the rising food prices would exert pressure on already constrained budgets in most African countries hence the need to strategise.

"The yields in Africa are the lowest in the world. Its not just about fertilizers but there is need formore research . . . Farmers should just organise themselves," she said.

SA's African National Congress president Mr Jacob Zuma said the continent needed to take a more holistic approach to the food crisis. It was an issue that required a multi-lateral approach. The root cause of the food price hikes was the rising oil price, which had gone up to US\$130 a barrel from US\$11 a few years ago.

Tackling the rising food prices was more urgent than what many believed.

"The issue of food prices is actually a time bomb. Many people have no money to buy food and when the prices go up they cannot buy at all.

Let's also bear in mind that those who are poor do not have the luxury to sit and rationalise like we are doing now," said Mr Zuma. He said it would be folly to expect governments alone to solve the crisis.

"This is a global problem so if we are living in a global world we should have global solutions to global problems," he said, in response to an earlier contribution by Ezekwesili that Governments needed to find solutions to the challenge.

"But ultimately governments should revamp their agricultural policies. Governments should re-prioritise agriculture," she (Ezekwesili) insisted.

On its part the World Bank had increased agriculture lending to Africa to US\$800 million from US\$450million previously. One greatest undoing to the "green revolution" was the neglect by many countries to encourage students to take up agricultural studies.

This had compromised the efficient use of resources and a reduction in the number of extension workers who previously assisted farmers in their ventures.

| 26267|2008-06-17 13:12:56|cristofori whitakara|Re: Is Obama's Victory Ours?|

Although I disagree with his actions towards, Rev. Wright, I think when he speaks to issues concerning the African communities in America he will be speaking to all of the different peoples in the country. Similiar to the Civil Rights Movement and the Black Power Movement. Issues spoken of during these movements helped everyone in this country. This is reason why I believe a victory for Obama will be our

victory also.

--- On **Tue, 6/17/08, elliotandelliottmtg** wrote:
From: elliotandelliottmtg
Subject: [Ta_Seti] Re: Is Obama's Victory Ours?
To: Ta_Seti@yahoogroups.com
Date: Tuesday, June 17, 2008, 3:03 AM

Exactly, holding a march with that agenda before the election would only give fodder for right wing attacks. But after the election, a meeting between African American leaders and Obama to develop a program to rehabilitate the African community, should be the very least he can offer for our nearly unanimous support.

You are absolutely correct that African people, for the most part, are peace loving people. Many people attack Farrakahn as a demagogue but he has consistently been proven right on a number of issues and his love and service to his people is without question. What people fail to realize was the evolution of Obama's disassociation with leaders of the African American community which coincided with his rise towards the nomination of the Democratic party. The process began when the media attempted to link him with Farrakahn whom white America loathes precisely because of his influence in the African American community. Next, he separated himself from the only two prior African Americans to run for president in the democratic party and when Bill Clinton made his infamous remarks in South Carolina, Obama's advisors quickly denounced Clinton's statement as playing the race card because they didn't want him to even appear to be another Jesse Jackson. His most recent actions is his divorce with Rev. Wright after saying he was like family to him and fleeing his church which he said was a pillar in the community. Honestly, will he divorce his wife, when his opponents play his wife's statement, that this is the first time she is proud of her country, in a non-stop cycle?

I agree with you that more pressure will be put on him by the African American community when he seeks a second term but why are so many African Americans shamefully afraid to fight for our African humanity? The political process is a high stakes chess match in which we have been pawns for decades. Someone even posted a comment stating that we should accept our place because it has been going on for many years, but, for the first time, our votes had a decisive impact on a presidential nomination. So why should we not receive the spoils of the victory if it is truly ours?

I am not talking about you but, I find it insanely funny those people who claim that Obama's victory is ours but are quick to point out that African Americans should not think of him as ours.

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>

> >>If I had the

> power I would march another 1 million people on Washington to meet

> President Obama the day after his inauguration to present an agreed

> upon economic and political package that would benefit African

> people in America and across the diaspora. I would have Farrakahn,

> Wright, Jackson and Sharpton, to name a few, meet the the President
 > to begin the negotiation process but more importantly as a sign of
 > African American unity.<<
 >
 > That is precisely the time to do it not before. I think that
 would
 > be a great idea. It would scare the sh out of white people,
 though:
 > this black man facing 1 million black people negotiating political
 > power,i.e., black power. I can hear the exclaims "Holy sh--!
 > They're taking over!"
 > It WOULD be a great show of unity. The first Million Man March
 was
 > one the most peaceful and orderly marches ever. This fact was
 pretty
 > much overlooked by the media. 1 million men and no disturbances!
 To
 > me that says volumes about the nature of black people. Of course,
 we
 > have the riots which are mainly the result of political and
 economic
 > frustration and the fights at rap concerts. These are brought
 about
 > by young people whose brains are literally not fully formed. But
 > this march shows the true nature of black people, a thoughtful
 peace-
 > loving people.
 > We must know, of course, that if Barack is elected and wants a
 second
 > term he will have to do something during his first term to win our
 > confidence because thus far we are supporting him on trust the
 same
 > way we have always supported other white candidates. They,
 however,
 > have never really delivered and I don't believe they ever intended
 > to. Mr. Obama does not have that luxury and if he doesn't do
 > something that instills our confidence in him as our ally his
 > presidency will be a one-shot deal.
 > HTP,
 > Mahari
 > --- In Ta_Seti@yahoogroups.com, "elliottandelliottm tg"
 > wrote:
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> Ford

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> > win a senate seat, he tried to present himself as a blue dog

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> > block that will never vote for you is political insanity.

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> > > !!!
> > > If we as a people had any
> > > sense of self worth we would make our demands to the presumptive
> > > nominee and force the Democratic party to respect us as a voting
> > > block.!!!
> > >
> > > I think there is a difference between expressing "self-worth" and
> > > performing a miscalculation. I think that would be a
> > > miscalculation. I hope you have been watching this campaign
> > CLOSELY
> > > because it will give you a very good I believe true picture
> of
> > > the US. What we have seen, IMHO, is some of the potentially best
> > and
> > > worst of the country. The worst is very active still. Its most
> > > obvious expression was shown in the Clinton's and her/his
> > supporters
> > > particularly white women. They have shown themselves to be
> > racist,
> > > narcissistic, whiney, self-centered ingrates. It does appear
> that
> > > they will ultimately come back to support the presumptive
> > Democratic
> > > nominee. Yet, it appears they are only doing it because the
> white
> > > man's (McSame) positions are so untenable for women.
> > > If we blacks try to leverage these narcissistic white people
> it
> > will

> > > only create more divisiveness. This whole situation must be
 > > handled
 > > > with kid gloves. One of the things I am still trying to sort
 out
 > > > with our people and I admit that I could be missing
 something
 > > why
 > > > do we "act" so often against our best interest? Why are acts
 > > > of "self-worth" so often in the end acts of "self-
 destruction" ?
 > > Just
 > > > one example are the riots (or rebellions) that took place in
 > > various
 > > > cities through out the US. Why did we destroy our own
 > > communities?
 > > > For the most part, they never were rebuilt causing lost jobs,
 and
 > > a
 > > > devastated community economic base. During the Black Panther
 > > > movement why did they "talk" so much about what they were
 going
 > to
 > > do
 > > > which just enticed the FBI, CIA and the police to destroy
 them?
 > > And
 > > > why did they not suspect that there were spies amongst them -
 > white
 > > > and black do doubt informing the opposition of their every
 move?
 > > > Sometimes, perhaps always, subtlety is the best approach. So
 > > often
 > > > we have "wolfers" or loud talkers in the black community who
 > > > generally draw a lot of attention. But I have observed that
 > > > these "wolfers" are just "wolfin" and they seldom deliver
 > > anything.
 > > > Please understand that I am not suggesting that you are
 > > a "wolfers".
 > > > I don't think that you are. But there are ways of achieving
 your
 > > > goal without slapping someone in the face. Even though they
 may
 > > > absolutely deserve it, you may end us losing the conflict.
 > > > But through subdued tactics there is great joy and rewards in
 > > making
 > > > a fool look like the fool that he/she is.
 > > > HTP,
 > > > Mahari
 > > > --- In Ta_Seti@yahoogroups.com, "elliottandelliottm tg"
 > > > wrote:
 > > > >
 > > > > Interesting topic. I was just wondering to myself if African
 > > > > Americans have ever supported any politician, with so much
 > > fervor,
 > > > > that consistently disassociates himself from the African
 > > American

> > > community and honestly admits he is not a leader of African
> > > America.
> > >
> > > Contrary to the blind euphoria of many African Americans,
> > Obama's
> > > victory is not ours. It is not a victory for African America
> > > because
> > > he had to trample on the legacy of many prominent servants
of
> > the
> > > African American community to appear viable to racist
whites,
> > many
> > > of whom will not vote for him anyway. Moreover, it is highly
> > > unlikely he will offer legislation that will specifically
> > benefit
> > > African Americans or the African Diaspora. Furthermore,
Obama
> is
> > > half white genetically and nearly all white culturally, he
is
> an
> > > African American by default, a political victim of the one
drop
> > > rule.
> > >
> > >
> > > And, with the above truths engrained upon my consciousness,
> Obama
> is
> > > still the best choice to lead America at this crucial time
in
> > > history. When Obama becomes president it will help cleanse
the
> > soul
> > > of America but he will do only what is politically
acceptable
> to
> > end
> > > the plight of African people.
> > >
> > > A more demanding questions is how the African American
> community
> > can
> > > leverage our support for Obama into tangible political and
> > economic
> > > gains. Without us he can not get elected. If we as a people
had
> > any
> > > sense of self worth we would make our demands to the
> presumptive
> > > nominee and force the Democratic party to respect us as a
> voting
> > > block.
> > >
> > > Issaias Maatra

>>>>
>>>> --- In Ta_Seti@yahoogroups.com, "Emeagwali, Gloria (History)"
>>>> wrote:
>>>>
>>>>while we dig for possible hints as to
>>>> whether he really loves us.
>>>>
>>>>
>>>> Now what on earth is this all about. He is not your Daddy.
>>>> Obama is a professional seeking to bring about change. If
you
>>>> really
>>>> understand the society you live in, you would know
>> instinctively
>>>> why he
>>>> had to depart from Trinity. In fact it also helps Trinity
>>>> to regain some measure of privacy and autonomy. Would you
> like
>>> the
>>>> press
>>>> to follow you around morning, noon and night? The
> congregation
>> at
>>>> Trinity were suddenly shoved into a fish bowl.
>>>>
>>>> As Paul points out, Blacks will benefit from good judges
in
>> the
>>>> Supreme
>>>> Court etc.
>>>> An end to the war in Iraq means more funds for education
etc.
>> A
>>>> Health
>>>> Care Plan, whether universal, or partly so, would also
> prevent
>>>> families
>>>> from going to debt to pay for cancer treatment or other
>> ailments.
>>>>
>>>> What is so difficult to understand here?
>>>> Gloria Emeagwali
>>>>
>>>>
>>>> -----Original Message-----
>>>> From: Ta_Seti@yahoogroups.com
> [mailto:Ta_Seti@yahoogroups.com]
>> On
>>>> Behalf
>>>> Of Paul Kekai Manansala
>>>> Sent: Friday, June 13, 2008 11:48 AM
>>>> To: Ta_Seti@yahoogroups.com
>>>> Subject: [Ta_Seti] Re: Is Obama's Victory Ours?
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, "Terry"

wrote:

>>>>>
>>>>> He calls their name out loud, while we dig for possible
>> hints
>>> as
>>>> to
>>>>> whether he really loves us. His literal firing of
Reverend
>>>> Wright
>>>>> from
>>>>> his life, and his departure from Trinity is his way to
say,
>> I am
>>>>> willing
>>>>>> to forfeit you to win, which means he'll be willing to
>> forfeit
>>>>> us to
>>>>>> be
>>>>>>> re-elected.
>>>>>>>
>>>>>
>>>>>
>>>>>> Rather than concentrating on what he can do specifically
for
>> black
>>>>> people then, it might just be better to concentrate on
what
>> he
>> go
>>>>> do
>>>>>> in terms of a progressive agenda -- like appointing
> progressive
>>>>>> Supreme Court and Federal judges.
>>>>>>
>>>>>>> Blacks would benefit from good Supreme Court justices
along
>> with
>>>>>>> everybody else. Everybody benefits from election reform
and
>>> reduced
>>>>>>> corporate corruption in politics. Everyone benefits from
>> universal
>>>>>>> health care.
>>>>>>>
>>>>>>> Regards,
>>>>>>> Paul Kekai Manansana
>>>>>>>
>>>>>>>
>>>>>>>
>>>>>>>
>>>>>>> -----
>>>>>>>
>>>>>>> Ta_Seti Repository
>>>>>>> http://groups.yahoo.com/group/ta_seti2Yahoo! Groups Links
>>>>>>>
>>>>>>>

> > >
> >
>

| 26268|2008-06-17 14:48:31|Paul Kekai Manansala|Re: Is Obama's Victory Ours?|

--- In Ta_Seti@yahoogroups.com, Vernessa McVay wrote:

>

> I was glad to see that he was smart enough to stay away from Jesse

and Al. Had he stuck with them, he would've been out of the race long ago.

>

>

Well he did acknowledge Jesse Jackson's endorsement, and he attended Sharpton's forum in NY. Even had a private dinner with Sharpton.

Regards,

Paul Kekai Manansala

| 26269|2008-06-17 14:49:12|Paul Kekai Manansala|New Kingdom Administrative Building Found in South|

Cairo - A US archaeological team uncovered an ancient Egyptian administrative building and silos dating back to the 17th dynasty (ca. 1665-1569 BC) along with an older columned hall in the southern Egyptian town of Edfu, Egypt's antiquities department announced Tuesday. With sixteen wooden columns, the layout of the mud-brick hall shows that it might been part of a governor's palace, Egypt's antiquities chief, Zahi Hawas said.

The hall, which predates the silos, had been used by scribes for accounting, opening and receiving letters, Hawas explained.

Pottery and seals that date back to the 13th dynasty (c. 1786-1665 BC) were discovered in the hall.

A US archeological team from the University of Chicago carried out the excavation work.

"Scarab seals found inside the hall are decorated with spiral patterns and hieroglyphic symbols including ankh sign, also known as key of life," said head of the American mission, Nadine Moeller.

The discovery reflects the Egyptian political situation at the time when the small kingdom of Thebes controlled Upper Egypt, Moeller said.

<http://www.earthtimes.org/articles/show/213033.ancient-egyptian-official-buildin-g-uncovered-in-south.html>

| 26270|2008-06-17 20:05:04|Tafari khumbaka|Fwd: FW: BLACK WALLSTREET|

Attachments :

Alandas Dobbins wrote:

From: "Alandas Dobbins"
To: "Tafari khumbaka" ,
"Andre Dillon" ,
"Sadio Bomani"
Subject: FW: BLACK WALLSTREET
Date: Tue, 17 Jun 2008 16:38:18 -0500

From: Mubaarik Sulaimaan [mailto:diversity66@yahoo.com]

Sent: Tuesday, June 17, 2008 1:06 PM

To: m Abston; QUEEN ALANDAS; Kareem Ali; Kendra Anderson; SCOTT ANITON; Mary Ann; PJ BERRY; CHERYL BEST; bj_aaron@yahoo.com; Karen Boozer; Darren Bortters; brnzlove@aol.com; Husani Broden; ORLANDO BROWN; carlene; Charnae Carr; cassandra.gray@lurgi.com; kelvin clark; Kelvin Clark; Ladell Cole; LANCE COLE; Cedric Cook; Smokie Cooper; Lynnette Cromer; Mandie Curry; abdourahmane diawara; Ericka Dickerson; diversity66@yahoo.com; Alandas Dobbins; Angela Donald; e_love77@hotmail.com; KENNETH EDWARDS; Frank PC2 FISC Norfolk Ellis; george frazier; DEBORAH FTRASER; gail; Cimberly Giles; Mary Gilliam; Sheila Glenn-McVay; Sheila Glenn-McVay; KEITH GOLDEN; Shauntai Gore; Gretta Gore; Gretta Gore; Jamison Gray; Sandra Harris; Tracy T Harris-Richmond; TYRICA HENDRICKS; Fharon - Memphis TN - Contractor Hicks; Jamica Hines; Jamica Hines; Phyllis Holmes; Hydress; issac_curry@hotmail.com; CHIP JACKSON; WILLIAM JEFFERSON; Rodney Jeffery; jennifer.l.stokes@cummins.com; ABDULLAH JIHAD; JODIE JOHNSON; ERICA JONES; Edwin Joseph; kjm@sa.fedex.com; Lakeesha Love; MICHAEL; Hydress Middleton; mildred.frazier@us.army.mil; sharmeen miller; mommazo2@yahoo.com; ingrid moore; Shannon Moore; INGRID MOORE; daphne moss; WILLIAM MUHAMMAD; Hope E. Oliver; Hope Oliver; Lisa Park; Brandis Peeples; ROBIN PERKINS; NIARA PHILLIPS; FREDDIE RHODES; roeroes@comcast.net; denise rupert; Melanie Savage; STANLEY; Vicki Stokes; susan; Ervin Thomas; Pastor Thomas; tiffany.promo@gmail.com; valory.peeples@kindredhealthcare.com; Berlinda Verges; ADREAN WASHINGTON; Deidre Wilkins

Subject: BLACK WALLSTREET

>
>THIS IS DEEP! PLEASE READ.
>

"Tell the children."

Black Wallstreet: The True Story





We are told by the media that the attack on the federal building in Oklahoma City , OK was the most tragic bombing ever to take place on United States soil. They're wrong, plain and simple. That's because an even deadlier bomb occurred in that same state nearly 75 years ago. Many people in high places would like to forget that it ever happened.

Searching under the heading of "riots" " Oklahoma " and " Tulsa " in current editions of the World Book Encyclopedia, there is conspicuously no mention whatsoever of the Tulsa race riot of 1921, and this omission is by no means a surprise, or a rare case. The fact is, one would also be hard-pressed to find documentation of the incident, let alone an accurate accounting of it, in any other "scholarly" reference or American history book.

That's precisely the point that noted author, publisher, and orator Ron Wallace, a Tulsa native, sought to make nearly five years ago when he began researching this riot, one of the worst incidents of violence ever visited upon people of African descent. Ultimately joined on the project by colleague Jay Wilson of Los Angeles , the duo found and compiled indisputable evidence of what they now describe as "a Black holocaust in America ."

The date was June 1, 1921, when "Black Wallstreet," the name fittingly given to one of the most affluent all-Black communities in America , was bombed from the air and burned to the ground. In a period spanning fewer than 12 hours, a once thriving 36-Black business district in northern Tulsa lay smoldering--a model community destroyed, and a major African-American economic movement resoundingly defused.

The night's carnage left some 3,000 African Americans dead, and over 600 successful businesses lost. Among these were 21 churches, 21 restaurants, 30 grocery stores and two movie theaters, plus a hospital, a bank, a post office, libraries, schools, law offices, a half dozen private airplanes and even a bus system. As could have been expected the impetus behind it all was the infamous Ku Klux Klan, working in consort with ranking city officials, and many other sympathizers.

In their self-published book, *Black Wallstreet: A Lost Dream*, and its companion video documentary, *Black Wallstreet: A Black Holocaust in America!*, the authors have chronicled for the very first time in the words of area historians and elderly survivors what really happened there on that fateful summer day in 1921 and why it happened. Wallace similarly explained to me why this bloody event from the turn of the century seems to have had a recurring effect that is being felt in predominately Black neighborhoods even to this day.

The best description of Black Wallstreet, or Little Africa as it was also known, would be likened to a mini-Beverly Hills. It was the golden door of the Black community during the early 1900s, and it proved that African Americans had successful infrastructure. That's what Black Wallstreet was all about.

The dollar circulated 36 to 100 times, sometimes taking a year for currency to leave the community. Now in 1995, a dollar leaves the Black community in 15-minutes. As far as resources, there were Ph.D.'s residing in Little Africa, Black attorneys and doctors. One doctor was Dr. Berry who owned the bus system. His average income was \$500 a day, a hefty pocket change in 1910.

During that era, physicians owned medical schools. There were also pawn shops everywhere, brothels, jewelry stores, 21 churches, 21 restaurants and two movie theaters. It was a time when the entire state of Oklahoma had only two airports, yet six Blacks owned their own planes. It was a very fascinating community.

The area encompassed over 600 businesses and 36 square blocks with a population of 15,000 African Americans. And when the lower-economic Europeans looked over and saw what the Black community created, many of them were jealous. When the average student went to school on Black Wallstreet, he wore a suit and tie because of the morals and respect they were taught at a young age.

The mainstay of the community was to educate every child. Nepotism was the one word they believed in. And that's what we need to get back to. The main thoroughfare was Greenwood Avenue, and it was intersected by Archer and Pine Streets. From the first letters in each of those three names, you get G.A.P., and that's where the renowned R & B music group The Gap Band got its name. They're from Tulsa.

Black Wallstreet was a prime example of the typical Black community in America that did businesses, but it was in an unusual location. You see, at the time, Oklahoma was set aside to be a Black and Indian state. There were over 28 Black townships there. One third of the people who traveled in the terrifying "Trail of Tears" along side the Indians between 1830 to 1842 were Black people.

The citizens of this proposed Indian and Black state chose a Black governor, a treasurer from Kansas named McDade. But the Ku Klux Klan said that if he assumed office that they would kill him within 48 hours. A lot of Blacks owned farmland, and many of them had gone into the oil business. The community was so tight and wealthy because they traded dollars hand-to-hand, and because they were dependent upon one another as a result of the Jim Crow laws.

It was not unusual that if a resident's home accidentally burned down, it could be rebuilt within a few weeks by neighbors. This was the type of scenario that was going on day-to-day on Black Wallstreet. When Blacks intermarried into the Indian culture, some of them received their promised '40 acres and a mule' and with that came whatever oil was later found on the land.

Just to show you how wealthy some Black people were, there was a banker in the neighboring town who had a wife named California Taylor. Her father owned the largest cotton gin west of the Mississippi [River]. When California shopped, she would take a cruise to Paris every three months to have her clothes made.

There was also a man named Mason in nearby Wagner County who had the largest potato farm west of the Mississippi. When he harvested, he would fill 100 boxcars a day. Another brother not far away had the same thing with a spinach farm. The typical family then was five children or more, though the typical farm family would have 10 kids or more who made up the nucleus of the labor.

On Black Wallstreet, a lot of global business was conducted. The community flourished from the early 1900s until June 1, 1921. That's when the largest massacre of non-military Americans in the history of this country took place, and it was led by the Ku Klux Klan. Imagine 1,500 homes being burned. Survivors we interviewed think that the whole thing was planned because during the time that all of this was going on, white families with their children stood around the borders of their community and watched the massacre, the looting and all.



Tafari-sudra,Khumbaka

| 26271|2008-06-18 07:56:10|Michael Bayman|Sovereign-Patents for various herbal-formulas|

Amexem-Moor-Empire: Department For The Interior

Amexem-Moor-Empire: Fahs-Al-Suradiq

131: Masiir-Bashir: Right-Of-Way

Agade-Medina, Ta-Seti: District

North-Amexem, **Amexem-Moor-Empire**

(212) 592-8959

radioempire3@yahoo.com

Department For The Copyright And Patent

By the certifying of the authenticity of the **Amexem-Moor-Empire:** National =
Grand-Noble: Bishara-Hafiz-El: Bey existing and functioning as the possessor of the Sovereign-
Patents of the stating-herein of the issuing by the **Amexem-Moor-Empire:** Department For The
Copyright And Patent: Staff by the authority of the

Amexem-Moor-Empire: Minister For The Interior at the direction of the

Amexem-Moor-Empire: Constitutional-Monarch.

Amexem-Moor-Empire: Sovereign-Patents of the possessing by the Grand-Noble: Bishara-
Hafiz-El: Bey =

Amexem-Moor-Empire: Sovereign-Patent-Number: SP04142005CE001

Parasite-Cleanse-Tea: Formula

Amexem-Moor-Empire: Sovereign-Patent-Number: SP04142005CE002

Anti-Arthritis-Tea: Formula

Amexem-Moor-Empire: Sovereign-Patent-Number: SP05052005CE001

Prostate-Care-Tea: Formula (Prostate and Anti-Fibroid)

Amexem-Moor-Empire: Sovereign-Patent-Number: SP05052005CE002
 Blood-Builder-Tea: Formula
Amexem-Moor-Empire: Sovereign-Patent-Number: SP05052005CE003
 Lung-Care-Tea: Formula
Amexem-Moor-Empire: Sovereign-Patent-Number: SP05112005CE001
 Detox-Tea: Formula
Amexem-Moor-Empire: Sovereign-Patent-Number: SP05112005CE002
 Seven-Seeds: Tea-Formula
Amexem-Moor-Empire: Sovereign-Patent-Number: SP05112005CE003
 Anti-Cancer: Tea-Formula
Amexem-Moor-Empire: Sovereign-Patent-Number: SP05112005CE004
 Dieter's-Tea: Formula
Amexem-Moor-Empire: Sovereign-Patent-Number: SP05182005CE001
 Liver-Care: Tea-Formula
Amexem-Moor-Empire: Sovereign-Patent-Number: SP05182005CE002
 Hair-Grow: Tea-Formula
Amexem-Moor-Empire: Sovereign-Patent-Number: SP05182005CE003
 Malaria-Eradication: Tea-Formula
Amexem-Moor-Empire: Sovereign-Patent-Number: SP05182005CE004
 Bird-Flu-Eradication: Tea-Formula
Amexem-Moor-Empire: Sovereign-Patent-Number: SP06112005CE001
 Diabetes-Eradication: Tea-Formula
Amexem-Moor-Empire: Sovereign-Patent-Number: SP06112005CE002
 Hypertension-Eradication: Tea-Formula(High-Blood-Pressure-Eradication)
Amexem-Moor-Empire: Sovereign-Patent-Number: SP06112005CE003
 Anti-Radiation/Blood-Circulation: Tea-Formula
Amexem-Moor-Empire: Sovereign-Patent-Number: SP06112005CE004
 Superpower (Male and Female: Reproductive-System-Care)
Amexem-Moor-Empire: Sovereign-Patent-Number: SP06112005CE005
 Reverse-Aging: Tea-Formula (Internal-Organ: Rejuvenation)
 Of the certifying of the all of the presents of the stating-herein on the date =
 16: Suhar-Mash: 301,610: A.M.C. by the order from the **Amexem-Moor-Empire:**
 Constitutional-Monarch, His-Imperial-Majesty: Emperor: An-Anu-El: Bey
 | 26272|2008-06-18 14:18:48|Paul Kekai Manansala|Web Site Following Archaeologists to the
 Bottom of Mut Temple's Sacr|

Libraries
 Science News

Keywords
 ANCIENT EGYPT
 ARCHAEOLOGY LUXOR MUT

Contact Information

Available for logged-in reporters only

Description

You can follow along online as Egyptologist Betsy Bryan and her team of graduate students, artists, conservators and photographers expand their investigation of Luxor's Mut Temple this

summer, turning their attention to the temple's Sacred Lake.

Newswise ? Follow along online as Johns Hopkins University Egyptologist Betsy Bryan and her team of graduate students, artists, conservators and photographers expand their investigation of Mut Temple this summer, turning their attention to the temple's Sacred Lake. Bryan and her crew are once again in Luxor, Egypt, sharing their work via "Hopkins in Egypt Today," their popular digital diary offering a virtual window into day-to-day life on an archaeological dig.

With new posts appearing daily through mid-July, visitors to "Hopkins in Egypt Today" at <http://www.jhu.edu/egypttoday/> will find photos of Bryan and her colleagues working on site in Luxor. In collaboration with the American Research Center in Egypt, which also supports Johns Hopkins' work inside the temple proper, Bryan will excavate on the northeast arm of the lake after ARCE's engineers have drained the lake. Excavation will proceed from the region of an ancient stone dock in a swath around 20 meters in breadth down into the basin of the drained lake. Any materials found in the lake bed will be conserved and desalinated near the bank of the lake before being transferred to a protected environment. The primary goal of this brief dig is to develop procedures for more extensive excavation of the lake next year. The lake will be refilled with less saline water after the work is completed in July and will be drained again next winter when the dig resumes.

The team will consist of former Johns Hopkins graduate student Violaine Chauvet, now a lecturer in Egyptology at University of Liverpool in England; photographers Jay Van Rensselaer and Will Kirk; Hiroko Kariya, stone conservator; Will Schenck and Keli Alberts, artists; Lotfi Hassan, conservator; and three Johns Hopkins graduate students, Ashley Fiutko, Shaina Norvell-Cold, and Meredith Fraser, all of whom are finishing their first-year studies.

Joining the team in Egypt later this month will be Edward Bouwer, Abel Wolman Professor of Environmental Engineering and chair of the Department of Geography and Environmental Engineering at Johns Hopkins. Bouwer's role will be to provide advice and recommendations on water management and contamination issues. The water quality in the lake is poor because of excess nutrients and salts and potential contamination from herbicides sprayed to control vegetation, Bouwer said. The water supply and quality issues influence the disposal of the water, and there are concerns about exposure to the excavators. Bouwer will also help with a plan to maintain good water quality in lake after the restoration project is completed.

The goal of the "Hopkins in Egypt Today" Web site is to educate visitors by showing them the elements of archaeological work in progress. The daily photos and detailed captions emphasize not only discoveries, but the teamwork among Bryan, her colleagues, students and their "gufti," the local crew members who are trained in archaeology. That teamwork is essential to a successful dig, Bryan said. The Web site typically garners more than 50,000 hits every winter, when the dig ordinarily is active.

According to Bryan, modern-day Luxor is rich in finds from ancient Egypt's New Kingdom, like the major discovery made by the Johns Hopkins team in 2006: a 3,400-year-old nearly intact statue of Queen Tiy, one of the queens of the powerful king Amenhotep III. Bryan has said that

the statue is "one of the true masterpieces of Egyptian art." Bryan is the Alexander Badawy Professor in Egyptian Art and Archaeology at Johns Hopkins. Her work is funded by grants from the American Research Center in Egypt and the U.S. Agency for International Development.

Related Web sites:

Department of Near Eastern Studies: <http://www.jhu.edu/neareast/>

| 26273|2008-06-19 06:41:05|Divine Allah|Fwd: Pan African Research team recreates original calendar dating ov|

----- Forwarded message -----

From: <shaimesh@grouply.com>

Date: Tue, Jun 17, 2008 at 12:38 PM

Subject: [blackkemeticsoul] Pan African Research team recreates original calendar dating over 25,000 years

To: smaitawi@yahoogroups.com, Luv4self_Network@yahoogroups.com, blackkemeticsoul@yahoogroups.com, MOORISHAMERICANNEWS@yahoogroups.com, the_paut_neteru@yahoogroups.com, maatcollective@yahoogroups.com

To:

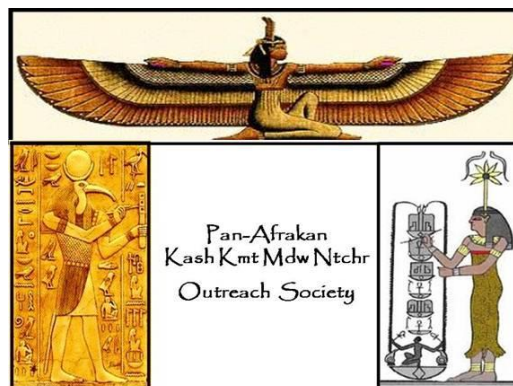


mdwntchr@blackgoldsacredliving.com mdwntchr@blackgoldsacredliving.com

Hotep & Greetings.

Please forward to all interested parties.

This upcoming teleconference is an unprecedented event. Guest Speakers on this teleconference call will include Mwt Dr. Rkhty Amon, Mfundishi Jhutyms El-Salim, Dr. Valentine and more ...



**Announcement of
Original Calendar Reconstructed**

Press Release

Pan African Research team recreates original calendar dating over 25,000 years

Return to Original Calendar

First time in over 25,000 years

USA, Montclair, NJ

June 17th, 2008

The Pan African Kmt Kash Mdw Ntchr Outreach Society (PAKKMNOS) was founded by Mfundishi Jhutym Ka N Heru Salim, MS, PhD; Author, Master Teacher, Lecturer and Consultant.

The PAKKMNOS executive council research committee members are a team of scholars and educators from several of the Mid-Western and Eastern United States. The committee is led by Mwt Dr. Rkhty Amen Jones, Kemetologist, linguist and professor of Kemetic studies. Mwt Rkhty, Co-founder of The Kemetic Institute in Chicago, and founder of the Institute of Kemetic Philology, has been working on this project for 15 years.

On Saturday, June 21, 2008, PAKKMNOS will hold an international teleconference to announce and explain the unprecedented return to the original calendar, which calculates time based on mathematical and astronomical evidence from ancient Kemetic texts, which were written on the temple walls and papyrus in Kmt (Kemet) Africa.

In ancient times, 3 calendars coincided during the Smai Tawi era; 3 major celebrations occurred simultaneously (Wep Renput, Inundation of the Hapy (Nile) and rising of Sopdet).

The inundation of the Hapy still occurs around the Solstice.

However, the citing of the rising of Sopdet occurs at different times around the world from late July to mid August, and many will continue to celebrate this significant occurrence--not as Wep Renput, but rather as the heliacal rising of the star Sopdet. This event which occurs once every sidereal year was called in the Mdu Ntr Pert Heru M Remput.

The calendar which hangs on your wall today, be it Gregorian or Julian was created by the ancient Kemetyu (Kemites) dating more than 25,625 years ago (one grand processional cycle). The calendar we use today, no longer reflects the original astronomical or mathematical design, due to changes made by the Greeks and the Romans.

The Kemet calendar "Wep Renput" (New Year) is based on the solar cycles, with the seasons and months corresponding to the inundation of the Hapy (Nile) River beginning in North-East Africa. *Mwt Rkhty Amen said "It is appropriate for Africans today to put the seasons and months back into their proper place. The ancient Kmtyu themselves adjusted the calendar from time to time to correspond to the inundation, the basis of*

International
Conference Call

Saturday

June 21, 2008

9-10pm EST

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PAKKMNOS

Executive Council
Members

Mfundishi Jhutym Ka-N
Heru El-Salim
Mwt Abut Seshatms

their agriculture."

The international conference call is open to all interested parties.

Contact -

Mfundishi Jhutymys Ka N Heru El-Salim

PAKKMNOS Acting Executive Council Chairperson

1-866-227-3170

mdwntrchr@blackgoldsacredliving.com

www.blackgoldsacredliving.com/panafrakanmdwntrchrconference

###

Wp Rnpt Nfr!
(A good New Yearfor you!)

Ma'atnefert El-Salim
Abu Neb KaRa
Kherishetapheru
Mwt Dr. Abut Nbt Mut Ast
ChenziRa
Mwt Rkhty Amen
Mwt Dr. Rosalind Jeffries
Mwt LaTrella Thornton
Sn Akinjide Bonotchi
Sn Dr. Akil Khalfani
Mwt Dr. Nalani Seshata
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| 26274|2008-06-19 07:21:48|elliottandelliottmtg|Re: Is Obama's Victory Ours?|

Is it a myth that 90% of Democratic African American voters cast their ballots for Obama ? Is it a myth that African American voters are the most loyal Democrats?

I never said there is an unanimous African American opinion but the reality of our voting pattern suggests that we do vote in a unified manner even with divergent opinions in the African American community. We don't exercise our power as a voting block and that is the real tragedy. What is discouraging is that many African Americans don't think we should attempt political unity in order to make the political system work on behalf of our own self interest.

I never said that he should run as Jackson or Sharpton. They both lost so it would not make sense to follow their political strategy. However, I am stating that it is obvious, for political reasons, he does not want to be seen as too black. I am sure that there are some African Americans who have the same mentality and they are not even running for president.

I will again say that I want Obama to win because he is the best hope for America to fulfill her promise for all Americans. Even if Obama completely ignores African people he is still a better choice than McCain.

The question was if Obama's victory is ours and I gave my reasons why it is not. The only arguments I heard in favor of it being our victory is he would pass the same types of legislation that Hillary would have endorsed if she had won. Would then a Hillary victory have been a victory for African Americans? What is trully ironic is that Hillary worked harder to win the African American vote and probably would have used her political capital to secure our support in a robust way.

--- In Ta_Seti@yahoogroups.com, Peter Gray wrote:

>

>

> The only problem representing "us" as a "voting block" is that it is a myth. There is no monolithic black vote or unanimous opinion in the "black" community. I wish blacks would stop trying to tear down Obama over the fact that he is not running as a Jesse Jackson or Al Sharpton, because he is correct not to do so.

>

> Peter

>

>

>

> To: Ta_Seti@...: elliottandelliottmtg@...: Sat, 14 Jun 2008 23:11:35 +0000Subject: [Ta_Seti] Re: Is Obama's Victory Ours?

>

>

>

>

> I meant "self worth" strictly in the political sense. I dont think it is a "miscalculation" for the African American community to demand certain politcal and economic concessions for our overwhelming support. Frankly, Quid Pro Quo is the foundation of the American political system and it is insulting and racist to suggest that African Americans should not trade our votes for tangible gains as ever race, ethnic group or special interest does. If we dont use our new found political power to benefit African people specially then how can Obama's victory ever be ours? I have watched this election cycle with great interest and I supported Obama and knew he would win before Iowa. I am fully aware how racist certain segments of America are and how race has been used in this campaign in an attempt to derail the candidacy of Obama; but did it work? No, the Rev Wright spectacle didnt hurt him politically with the people who

have supported him from the beginning and it wasn't until the party decided that he was going to be the nominee that he made the political calculation to disown his church and former mentor and he still lost in PA,KT,IN and S.D. because racist white people will never vote for him. Ask Harold Ford Jr the former congressman of Tennessee. He sold out in an attempt to win a senate seat, he tried to present himself as a blue dog conservative democrat but racist white people did not vote for him despite their seemingly shared values. Trying to appeal to a voting block that will never vote for you is political insanity. Riots and rebellions aren't truly acts of self worth but rather they are the result of rampant oppression and judicial impotence. Maybe the rioters destroyed our community because the destruction of another community would have increased the power of the oppressors. Rosa Parks refusing to give up her seat for a white person simply because they were white and the selfless adherence to peace by the many Civil Rights era freedom fighters are better examples of how demanding respect led to a better circumstance for African Americans. I don't own a large enough forest to sell wolf tickets. If I had the power I would march another 1 million people on Washington to meet President Obama the day after his inauguration to present an agreed upon economic and political package that would benefit African people in America and across the diaspora. I would have Farrakhan, Wright, Jackson and Sharpton, to name a few, meet the the President to begin the negotiation process but more importantly as a sign of African American unity. My goal is peace for all people in general but African people specifically and if I unintentionally pimp smack someone, my bad. LOL. My answer still is no. Obama's victory is not our own and citing his slightly left of center agenda as proof that he is "Our Man" is not enough to withstand his comments and actions to the contrary. hotepIssaias--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:>> !!!> If we as a people had any> sense of self worth we would make our demands to the presumptive> nominee and force the Democratic party to respect us as a voting> block.!!!> > I think there is a difference between expressing "self-worth" and > performing a miscalculation. I think that would be a > miscalculation. I hope you have been watching this campaign CLOSELY > because it will give you a very good ? I believe true ? picture of > the US. What we have seen, IMHO, is some of the potentially best and > worst of the country. The worst is very active still. Its most > obvious expression was shown in the Clinton's and her/his supporters > particularly white women. They have shown themselves to be racist, > narcissistic, whiney, self-centered ingrates. It does appear that > they will ultimately come back to support the presumptive Democratic > nominee. Yet, it appears they are only doing it because the white > man's (McSame) positions are so untenable for women.> If we blacks

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> > > Gloria Emeagwali> > > > > > -----Original Message----->
> > From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com]
On > > Behalf> > > Of Paul Kekai Manansala> > Sent: Friday, June
13, 2008 11:48 AM> > To: Ta_Seti@yahoogroups.com> > Subject:
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> > > > > -----> > > > Ta_Seti
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>

| 26275|2008-06-19 07:21:57|elliottandelliottmtg|Re: Is Obama's Victory Ours?|

Exactly! If King would have taken the advice of those who said he was too radical and that he should just leave well enough alone then we would still be sitting on the back of the bus.

--- In Ta_Seti@yahoogroups.com, Tafari khumbaka wrote:

>

> power never concedes without demand

> tafari

>

> Mahari Mengistu wrote:

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>>> Ta_Seti Repository

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> Tafari-sudra,Khumbaka

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| 26276|2008-06-19 07:22:12|Sekmet|THE NUBIAN TIMES IS RELEASED!|

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Pyramids Along the Mississippi

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| 26277|2008-06-19 07:24:40|Shu Tefnut|Fw: [BNYEE]-- Fwd: [RACE,RACISM, AND THE LAW] OBAMA INSULTS HALF OF |

----- Forwarded Message -----

From: "Dohugh@aol.com"

To: bnyee@googlegroups.com; cabeinfo@yahoogroups.com

Sent: Wednesday, June 18, 2008 11:02:18 PM

Subject: [BNYEE]-- Fwd: [Race, Racism and the Law] Obama Insults Half a Race

I totally agree with the essay below written by Black Agenda Report editor Glen Ford, whom I know. I contribute annually to BAR to enable brilliant writing such as his and co-editor Bruce Dixon's to have national exposure.

With regard to the article on Black French response to Obama, in last Sunday's NY Times, I find an interesting paradox. It is wonderful that Senator Obama's candidacy has inspired French people of African descent to dream of the possibility of political and economic liberation, and this is probably true throughout Africa and the diaspora. At the same time, however, Obama has also inspired the resurgence of negritude in France, the very opposite of what Obama and corporate America intended or desired. The campaign of Obama is

based on the phony assertion that we are now in a post racial democracy where race isn't mentioned anymore and racism has allegedly been corraled. Corporate America, whose candidate Obama is, are too well aware that in New York City and other major American cities white people are now the minority, that in mid-21st Century the same will be true in the United States population. So what do they do to attempt to maintain control? Find a poster boy for the alleged, non-existent, post racial America. From the moment he was chosen as the editor of the Harvard Law Review he was tabbed and vetted. That is why he was chosen to be a keynoter at the 2004 Democratic National Convention. Wake up Black America!
Donald H. Smith, Ph.D.

From: vernellia.randall@notes.udayton.edu
To: race_and_racism@lists.udayton.edu
Sent: 6/18/2008 3:10:31 P.M. Eastern Daylight Time
Subj: [Race, Racism and the Law] Obama Insults Half a Race
Obama Insults Half a Race
Wednesday, 18 June 2008
by BAR executive editor Glen Ford

The Black man who wants to be president spends Father's Day at church in loud and general denunciation of Black males. For added insult, he describes them as "boys." Barack Obama's primary audience isn't the conservative Black Pentecostal congregation, but "white social conservatives in a race where these voters may be up for grabs," says the New York Times. In America, even the "Black" corporate candidate runs against Black people. How did such madness come to pass in 2008? Blame the Black "progressive" misleaders who failed to challenge Obama when they had the chance. Now it's too late, and African Americans are reduced to objects of derision.

"Obama used the occasion of Father's Day to give Black males the back of his hand."

The Democratic presidential nominee-apparent seldom

speaks directly to Black people, but when he does it is usually to denounce individuals once close to him or to criticize The Race in general for some moral failing. Thus it was no surprise that Barack Obama used the occasion of Father's Day to give Black males the back of his hand, no doubt to the delight of millions of potential white supporters. Black males have "abandoned their responsibilities, acting like boys instead of men," said Obama, citing statistics on female-headed households. "You and I know how true this is in the African-American community."

Even the New York Times could see through Obama's transparent bid for white approval at Black people's expense. Reporter Julie Bosman noted that Obama "laid out his case in stark terms that would be difficult for a white candidate to make" - terms (such as boy?) that "his campaign hopes [will] resonate among white social conservatives in a race where these voters may be up for grabs."

In effect, Obama is following an established American electoral tradition of running against Black people. He claims to be teaming up with Indiana Sen. Evan Bayh to promote legislation to combat a "national epidemic of absentee fathers." However, Obama's church rant was anything but "race-neutral" - it was targeted directly at Black males. By selecting the politically conservative (in Black terms) Apostolic Church of God as the venue for his blanket Black male denunciation, Obama **also** reminded whites that he is no longer a member of Trinity United Church of Christ, formerly pastored by Rev. Jeremiah Wright, also located on Chicago's South Side.

"Obama's church rant was anything but 'race-neutral' - it was targeted directly at Black males."

To make himself acceptable to whites, Obama finds it necessary to shout out how unacceptable he finds the conduct of other Blacks. As could have been expected, corporate headline editors had a field day: "Obama Tells Black Fathers to Act Like Men" (AFP), "Obama Calls on Black Men to Be Better Fathers" (U.S. News & World Report), "Black Fathers Missing From Too Many Lives" (The Age), "Obama Calls for More Responsibility From Black Fathers" (NYT). Words like these are music to the ears of those who blame African American "pathology" for the ills of the ghetto and the nation as a whole, especially the "Reagan Democrats" Obama so shamelessly woos.

Can one imagine Obama or any other presidential aspirant repeatedly hectoring any other ethnic group on moral issues? Singling out Jews for excessive materialism? The Irish for excessive drinking? Of

course not; that would be unfair and politically suicidal. But there are large regions of the white body politic in which it is not only acceptable, but damn near required, that politicians demonstrate their impatience with the alleged moral shortcomings of Black people. Barack Obama trolls for votes in those foul waters, at the cost of Black people's dignity.

Obama's two young daughters were seated in the church, upfront, to hear their father call other Black men "boys" with no sense of responsibility. Ironically, a key Black rationale for supporting Obama is that he is a great "role model" for Black children. Imagine that: an ethnic role model, whose ostensible purpose is to make The Race proud, yet who with great fanfare periodically sneers at the supposedly debased morality of his own people. That's close to the definition of sick.

Black-Basher, Power Worshipper

Obama goes race-specific-negative on Black people whenever it is useful in attracting white electoral support. Otherwise, he is studiously "race neutral" - a cynical device he deploys to avoid recognizing the pervasiveness of racial wrongs against African Americans. The candidate periodically offers loud and specific criticisms of Blacks, but prescribes no programs - not one - to address specific Black grievances. He feels quite secure with this cruel and crooked campaign posture, confident that no significant complaint will emanate from African American quarters - they are loyal, no matter what. And for that reason, they need not be respected.

The Black burden is even heavier than that. African Americans are expected to circle the wagons at the merest hint of racist threats to the candidate. Any slight to Obama, real or imagined, must be met with massive Black response, while Obama's disregard of Black priorities and sensibilities is endlessly forgivable. At the commonsensical level, the entire Obama-Black folks relationship is so bizarre as to seem insane. The candidate has been imposed on the African American polity by corporate forces in the Democratic Party, of which he is a loyal, Harvard-vetted operative. He constantly swears fealty to the white American civic religions of American Exceptionalism and Manifest Destiny, both rooted in race supremacy. He has proven his devotion to this ghastly Euro-American mythology and worldview, through public denunciation of liberation theology and ritual separation from one of its major institutions. He bows to imperial power and its endless expansion, fully aware that, as Dr. Martin Luther King phrased it 40 years ago, the military will "draw men and skills and

money like some demonic destructive suction tube," draining all hope for creation of a just society.

"Obama bows to imperial power and its endless expansion."

Obama is no Prince of Peace - more like Damion, of The Omen. His peace-savaging declaration earlier this month that "Jerusalem will remain the capital of Israel, and it must remain undivided" expressed a position that no U.S. government has ever taken, that no Arab government can accept and, as Israeli peace activist Uri Avnery has written, "has disappeared - quietly, almost secretly - from the arsenal of official [Israeli] slogans." Translation: Obama is more hyper-Zionist on Jerusalem than the Israelis themselves, more than successive American governments that have never formally recognized Jerusalem as the capital or as wholly Israeli. He is emphatically outside the possible parameters of peace in the most volatile region of the planet. Obama is not a peace candidate.

To point up how hawkish Obama has shown himself to be in his groveling before the American Israeli Public Affairs Committee (AIPAC), no less than Secretary of State Condoleezza Rice was dispatched to Jerusalem this past weekend to caution the Israelis against building further housing for Jews in the western part of city, lest they have "a negative effect on the atmosphere for the negotiation" with Palestinians. Obama is to the Right of Rice, who had to journey to Israel to try to clean up the mess he made at the AIPAC meeting in Washington! Predictably, the Israelis rebuked Rice. After all, they can look forward to an even more pliant Obama administration.

Obama has expressed willingness to militarily violate the sovereignty of Pakistan - home of the A Q Khan nuclear proliferation racket and, along with Israel, among the wildest nuclear cards in the planetary deck - and to launch "surgical" strikes against Iran, a catastrophe of unimaginable dimensions.

Is he John McCain? No, and that's literally as much as can be said with any degree of certainty.

Phony 'Movement'

Most of the commentary and pseudo-reporting about the campaign amounts to ramblings of the insane. Insanity is the logical product of a culture rooted in plunder, genocide and slavery. There are no guarantees that social structures marinated in such evil can ultimately be made habitable. Madness in, madness out. Only the most courageous, sustained popular struggle

can even hope to distill civilization from its opposite. The Black Freedom Movement, embedded in the history of The Americas, could have been - and might yet become - the great engine of general liberation.

But no transformation is possible if the Great Diversion and Illusion of Obamamania chokes the sense and consciousness out of Black America - a true pathology that has already rendered folks previously considered among the "best and brightest" among African Americans deaf, dumb, blind and at the feet of their utterly false Messiah.

The general African American rush to touch Obama's garments is understandable - not rational, but explicable - as the product of 400 years of frustrated yearnings for "deliverance" by "our own" hands. Add two parts willful self-delusion plus eight parts corporate public manipulation (the "hope" mantra, which conjures up totally different visions in the minds of different consumers), and a full blown dream-savior appears.

Black "leadership," especially on the left side of the African American political spectrum (which, as a polity, is distinctly to the left of the white American spectrum), has shamefully packaged Obama as a progressive, knowing full well he is not. This is cowardice: the "leaders" fear having to tell Black folks the truth, which would require that they provide real and risky political direction that challenges Obama, the Man Who Would Like To Be Called Joshua (see Obama, Selma). Black leaders would have to disabuse the people of their illusions, and explain that Obama's/Joshua's destination for the multitudes is not Black self-determination, true racial justice and peace - about which he fundamentally differs from the Historical Black Political Consensus - but a one-day trip to the ballot box to benefit himself, followed by four years of even more malign neglect than he has shown Blacks heretofore in the campaign.

"A true pathology has rendered folks previously considered among the 'best and brightest' among African Americans deaf, dumb, blind and at the feet of their utterly false Messiah."

Having led no one anywhere recently, the Obama-backing "leaders" pretend that the candidate's popularity in the presidential race is the equivalent of a "movement." It is no such thing, and they and Obama know it. Obama's claim to be at the head of a movement is no surprise, part of his slick M.O., signifying nothing. The last thing any politician wants is to be bothered with movements. They are, at the very least, distractions to the smooth running of governments,

which seek to be unencumbered by meddlesome popular demands. More to the point, Obama doesn't see any need for a specifically "Black" movement, since African Americans have already "come 90 percent of the way" to equality, as he proclaimed in Selma, last year.

He made clear in his Philadelphia "Race Speech" three months ago that Black-centered complaints are "divisive at a time when we need unity; racially charged at a time when we need to come together to solve a set of monumental problems - two wars, a terrorist threat, a falling economy, a chronic health care crisis and potentially devastating climate change; problems that are neither black or white or Latino or Asian, but rather problems that confront us all."

Obama wants to shut down what's left of the Black Freedom Movement. He's getting help from panicked and unprincipled Black Left misleaders who contort their former politics beyond recognition in order to attach themselves, mostly uninvited, to a corporate campaign that tries to masquerade in movement clothing. They meekly offer insubstantial but nevertheless unwelcome advice to unhearing campaign operatives on how to make the campaign appear more like a genuine people's mass political vehicle, as if Goldman Sachs and the other Wall Streeters who made Obama the early money frontrunner would tolerate interference in their behind-the-curtain rule.

McKinney Candidacy Plus People's Movement

There is a presidential candidate who is Black, a proven progressive, a person of courage and unchallenged integrity. Cynthia McKinney, running on a Power to the People platform for the Green Party nomination, wants to rebuild a real movement. Peace and racial and social justice cannot be achieved absent a popular movement, which in the United States must be led by African Americans. Presidential aspirant Barack Obama has never faced movement scrutiny, because Black "progressive" leaders rolled over like puppies (minus the cuteness) without initially presenting even strong policy suggestions, much less demands, to Obama's corporate campaign. Not satisfied with neutering themselves, they encouraged Black people as a body to become irrelevant. Now, they are objects of derision, fare game for Obama's piercing scowl.

A vote (and/or contribution) for Cynthia McKinney, the former congresswoman from Georgia, signals that you have not been fooled by the corporate handmaiden, Obama, and his "progressive" apologists. It means you are ready to build a movement in which periodic

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--
Vernellia R. Randall
Professor of Law
University of Dayton

2008 Presidential Election, Race and Racism
<http://academic.udayton.edu/race/2008ElectionandRacism/index.htm>

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To unsubscribe from this group, send email to bnyee-unsubscribe@googlegroups.com
For more options, visit this group at <http://groups.google.com/group/bnyee?hl=en>

| 26278|2008-06-19 08:17:00|Paul Kekai Manansala|Re: Fw: [BNYEE]-- Fwd:
[RACE,RACISM, AND THE LAW] OBAMA INSULTS HALF|

--- In Ta_Seti@yahoogroups.com, Shu Tefnut wrote:

>
>
>
>
> ----- Forwarded Message -----
> From: "Dohugh@..."

> To: bnyee@googlegroups.com; cabeinfo@yahoogroups.com
> Sent: Wednesday, June 18, 2008 11:02:18 PM
> Subject: [BNYEE]-- Fwd: [Race, Racism and the Law] Obama Insults

Half a Race

>
>

Corporate America, whose candidate Obama is, are too well aware that in New York City and other major American cities white people are now the minority, that in mid-21st Century the same will be true in the United States population. So what do they do to attempt to maintain

> control? Find a poster boy for the alleged, non-existent, post

racial America.

>

Yes, and how many times has America found it necessary to find a black "poster boy" to elect as commander-in-chief?

Even in the realm of conspiracy theory, Barack Obama's candidacy shows that change is a happenen.

Regards,
Paul Kekai Manansala

| 26279|2008-06-19 11:50:07|Mahari Mengistu|Re: Overseas, Excitement Over Obama|

>>The conflict between Jews and Palestinians began a hundred years

ago, not thousands of years ago.<<

It is true that these positions have evolved into modern perspectives and tactics to suit the current power structure. And your points just substantiates my positions about groups moving to adopt the THE MOST POWERFUL AND INFLUENTIAL RELIGION of the region. THEN they changed it to suit their ethnic/racial preferences. Also, you have this tendency - no consistency - of offering the bible as a source of history. I got news for you IT IS NOT HISTORY. It is a collection of myths. It is at best a guide to lead you to where you can find

history/historical truths.
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
wrote:

>
> Any conflict in the region during the 18th dynasty has to do with
> conflict with the 18th dynasty, not with invading "Jews" against
> indigenous people. Wars were waged by Kamat against Mitanni,

Khatte,

> Amurru & hapirw, and shasw. The region was in no more conflict

with

> itself than any other region of the world subject to internal power
> struggles and external conquest. No ongoing history of conflict

had

> begun at any time during that period. There is no evidence of

anyone

> coming in and changing the culture to suit and represent them. On
> the contrary, people who came in assimilated into the indigenous
> culture adopting its language (which is why the "Hebrew" language

is

> nothing more than the Kna'aniy language), adopting its dress,
> worshipping its deities at established places, adapting their

deities

> to be identified with indigenous ones, etc. It happened to the
> Khurri invaders who in part became YisraEl, it happened to the
> shasw/Amaleq who came out of Seyir (Judges 5:4) and settled in
> Efraim (Judges 5:14, 12:15) around Shiloh (1Samuel 1:3, Jeremiah
> 7:12), and it happened to the Philistines who settled along the coast.
>
> The conflict between Jews and Palestinians began a hundred years

ago,

> not thousands of years ago.

>

> Djehuti Sundaka

>

>

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

> >

> > I don't know what history you are referring to but there is

Kemetic

> > history referring to conflict in the region that has to do with

> > groups moving in from the east around the time of the 18th

> > dynasty.

> > One could argue about who these groups were but that region has
> > been

> > in conflict for 1000's of years.

> > I do believe that those people in the region of Palestine- as has

> > been said here time and time again - who became "jews" were

> > indigenous people-black people. But as people moved in from the

> > east - as continues even to today - they began to change the

> > culture

> > to suit them, to represent them; in just the same way AAmerican

> > culture has been co-opted by the white American culture and

> > everyone

> > outside of informed blacks assumes "they" have its origins.

> > HTP,

> > Mahari

> > --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> > wrote:

> > >

> > > There is no history pertaining to it. "Jews" never moved into

> > > the

> > > area. They were a geopolitical segment of a population that

had

> > been

> > > there since the beginning of the New Kingdom and had quickly

> > > become

> > > assimilated. There was never any conflict between they and the

> > > indigenous population. In fact, their priesthood was of the

> > > indigenous population. It's only under Zionism that a struggle

> > > for

> > > land occurred resulting in the violent ethnic conflict that

still

> > > rages on today. They can use their mythology to claim

ownership

> of

> > > someone else's land but self-entitling religious mythology,

like

> > > Manifest Destiny, establishes nothing justifiable in actual
> > history.

> > >

> > > The one thing people should always remember about Obama is that
> > he's

> > > running for the presidency of the United States. So long as

you

> > know

> > > what the United States is ultimately about, you know what its

> > leaders

> > > are ultimately about.

> > >

> > > Djehuti Sundaka

> > >

> > > --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"

wrote:

> > > >

> > > > History, history... it is all connected. If you choose to be

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> > > > dimensional you can speak of the recent geopolitical world.

> > > But

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> > place
> > > around the aforementioned time.
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> > > >
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> > way,
> > > but has very specific beginnings in the early 1900s.
> > > >
> > > > Pter
> > > >
> > > >
> > > >
> > > > To: Ta_Seti@: gingerd2007@: Wed, 11 Jun 2008 14:05:52 -
> > > > 0700Subject: Re: [Ta_Seti] Re: Overseas, Excitement Over Obama
> > > >
> > > >
> > > >
> > > >
> > > >
> > > > Well said Mahari
> > > >
> > > >
> > > >
> > > > From: Mahari Mengistu
> > > > Sent: Wednesday, June 11, 2008 11:23 AM
> > > > To: Ta_Seti@yahoogroups.com
> > > > Subject: [Ta_Seti] Re: Overseas, Excitement Over Obama
> > > >
> > > >
> > > > You mustn't underestimate Obama. He is a brilliant man.

One,

> I
> > > > think, reliable guide to the level of his brilliance - if you
> > can't
> > > > see it - is the fact that so many white guys say how smart he
> > is.
> > > To
> > > > me that means he is INCREDIBLY SMART. As a rule they almost

> > always
> > > > minimize our qualities. I think he knows ALL about Israel and
> its
> > > > history - the how's, the why's, the when, the whole schtick.

It

> > was
> > > > just the pragmatic thing to say on the US/world stage. He

says

> > that
> > > > he is a very pragmatic man. And quite honestly in spite of

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> > fact
> > > > that, I believe, Zionism is unjust and unfair and is like the
> > > > conquest of the US, or the Mormons conquest of Utah and
> bringing
> > > with
> > > > it the same results to the original inhabitants as said

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> > the
> > > > practical outcome will be a unified Jerusalem. What would be
> the
> > > > consequence of a divided Jerusalem? What will the Jews do?

What

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> > > > the fanatical Christians do, if it is divided? So in reality

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> > > > stated what will be the final outcome in our life time,
> anyway. I
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> > > > a Jewish friend when I was in college - a brilliant guy - who
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> > a
> > > > part of a group who contemplated the possible scenarios

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>> Balfour
>>>> Declaration (1911, 1947), or had access to Henry Cattin's

book

> on
>>> the
>>>> subject (now, unfortunately, out of print).>> Peter>>>>

To:

>>>> Ta_Seti@: emeagwali@: Wed, 11 Jun 2008 13:24:13 -0400Subject:
> RE:
>>>> [Ta_Seti] Re: Overseas, Excitement Over Obama>>>>>> No
>> doubt
>>>> about it, Obama went a bit too far in this speech. But did
> anyone
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>>>> that Hillary> would not outdo him on that crucial day.>> It

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>>>> the interest of supporters of Obama, like myself,> to send

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>>> note

>>>> of concern. That would help him to steer away from this kind

> of>

>>>> rhetoric. >> This speech would certainly not prevent me from

>>> voting

>>>> for him, though, all things considered.>> Gloria Emeagwali>

>

>>

>>>> From: Ta_Seti@yahoogroups.com

[mailto:Ta_Seti@yahoogroups.com]

> On

>>>> Behalf Of pkmanansalaSent: Friday, June 06, 2008 9:46 PMTo:

>>> Ta_Seti@:

>>>> [Ta_Seti] Re: Overseas, Excitement Over Obama>>>>>>

>>> OTOH:Arabs

>>>> shocked by Obama speech>>>>> Global Research, June 6,

> 2008>

>>>

>>>>

>>>>> Al Jazeera >>>>> Barack Obama said he spoke as a "true

>>> friend"

>>>> of Israel [EPA]> Arab leaders have reacted with anger and

>> disbelief

>>>> to an intensely pro-Israeli speech delivered by Barack Obama,

> the

>>> US

>>>> Democratic presumptive presidential nominee.> Obama told the

>>>> influential annual policy conference of the American Israel

>> Public

>>>> Affairs Council (Aipac): "Jerusalem will remain the capital

of

>>> Israel
>>>> and it must remain undivided."> His comments appalled
>> Palestinians
>>>> who see occupied East Jerusalem as part of a future

Palestinian

>>>> state.> Saeb Erekat, the chief Palestinian negotiator, told

Al

>>>> Jazeera on Thursday: "This is the worst thing to happen to us
>> since
>>>> 1967 ... he has given ammunition to extremists across the
>>>> region".> "What really disppoints me is that someone like
> Barack
>>>> Obama, who runs a campaign on the theme of change - when it
> comes
>>> to
>>>> Aipac and what's needed to be said differently about the
>>> Palestinian
>>>> state, he fails."> "I say to Obama ... please stop being more
>>> Israeli
>>>> than the Israelis themselves, leave the Israelis and
> Palestinians
>>>> alone to make decisions required for peace."> Mahmoud Abbas,
> the
>>>> Palestinian president, rejected the statement, saying: "We

will

>> not
>>>> accept an independent Palestinian state without having
> Jerusalem
>> as
>>>> the capital.> "I believe that case is clear."> He
>> said: "Jerusalem
>>> is
>>>> part of the six points that are subjects on the negotiations'
>>>> agenda.> "And the whole world knows that East Jerusalem, Arab
>>>> Jerusalem and Holy Jerusalem were occupied in 1967."> 'Hope
>>> slashed'>
>>>> Sami Abu Zuhri, a spokesman for Hamas, the largest

Palestinian

>>>> resistance group, also condemned the speech, saying on
>>>> Thursday: "These statements slash any hope of any change in

the

>>>> American foreign policy.> "[They] assure that there is a

total

>>>> agreement between the two parties, the Democratic and the
>>>> Republican,
>>>> on support for the Israeli occupation at the expense of the
>> rights
>>> of
>>>> Arabs and Palestinian interests."> He also said any deal
> between
>>>> Israelis and Palestinians should preserve Israel's identity

as

> a
>>>> Jewish state and that Hamas should be isolated and pledged to
>>>> approve
>>>> \$30bn in aid to Israel over the next 10 years.> 'Impressive
>>>> speech'>
>>>> Ehud Olmert, Israel's prime minister, called the Illinois
>> senator's
>>>> speech "very impressive". "His words on Jerusalem were very
>>>> moving,"
>>>> Olmert told reporters after meeting George Bush, the US
>> president,
>>> at
>>>> the White House.> The Illinois senator's comments come a day
>> after
>>>> US
>>>> media projected that Obama had enough delegates to win the
>>>> Democratic
>>>> nomination and face John McCain, the presumptive Republican
>>>> candidate, in the November election.> Iranian 'threat'> Obama
>> also
>>>> had harsh words for Iran, vowing to work to "eliminate" the
>> threat
>>>> it
>>>> posed to security in the Middle East and around the globe.>
> Obama
>>>> said an "undivided Jerusalem should remain the capital of

> Israel"

> > > [AFP] "There's no greater threat to Israel or to the peace

and

> > > stability of the region than Iran," he told the Aipac

> assembly.>

> > > Calling for "aggressive, principled diplomacy" with Tehran,

he

> > also

> > > warned he would never take the military option off the table

in

> > > guaranteeing US and Israeli security.> Iranians responded

> > > cautiously,

> > > but optimistically, with officials expressing hope he can bring

> > about

> > > change in Iran-US relations.> Hamidreza Hajibabaei, member of

> > > Iranian

> > > parliament, said: "We hope that Obama turns his words into

> > actions,

> > > helps the Islamic Republic of Iran believe that the US has

> given

> > up

> > > enmity and paves the way for fair negotiations."> > > > > >

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> > > > _____>

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> > > > source=TEXT_EML_WLH_InviteFriends>

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>>>>

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>>>

>>

>

| 26280|2008-06-19 11:53:28|Mahari Mengistu|Re: Overseas, Excitement Over Obama|

On that we agree.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, Peter Gray wrote:

>

>

> Mahari,

>

> There is nothing "one-dimensional" about sticking to the facts of history. My statement was that the MODERN Palestine-Israeli conflict has its roots on the early (post-WWII) 20th. century.

>

> Peter

>

>

>

> To: Ta_Seti@...: mahari@...: Sat, 14 Jun 2008 20:09:22

+0000Subject: [Ta_Seti] Re: Overseas, Excitement Over Obama

>

>

>

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> History, history... it is all connected. If you choose to be one-dimensional you can speak of the recent geopolitical world. But this really began when the "jews" moved into this area which was likely 1200-1000 BC as a smallish tribe(s). Jews like to use the Bible to support their "ownership" of the land and this "likely" took place around the aforementioned time.HTP,Mahari---

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[Ta_Seti] Re: Overseas, Excitement Over Obama> > > > > OTOH:Arabs
shocked by Obama speech> > > > > Global Research, June 6, 2008> > >

> Al Jazeera > > > > Barack Obama said he spoke as a "true friend" of Israel [EPA]> Arab leaders have reacted with anger and disbelief to an intensely pro-Israeli speech delivered by Barack Obama, the US Democratic presumptive presidential nominee.> Obama told the influential annual policy conference of the American Israel Public Affairs Council (Aipac): "Jerusalem will remain the capital of Israel and it must remain undivided."> His comments appalled Palestinians who see occupied East Jerusalem as part of a future Palestinian state.> Saeb Erekat, the chief Palestinian negotiator, told Al Jazeera on Thursday: "This is the worst thing to happen to us since 1967 ... he has given ammunition to extremists across the region".> "What really disappoints me is that someone like Barack Obama, who runs a campaign on the theme of change - when it comes to Aipac and what's needed to be said differently about the Palestinian state, he fails."> "I say to Obama ... please stop being more Israeli than the Israelis themselves, leave the Israelis and Palestinians alone to make decisions required for peace."> Mahmoud Abbas, the Palestinian president, rejected the statement, saying: "We will not accept an independent Palestinian state without having Jerusalem as the capital.> "I believe that case is clear."> He said: "Jerusalem is part of the six points that are subjects on the negotiations' agenda.> "And the whole world knows that East Jerusalem, Arab Jerusalem and Holy Jerusalem were occupied in 1967."> 'Hope slashed'> Sami Abu Zuhri, a spokesman for Hamas, the largest Palestinian resistance group, also condemned the speech, saying on Thursday: "These statements slash any hope of any change in the American foreign policy.> "[They] assure that there is a total agreement between the two parties, the Democratic and the Republican, on support for the Israeli occupation at the expense of the rights of Arabs and Palestinian interests."> He also said any deal between Israelis and Palestinians should preserve Israel's identity as a Jewish state and that Hamas should be isolated and pledged to approve \$30bn in aid to Israel over the next 10 years.> 'Impressive speech'> Ehud Olmert, Israel's prime minister, called the Illinois senator's speech "very impressive". "His words on Jerusalem were very moving," Olmert told reporters after meeting George Bush, the US president, at the White House.> The Illinois senator's comments come a day after US media projected that Obama had enough delegates to win the Democratic nomination and face John McCain, the presumptive Republican candidate, in the November election.> Iranian 'threat'> Obama also had harsh words for Iran, vowing to work to "eliminate" the threat it posed to security in the Middle East and around the globe.> Obama said an "undivided Jerusalem should remain the capital of Israel" [AFP] "There's no greater threat to Israel or to the peace and stability of the region than Iran," he told the Aipac assembly.> Calling for "aggressive, principled diplomacy" with Tehran, he also

warned he would never take the military option off the table in guaranteeing US and Israeli security.> Iranians responded cautiously, but optimistically, with officials expressing hope he can bring about change in Iran-US relations.> Hamidreza Hajibabaei, member of Iranian parliament, said: "We hope that Obama turns his words into actions, helps the Islamic Republic of Iran believe that the US has given up enmity and paves the way for fair negotiations."> > > > > > > >

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>

| 26281|2008-06-19 12:26:01|Alex van Deelen|New Republican Strategy (Re: Fw: [BNYEE]--Fwd:)|

Paul,

> Yes, and how many times has America found it
> necessary to find a black "poster boy" to elect
> as commander-in-chief?
>
> Even in the realm of conspiracy theory, Barack
> Obama's candidacy shows that change is a happenen.
>
> Regards,
> Paul Kekai Manansala

The republican theme has now changed. Instead of 'he's too white', 'he's too black', 'too muslim', too christian' and of course with the reverend Wright, 'too radical', Barack Obama is now supposed to

be 'too centrist'.

Never mind the lack of consistency, this strategy is supposed to undermine Barack Obama's support among the leftwing.

They can no longer try to get people to vote for Hillary Clinton, and the 'I'm so angry at Barack Obama, I'm going to vote for John McCain' theme is played out now the majority of the white female demographic is solidly in Barack Obama's camp.

So now, they are trying to paint him as 'a flipflop', 'A Washington Insider' (didn't he have too little experience in Washington and hadn't been a senator long enough?) and of course , 'the corporate candidate'.

The right is runnings scared of Barack Obama, and because they have nothing on him and they themselves are incredibly unpopular, the only thing they have left, is to paint him as one of their own.

And that is pretty ironic, isn't it? :)

Alex

| 26282|2008-06-19 12:29:56|Mahari Mengistu|Re: Is Obama's Victory Ours?|

>>I am not talking about you but, I find it insanely funny those

people who claim that Obama's victory is ours but are quick to point out that African Americans should not think of him as ours.<<

I understand that you are not addressing this comment specifically to me but I'd just like to reply about my feelings on the topic. Barack is unequivocally "ours" PERHAPS more than more recent leaders because he seems to have a plan. And he is smart enough to know that we are all citizens of the world - a small interconnected world - whether we are aware of it or not. And as time passes this will begin to hit us painfully in the face. And frankly I am not impressed by "wolfin"; that has typified too many of our leaders in the past. But the most important thing we need to, we have to accept is that he is running to be THE PRESIDENT OF ALL THE PEOPLE. That includes misguided hateful, racist MF's. They have a place somewhere in this country, too. As painful as it is to accept but it is true. It is theoretically a free country and that the means the hateful racists,

the greedy, money-grubbing bastards who bleed us of our livelihood. They and lots of other despicable types are citizens and are players in this democracy and he has to be their president,too. It is the most powerful job in the world and perhaps the most complicated. HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg" wrote:

- >
- > Exactly, holding a march with that agenda before the election would
- > only give fodder for right wing attacks. But after the election, a
- > meeting between African American leaders and Obama to develop a
- > program to rehabilitate the African community, should be the very
- > least he can offer for our nearly unanimous support.
- >
- > You are absolutely correct that African people, for the most part,
- > are peace loving people. Many people attack Farrakahn as a

demagogue

- > but he has consistently been proven right on a number of issues and
- > his love and service to his people is without question. What people
- > fail to realize was the evolution of Obama's disassociation with
- > leaders of the African American community which coincided with his
- > rise towards the nomination of the Democratic party. The process
- > began when the media attempted to link him with Farrakahn whom

white

- > America loathes precisely because of his influence in the African
- > American community. Next, he separated himself from the only two
- > prior African Americans to run for president in the democratic

party

- > and when Bill Clinton made his infamous remarks in south carolina,
- > Obama's advisors quickly denounced Clinton's statement as playing
- > the race card because they didn't want him to even appear to be
- > another Jesse Jackson. His most recent actions is his divorce with
- > Rev. Wright after saying he was like family to him and fleeing his
- > church which he said was a pillar in the community. Honestly, will
- > he divorce his wife, when his opponents play his wife's statement,
- > that this is the first time she is proud of her country, in a non-
- > stop cycle?
- >

>
> I agree with you that more pressure will be put on him by the
> African American community when he seeks a second term but
> why are so many African Americans shamefully afraid to fight for

our

> African humanity? The political process is a high stakes chess

match

> inwhich we have been pawns for decades. Someone even posted a
> comment stating that we should accept our place because it has been
> going on for many years, but, for the first time, our votes had a
> decisive impact on a presidential nomination. So why should we not
> recieve the spoils of the victory if it is trully ours?
>
> I am not talking about you but, I find it insanely funny those
> people who claim that Obama's victory is ours but are quick to

point

> out that African Americans should not think of him as ours.
>
> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:
> >
> > >>If I had the
> > power I would march another 1 million people on Washington to meet
> > President Obama the day after his inaguration to present an agreed
> > upon economic and political package that would benefit African
> > people in America and across the diaspora. I would have Farrakahn,
> > Wright, Jackson and Sharpton, to name a few, meet the the

President

> > to begin the negotiation process but more importantly as a sign of
> > African American unity.<<
> >
> > That is precisely the time to do it ? not before. I think that
> would
> > be a great idea. It would scare the sh? out of white people,
> though:
> > this black man facing 1 million black people negotiating

political

> > power,i.e., black power. I can hear the exclaims ? "Holy sh--!
> > They're taking over!"
> > It WOULD be a great show of unity. The first Million Man March
> was
> > one the most peaceful and orderly marches ever. This fact was
> pretty
> > much overlooked by the media. 1 million men and no

disturbances!

> To
> > me that says volumes about the nature of black people. Of

course,

> we
> > have the riots which are mainly the result of political and
> economic
> > frustration and the fights at rap concerts. These are brought
> about
> > by young people whose brains are literally not fully formed. But
> > this march shows the true nature of black people, a thoughtful
> peace-
> > loving people.
> > We must know, of course, that if Barack is elected and wants a
> second
> > term he will have to do something during his first term to win

our

> > confidence because thus far we are supporting him on trust ? the
> same
> > way we have always supported other white candidates. They,
> however,
> > have never really delivered and I don't believe they ever

intended

> > to. Mr. Obama does not have that luxury and if he doesn't do
> > something that instills our confidence in him as our ally his
> > presidency will be a one-shot deal.
> > HTP,
> > Mahari
> > --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"
> > wrote:
> > >

>>> I meant "self worth" strictly in the political sense. I dont
> think
>>> it is a "miscalculation" for the African American community to
>>> demand certain political and economic concessions for our
>>> overwhelming support. Frankly, Quid Pro Quo is the foundation

of

>> the
>>> American political system and it is insulting and racist to
> suggest
>>> that African Americans should not trade our votes for tangible
>> gains
>>> as ever race, ethnic group or special interest does. If we dont
> use
>>> our new found political power to benefit African people
> specially
>>> then how can Obama's victory ever be ours?
>>>
>>> I have watched this election cycle with great interest and I
>>> supported Obama and knew he would win before Iowa. I am fully
> aware
>>> how racist certain segments of America are and how race has

been

>>> used in this campaign in an attempt to derail the candidacy of
>>> Obama; but did it work? No, the Rev Wright spectacle didnt hurt
> him
>>> politically with the people who have supported him from the
>>> beginning and it wasnt until the party decided that he was

going

> to
>>> be the nominee that he made the political calculation to disown
>> his
>>> church and former mentor and he still lost in PA,KT,IN and S.D.
>>> because racist white people will never vote for him. Ask Harold
>> Ford
>>> Jr the former congressman of Tennessee. He soldout in an

attempt

> to
>>> win a senate seat, he tried to present himself as a blue dog

> > > conservative democrat but racist white people did not vote for
> him
> > > despite their seemingly shared values. Trying to appeal to a
> voting
> > > block that will never vote for you is political insanity.
> > >
> > >
> > > Riots and rebellions aren't truly acts of self worth but rather
> > they
> > > are the result of rampant oppression and judicial impotence.
> Maybe
> > > the rioters destroyed our community because the destruction of
> > > another community would have increased the power of the
> > oppressors.
> > > Rosa Parks refusing to give up her seat for a white person
> simply
> > > because they were white and the selfless adherence to peace by
> the
> > > many Civil Rights era freedom fighters are better examples of
> how
> > > demanding respect led to a better circumstance for African
> > Americans.
> > >
> > >
> > > I don't own a large enough forest to sell wolf tickets. If I had
> the
> > > power I would march another 1 million people on Washington to
> meet
> > > President Obama the day after his inauguration to present an
> agreed
> > > upon economic and political package that would benefit African
> > > people in America and across the diaspora. I would have
> Farrakhan,
> > > Wright, Jackson and Sharpton, to name a few, meet the the
> President
> > > to begin the negotiation process but more importantly as a sign
> of
> > > African American unity. My goal is peace for all people in
> general
> > > but African people specifically and if I unintentionally pimp
> smack
> > > someone, my bad. LOL.
> > >
> > > My answer still is no. Obama's victory is not our own and

citing

> > his
> > > slightly left of center agenda as proof that he is "Our Man" is
> not
> > > enough to withstand his comments and actions to the contrary.
> > >
> > > hotep
> > >
> > > Issaias
> > >
> > > --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"
> wrote:
> > > >
> > > > !!!
> > > > If we as a people had any
> > > > sense of self worth we would make our demands to the
> presumptive
> > > > nominee and force the Democratic party to respect us as a
> voting
> > > > block.!!!
> > > >
> > > > I think there is a difference between expressing "self-worth"
> and
> > > > performing a miscalculation. I think that would be a
> > > > miscalculation. I hope you have been watching this campaign
> > > CLOSELY
> > > > because it will give you a very good ? I believe true ?
> picture
> > of
> > > > the US. What we have seen, IMHO, is some of the potentially
> best
> > > and
> > > > worst of the country. The worst is very active still. Its
> most
> > > > obvious expression was shown in the Clinton's and her/his
> > > supporters
> > > > particularly white women. They have shown themselves to be
> > > racist,
> > > > narcissistic, whiney, self-centered ingrates. It does appear
> > that
> > > > they will ultimately come back to support the presumptive
> > > Democratic
> > > > nominee. Yet, it appears they are only doing it because the
> > white
> > > > man's (McSame) positions are so untenable for women.
> > > > If we blacks try to leverage these narcissistic white people
> it

>>> will
>>>> only create more divisiveness. This whole situation must be
>>> handled
>>>> with kid gloves. One of the things I am still trying to sort
> out
>>>> with our people ? and I admit that I could be missing
> something ?
>>> why
>>>> do we "act" so often against our best interest? Why are acts
>>>> of "self-worth" so often in the end acts of "self-
> destruction"?
>>> Just
>>>> one example are the riots (or rebellions) that took place in
>>> various
>>>> cities through out the US. Why did we destroy our own
>>> communities?
>>>> For the most part, they never were rebuilt causing lost jobs,
> and
>>> a
>>>> devastated community economic base. During the Black Panther
>>>> movement why did they "talk" so much about what they were
> going
>> to
>>> do
>>>> which just enticed the FBI, CIA and the police to destroy
> them?
>>> And
>>>> why did they not suspect that there were spies amongst them -
>> white
>>>> and black do doubt ? informing the opposition of their every
> move?
>>>> Sometimes, perhaps always, subtlety is the best approach. So
>>> often
>>>> we have "wolfers" or loud talkers in the black community who
>>>> generally draw a lot of attention. But I have observed that
>>>> these "wolfers" are just "wolfin" and they seldom deliver
>>> anything.
>>>> Please understand that I am not suggesting that you are
>>> a "wolfer".
>>>> I don't think that you are. But there are ways of achieving
> your
>>>> goal without slapping someone in the face. Even though they
> may
>>>> absolutely deserve it, you may end us losing the conflict.
>>>> But through subdued tactics there is great joy and rewards in
>>> making

>>>> a fool look like the fool that he/she is.
>>>> HTP,
>>>> Mahari
>>>> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"
>>>> wrote:
>>>>>
>>>>> Interesting topic. I was just wondering to myself if

African

>>>>> Americans have ever supported any politician, with so much
>>> fervor,
>>>>> that consistently disassociates himself from the African
>>> American
>>>>> community and honestly admits he is not a leader of African
>>>> America.
>>>>>
>>>>> Contrary to the blind euphoria of many African Americans,
>>> Obama's
>>>>> victory is not ours. It is not a victory for African

America

>>>> because
>>>>> he had to trample on the legacy of many prominent servants
> of
>>> the
>>>>> African American community to appear viable to racist
> whites,
>>> many
>>>>> of whom will not vote for him anyway. Moreover, it is

highly

>>>>> unlikely he will offer legislation that will specifically
>>> benefit
>>>>> African Americans or the African Diaspora. Furthermore,
> Obama
>> is
>>>>> half white genetically and nearly all white culturally, he
> is
>> an
>>>>> African American by default, a political victim of the one
> drop
>>>>> rule.
>>>>>

>>>>>
>>>>> And, with the above truths engrained upon my conciousness,
>> Obama
>>> is
>>>>> still the best choice to lead America at this crucial time
> in
>>>>> history. When Obama becomes president it will help cleanse
> the
>>> soul
>>>>> of America but he will do only what is politically
> acceptable
>> to
>>>> end
>>>>> the plight of African people.
>>>>>
>>>>> A more demanding questions is how the African American
>> community
>>>> can
>>>>> leverage our support for Obama into tangible political and
>>> economic
>>>>> gains. Without us he can not get elected. If we as a people
> had
>>> any
>>>>> sense of self worth we would make our demands to the
>> presumptive
>>>>> nominee and force the Democratic party to respect us as a
>> voting
>>>>> block.
>>>>>
>>>>> Issaias Maatra
>>>>>
>>>>> --- In Ta_Seti@yahoogroups.com, "Emeagwali, Gloria
> (History)"
>>>>> wrote:
>>>>>>
>>>>>>while we dig for possible hints as to
>>>>>> whether he really loves us.
>>>>>>
>>>>>>
>>>>>> Now what on earth is this all about. He is not your Daddy.
>>>>>> Obama is a professional seeking to bring about change. If
> you
>>>>> really
>>>>>> understand the society you live in, you would know
>>> instinctively
>>>>> why he

>>>>> had to depart from Trinity. In fact it also helps Trinity
>>>>> to regain some measure of privacy and autonomy. Would you
>> like
>>>> the
>>>>> press
>>>>> to follow you around morning, noon and night? The
>> congregation
>>> at
>>>>> Trinity were suddenly shoved into a fish bowl.
>>>>>>
>>>>>> As Paul points out, Blacks will benefit from good judges
> in
>>> the
>>>>> Supreme
>>>>>> Court etc.
>>>>>> An end to the war in Iraq means more funds for education
> etc.
>>> A
>>>>> Health
>>>>>> Care Plan, whether universal, or partly so, would also
>> prevent
>>>>> families
>>>>>> from going to debt to pay for cancer treatment or other
>>> ailments.
>>>>>>
>>>>>> What is so difficult to understand here?
>>>>>> Gloria Emeagwali
>>>>>>
>>>>>>
>>>>>> -----Original Message-----
>>>>>> From: Ta_Seti@yahoogroups.com
>> [mailto:Ta_Seti@yahoogroups.com]
>>> On
>>>>> Behalf
>>>>>> Of Paul Kekai Manansala
>>>>>> Sent: Friday, June 13, 2008 11:48 AM
>>>>>> To: Ta_Seti@yahoogroups.com
>>>>>> Subject: [Ta_Seti] Re: Is Obama's Victory Ours?
>>>>>>
>>>>>> --- In Ta_Seti@yahoogroups.com, "Terry"
> wrote:
>>>>>>>
>>>>>>> He calls their name out loud, while we dig for possible
>>> hints
>>>> as
>>>>>> to

>>>>>> whether he really loves us. His literal firing of
> Reverend
>>>>> Wright
>>>>> from
>>>>>> his life, and his departure from Trinity is his way to
> say,
>>> I am
>>>>>> willing
>>>>>> to forfeit you to win, which means he'll be willing to
>>> forfeit
>>>>> us to
>>>>>> be
>>>>>> re-elected.
>>>>>>>
>>>>>>
>>>>>>
>>>>>> Rather than concentrating on what he can do specifically
> for
>>> black
>>>>>> people then, it might just be better to concentrate on
> what
>> he
>>> go
>>>>>> do
>>>>>> in terms of a progressive agenda -- like appointing
>> progressive
>>>>>> Supreme Court and Federal judges.
>>>>>>
>>>>>> Blacks would benefit from good Supreme Court justices
> along
>>> with
>>>>>> everybody else. Everybody benefits from election reform
> and
>>>> reduced
>>>>>> corporate corruption in politics. Everyone benefits from
>>> universal
>>>>>> health care.
>>>>>>
>>>>>> Regards,
>>>>>> Paul Kekai Manansana
>>>>>>
>>>>>>
>>>>>>
>>>>>>
>>>>>> -----
>>>>>>

>>>>> Ta_Seti Repository
>>>>> http://groups.yahoo.com/group/ta_seti2Yahoo! Groups Links
>>>>>
>>>>>
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>>>>
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>>>
>>
>>
>

| 26283|2008-06-19 20:04:51|Djehuti Sundaka|Re: Overseas, Excitement Over Obama|

What RELIGION are you talking about?

What changes and ethnic/racial preferences are you talking about?

History and a source of history are two different things. If the Bible is nothing but myths, then Kamat is a myth, Sheshonq's invasion is nothing but a myth, the shasw Yhw3 in the land of Seiyf are nothing but a myth, and all the kingdoms and kings verified independently are nothing but myths.

Such an overgeneralized expression is simply untrue.

If I were simply offering the Bible as being history, I wouldn't have disputed the mythical/non-historical Bible-based notion of tribal Jews moving into the area.

Djehuti Sundaka

--- In Ta_Seti@yahoo.com, "Mahari Mengistu" wrote:
>
>>>The conflict between Jews and Palestinians began a hundred years
> ago, not thousands of years.<<
>
> It is true that these positions have evolved into modern
perspectives
> and tactics to suit the current power structure. And your points
> just substantiates my positions about groups moving to adopt the
THE
> MOST POWERFUL AND INFLUENTIAL RELIGION of the region. THEN they
> changed it to suit their ethnic/racial preferences. Also, you have
> this tendency - no consistency - of offering the bible as a source
of
> history. I got news for you IT IS NOT HISTORY. It is a collection
of
> myths. It is at best a guide to lead you to where you can find
> history/historical truths.

> HTP,
> Mahari
>
> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
> wrote:
>>
>> Any conflict in the region during the 18th dynasty has to do with
>> conflict with the 18th dynasty, not with invading "Jews" against
>> indigenous people. Wars were waged by Kamat against Mitanni,
> Khatte,
>> Amurru & hapirw, and shasw. The region was in no more conflict
> with
>> itself than any other region of the world subject to internal
power
>> struggles and external conquest. No ongoing history of conflict
> had
>> begun at any time during that period. There is no evidence of
> anyone
>> coming in and changing the culture to suit and represent them.
On
>> the contrary, people who came in assimilated into the indigenous
>> culture adopting its language (which is why the "Hebrew" language
> is
>> nothing more than the Kna'ani language), adopting its dress,
>> worshipping its deities at established places, adapting their
> deities
>> to be identified with indigenous ones, etc. It happened to the
>> Khurri invaders who in part became YisraEl, it happened to the
>> shasw/Amaleq who came out of Seyir (Judges 5:4) and settled in
>> Efraim (Judges 5:14, 12:15) around Shiloh (1Samuel 1:3, Jeremiah
>> 7:12), and it happened to the Philistines who settled along the
coast.
>>
>> The conflict between Jews and Palestinians began a hundred years
> ago,
>> not thousands of years ago.
>>
>> Djehuti Sundaka
>>
>>
>> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:
>>>
>>> I don't know what history you are referring to but there is
> Kemetic
>>> history referring to conflict in the region that has to do with
>>> groups moving in from the east around the time of the 18th

> > dynasty.
> > > One could argue about who these groups were but that region has
> > been
> > > in conflict for 1000's of years.
> > > I do believe that those people in the region of Palestine- as
has
> > > been said here time and time again - who became "jews" were
> > > indigenous people-black people. But as people moved in from
the
> > > east - as continues even to today - they began to change the
> > culture
> > > to suit them, to represent them; in just the same way AAmerican
> > > culture has been co-opted by the white American culture and
> > everyone
> > > outside of informed blacks assumes "they" have its origins.
> > > HTP,
> > > Mahari
> > > --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
> > > wrote:
> > > >
> > > > There is no history pertaining to it. "Jews" never moved
into
> > the
> > > > area. They were a geopolitical segment of a population that
> > had
> > > been
> > > > there since the beginning of the New Kingdom and had quickly
> > become
> > > > assimilated. There was never any conflict between they and
the
> > > > indigenous population. In fact, their priesthood was of the
> > > > indigenous population. It's only under Zionism that a
struggle
> > for
> > > > land occurred resulting in the violent ethnic conflict that
> > still
> > > > rages on today. They can use their mythology to claim
> > ownership
> > of
> > > > someone else's land but self-entitling religious mythology,
> > like
> > > > Manifest Destiny, establishes nothing justifiable in actual
> > > history.
> > > >
> > > > The one thing people should always remember about Obama is
that

>>> he's
>>>> running for the presidency of the United States. So long as
> you
>>> know
>>>> what the United States is ultimately about, you know what its
>>> leaders
>>>> are ultimately about.
>>>>
>>>> Djehuti Sundaka
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"
> wrote:
>>>>>
>>>>> History, history... it is all connected. If you choose to
be
>> one-
>>>>> dimensional you can speak of the recent geopolitical
world.
>> But
>>>>> this
>>>>> really began when the "jews" moved into this area which was
>>> likely
>>>>> 1200-1000 BC as a smallish tribe(s). Jews like to use the
> Bible
>>> to
>>>>> support their "ownership" of the land and this "likely"
took
>>> place
>>>>> around the aforementioned time.
>>>>> HTP,
>>>>> Mahari
>>>>>
>>>>> --- In Ta_Seti@yahoogroups.com, Peter Gray
wrote:
>>>>>>
>>>>>>
>>>>>> The modern Palestinian crisis is not 2000 years old,,by
the
>>> way,
>>>>> but has very specific beginnings in the early 1900s.
>>>>>>
>>>>>> Pter
>>>>>>
>>>>>>
>>>>>>
>>>>>> To: Ta_Seti@: gingerd2007@: Wed, 11 Jun 2008 14:05:52 -

>>>>> 0700Subject: Re: [Ta_Seti] Re: Overseas, Excitement Over Obama
>>>>>>
>>>>>>
>>>>>>
>>>>>>
>>>>>>
>>>>>> Well said Mahari
>>>>>>
>>>>>>
>>>>>>
>>>>>> From: Mahari Mengistu
>>>>>> Sent: Wednesday, June 11, 2008 11:23 AM
>>>>>> To: Ta_Seti@yahoogroups.com
>>>>>> Subject: [Ta_Seti] Re: Overseas, Excitement Over Obama
>>>>>>
>>>>>>
>>>>>> You mustn't underestimate Obama. He is a brilliant man.
> One,
>> I
>>>>> think, reliable guide to the level of his brilliance - if
you
>>> can't
>>>>> see it - is the fact that so many white guys say how smart
he
>> is.
>>>>> To
>>>>> me that means he is INCREDIBLY SMART. As a rule they almost
>>> always
>>>>> minimize our qualities. I think he knows ALL about Israel
and
>> its
>>>>> history - the how's, the why's, the when, the whole
schtick.
> It
>>> was
>>>>> just the pragmatic thing to say on the US/world stage. He
> says
>>> that
>>>>> he is a very pragmatic man. And quite honestly in spite of
> the
>>> fact
>>>>> that, I believe, Zionism is unjust and unfair and is like
the
>>>>> conquest of the US, or the Mormons conquest of Utah and
>> bringing

>>>> with
>>>>> it the same results to the original inhabitants as said
> places,
>>> the
>>>>> practical outcome will be a unified Jerusalem. What would
be
>> the
>>>>> consequence of a divided Jerusalem? What will the Jews do?
> What
>>>> will
>>>>> the fanatical Christians do, if it is divided? So in reality
> he
>>> just
>>>>> stated what will be the final outcome in our life time,
>> anyway. I
>>>> had
>>>>> a Jewish friend when I was in college - a brilliant guy -
who
>> was
>>> a
>>>>> part of a group who contemplated the possible scenarios
>> regarding
>>>>> Israel and they could come up with NO SOLUTION to this 2000
>> year
>>>> old
>>>>> thorn in the side of humankind. HTP, Mahari--- In
>>>>> Ta_Seti@yahoogroups.com, Peter Gray wrote:>>> >
I
>>> think
>>>> he
>>>>> (Obama) did the politically pragmatic thing, but it's just
a
>> pity
>>>> he
>>>>> didn't do any historical research on the creation of the
>> Israeli
>>>>> state, from the Young Turk Revolution of 1908, through the
>>> Balfour
>>>>> Declaration (1911, 1947), or had access to Henry Cattin's
> book
>> on
>>>> the
>>>>> subject (now, unfortunately, out of print).>> Peter>>>>
> To:
>>>>> Ta_Seti@: emeagwali@: Wed, 11 Jun 2008 13:24:13 -
0400Subject:

> > RE:
> > > > [Ta_Seti] Re: Overseas, Excitement Over Obama> > > > >
No
> > > doubt
> > > > about it, Obama went a bit too far in this speech. But did
> > anyone
> > > > hear Hillary's? > She was bellicose, aggressive and
> > militantly
> > pro-
> > > > Israeli. She spoke with authority, as if she were> not only
> > the
> > > > nominee but the Secretary of State and President all rolled
> > into
> > > > one.> > Maybe he gave that speech for strategic political
> > reasons
> > > > so
> > > > that Hillary> would not outdo him on that crucial day.> >
It
> is
> > > in
> > > > the interest of supporters of Obama, like myself,> to send
> > him
> > a
> > > > note
> > > > of concern. That would help him to steer away from this
kind
> > of>
> > > > rhetoric. > > This speech would certainly not prevent me
from
> > > > voting
> > > > for him, though, all things considered.> > Gloria
Emeagwali>
> >
> > >
> > > > From: Ta_Seti@yahoogroups.com
> [mailto:Ta_Seti@yahoogroups.com]
> > On
> > > > Behalf Of pkmanansalaSent: Friday, June 06, 2008 9:46 PMTo:
> > > > Ta_Seti@:
> > > > [Ta_Seti] Re: Overseas, Excitement Over Obama> > > > >
> > > > OTOH:Arabs
> > > > shocked by Obama speech> > > > > Global Research, June 6,
> > 2008>
> > > >
> > > > >
> > > > > Al Jazeera > > > > > Barack Obama said he spoke as

a "true
>>> friend"
>>>> of Israel [EPA]> Arab leaders have reacted with anger and
>>> disbelief
>>>> to an intensely pro-Israeli speech delivered by Barack
Obama,
>> the
>>>> US
>>>>> Democratic presumptive presidential nominee.> Obama told
the
>>>>> influential annual policy conference of the American Israel
>>> Public
>>>>> Affairs Council (Aipac): "Jerusalem will remain the capital
> of
>>>> Israel
>>>>> and it must remain undivided."> His comments appalled
>>> Palestinians
>>>>> who see occupied East Jerusalem as part of a future
> Palestinian
>>>>> state.> Saeb Erekat, the chief Palestinian negotiator, told
> Al
>>>>> Jazeera on Thursday: "This is the worst thing to happen to
us
>>> since
>>>>> 1967 ... he has given ammunition to extremists across the
>>>>> region".> "What really disappoints me is that someone like
>> Barack
>>>>> Obama, who runs a campaign on the theme of change - when it
>> comes
>>>>> to
>>>>> Aipac and what's needed to be said differently about the
>>>> Palestinian
>>>>> state, he fails."> "I say to Obama ... please stop being
more
>>>> Israeli
>>>>> than the Israelis themselves, leave the Israelis and
>> Palestinians
>>>>> alone to make decisions required for peace."> Mahmoud
Abbas,
>> the
>>>>> Palestinian president, rejected the statement, saying: "We
> will
>>> not
>>>>> accept an independent Palestinian state without having
>> Jerusalem
>>> as

>>>>> the capital.> "I believe that case is clear."> He
>>> said: "Jerusalem
>>>> is
>>>>> part of the six points that are subjects on the
negotiations'
>>>>> agenda.> "And the whole world knows that East Jerusalem,
Arab
>>>>> Jerusalem and Holy Jerusalem were occupied in 1967."> 'Hope
>>>> slashed'>
>>>>> Sami Abu Zuhri, a spokesman for Hamas, the largest
> Palestinian
>>>>> resistance group, also condemned the speech, saying on
>>>>> Thursday: "These statements slash any hope of any change in
> the
>>>>> American foreign policy.> "[They] assure that there is a
> total
>>>>> agreement between the two parties, the Democratic and the
>>>> Republican,
>>>>> on support for the Israeli occupation at the expense of the
>>> rights
>>>> of
>>>>> Arabs and Palestinian interests."> He also said any deal
>> between
>>>>> Israelis and Palestinians should preserve Israel's identity
> as
>> a
>>>>> Jewish state and that Hamas should be isolated and pledged
to
>>>> approve
>>>>> \$30bn in aid to Israel over the next 10 years.> 'Impressive
>>>> speech'>
>>>>> Ehud Olmert, Israel's prime minister, called the Illinois
>>> senator's
>>>>> speech "very impressive". "His words on Jerusalem were very
>>>> moving,"
>>>>> Olmert told reporters after meeting George Bush, the US
>>> president,
>>>> at
>>>>> the White House.> The Illinois senator's comments come a
day
>>> after
>>>> US
>>>>> media projected that Obama had enough delegates to win the
>>>> Democratic
>>>>> nomination and face John McCain, the presumptive Republican
>>>>> candidate, in the November election.> Iranian 'threat'>

Obama

>>> also

>>>> had harsh words for Iran, vowing to work to "eliminate" the

>>> threat

>>>> it

>>>>> posed to security in the Middle East and around the globe.>

>> Obama

>>>>> said an "undivided Jerusalem should remain the capital of

>> Israel"

>>>>> [AFP] "There's no greater threat to Israel or to the peace

> and

>>>>> stability of the region than Iran," he told the Aipac

>> assembly.>

>>>>> Calling for "aggressive, principled diplomacy" with Tehran,

> he

>>> also

>>>>> warned he would never take the military option off the

table

> in

>>>>> guaranteeing US and Israeli security.> Iranians responded

>>>> cautiously,

>>>>> but optimistically, with officials expressing hope he can

bring

>>> about

>>>>> change in Iran-US relations.> Hamidreza Hajibabaei, member

of

>>>>> Iranian

>>>>> parliament, said: "We hope that Obama turns his words into

>>> actions,

>>>>> helps the Islamic Republic of Iran believe that the US has

>> given

>>> up

>>>>> enmity and paves the way for fair negotiations.">>>>>

>

>>

>>>

>>>>> _____>

>>>>> Instantly

>>>>> invite friends from Facebook and other social networks to

> join

>>> you

>>>> on

>>>>> Windows Live? Messenger.>

> <https://www.invite2messenger.net/im/?>

>>>>> source=TXE_EML_WLH_InviteFriends>

>>>>>>

```
>>>>> Enjoy 5 GB of free, password-protected online storage.
>>>>> http://www.windowslive.com/skydrive/overview.html?
>>>>> ocid=TXT_TAGLM_WL_Refresh_skydrive_062008
>>>>>
>>>>>
>>>>
>>>
>>
>
```

A laser scanning survey is the latest technology used to record the recent state of Egypt's oldest royal stone complex, **Nevine El-Aref** reports

Sunrise at Saqqara, and all is well on the necropolis. It is, as usual, silent, peaceful and still out here in the desert. Last Tuesday, however, the serenity and divinity were broken by the arrival of an American-Japanese scientific mission to carry out a laser scanning survey of Djoser's Step Pyramid. At the footsteps of the pyramid were gathered dozens of people, from scientists to technicians, archaeologists and restorers to workmen, all there to witness the first ever endeavour to document, in detail, the present condition of the great and distinctive monument using a high-tech laser device in an attempt to create a virtual three-dimensional model of Egypt's oldest pyramid complex.



Djoser's Step Pyramid

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40,000 points per second using infrared signals to gather coordinates and elevations of thousands of points on the monument.

"It is an archaeological salvage project," Culture Minister Farouk Hosni told *Al-Ahram Weekly*. He explained that such a project would not only provide a detailed map of the Step Pyramid but would also create a virtual three-dimensional model of it, which in its turn will be a valuable reference for architects, restorers and archaeologists involved in the restoration of the pyramid and for the continual monitoring of its condition.

Zahi Hawass, secretary-general of the Supreme Council of Antiquities (SCA), says the project falls within the framework of the commitment made by the Ministry of Culture and the SCA to protect and preserve Egypt's cultural and archaeological heritage. He points out that the survey is being conducted in collaboration with a Japanese mission headed by Kosuke Sato of Osaka University and an American mission led by Mark Lehner, director of Ancient Egypt Research Associates (AERA). This project intends on completing the archaeological documentation of the Step Pyramid in order to better understand its various stages of construction. A variety of laser scanners will be used, including the Zoser Scanner, which was custom designed to scan the pyramid by Develo Solutions of Osaka, Japan.

Sato pointed out that for more than 70 years French architect Jean-Philippe Lauer had comprehensively studied and restored the Step Pyramid complex. Although his seminal work was indisputably considered the foundational study on pyramids, his theories were based on his schematic plans and sections, which are not facsimiles of the actual state of the monument. In contrast to the scanned images produced by the ground fixed laser scanner in the previous season, Sato continued, the Japanese mission improved several aspects for laser scanning the Step Pyramid in order more evenly to dense point cloud data, eliminating shadows created by obstacles between the laser scanner and the target as much as possible and providing a density of point clouds finer than 5mm mesh.

Sato said that he did not arrive haphazardly at the invention of a special device, but that it was an urge because the normal fixed laser scanner produced uneven point cloud

data which were needlessly very dense at closer ranges, while less dense at a distance. "The developed scanner maintains a constant distance between the scanner and the pyramid," he said.

To avoid having an unscanned area, Yukinori Kawae from the AERA explained, the mission applied a multiple scanner system that simultaneously produced laser beams, even behind small protuberances. With this method, while surveyors scan and move at a constant speed, accurate information for the position and the attitude of the scanners can be gained.

The laser scanning survey of the Step Pyramid will take four weeks to complete, and next year the second phase for the pyramid's internal structure will start.

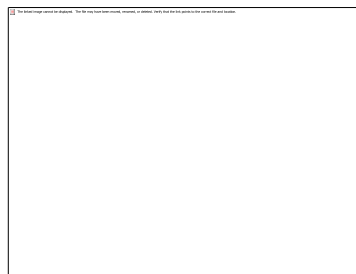
The Step Pyramid was built during the reign of King Djoser of the Third Dynasty (2687-2668 BC). It is the first pyramid in Egyptian history, and the earliest stone structure of its size. Over the years, the six steps of the pyramid have been exposed to natural erosion leading to their deterioration, and now a comprehensive restoration project is taking place in an attempt to save this great pyramid.

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| 26285|2008-06-19 20:20:10|Paul Kekai Manansala|Tel Edfu: When grain was currency|

A large administrative building and silos thought to be the largest grain bins from the ancient Egyptian era ever found are the latest discoveries at Tel Edfu. [Nevine El-Aref](#) reports on a site that is providing fresh clues about the emergence of urban life in ancient times

<http://weekly.ahram.org.eg/2008/902/he4.htm>



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"Ancient Egyptian administration is mainly known from texts, but the full understanding of the institutions involved and their role with towns and cities has been so far difficult to grasp because of the lack of archaeological evidence with which textual data needs to be combined," says Nadine Moller, assistant professor at the Oriental Institute of Chicago University and head of the archaeological mission in Tel Edfu. At Tel Edfu, Moller says, the mission has uncovered what is considered to be a downtown centre, a community located half way between the modern city of Aswan and Luxor. Tel Edfu was also a rare example where almost 3,000 years of ancient Egyptian history are still preserved in the stratigraphy of a single mound.

Last year the mission revealed details of a seven silos and an older columned hall, which was an administration centre. "These monuments were found at the core of the ancient community as grain was a form of currency at that time, while the silos functioned as a sort of bank as well as a food source," Moller said, adding that the size of both the silos and administration buildings shows that the community was apparently a prosperous urban centre.

"Grain, which was usually barley or emmer wheat, was used as food and medium of exchange. One form of payment was the monthly ration of grain," Moller said.

Zahi Hawass, secretary-general of the Supreme Council of Antiquities (SCA), says the grain bins the mission found this year are in a large silo courtyard dating back to the 17th Dynasty (1630-1520 BC) and containing at least seven round mud-brick silos measuring 5.5x6.5 metres in diameter, making them the largest example so far discovered within a town centre. The team also uncovered an earlier building phase for the hall, one that predates the silos. In that phase, Hawass said, a mud-brick building with 16 wooden columns stood on the site. "The pottery and seal impressions found in the hall are dated to the early 13th Dynasty, while the layout of the building shows that it may perhaps have been part of a governor's palace, which was a typical feature of provincial towns," Hawass said.

Moller told *Al-Ahram Weekly* that there was no exact parallel for such a columned hall being part of the administrative buildings. The columned hall was the place

- [Site map](#)

where the scribes would possibly do the accounting, the opening and sealing of the containers, and receive letters. "The ostraca or inscribed pottery shards found have lists of commodities written on them," she said, adding that the team also found seal impressions that were used for different types of objects. Some were seals for papyrus documents, while others were for wooden boxes and baskets. "The seals were like scarabs, showing ornamental patterns such as spirals and a mix of hieroglyphic symbols such as ankhs," Hawass said.

Patterns belonging to different officials were also found, providing much evidence of the administrative activities that once took place there such as accounting and the opening and sealing boxes, ceramic jars and other commodities.

The period when the administrative centre was in use is the time in history when Egypt lost its political unity and a small kingdom developed in Thebes which controlled most of Upper Egypt. During this period one can see an increase in connections between the provincial elite, such as the family of the governor, to the royal family at Thebes who were keen on strengthening bonds through marriage or by awarding important offices to these people.

"It is exactly at this period when Edfu seems to have been very prosperous which can now be confirmed further by archaeological discoveries such as this silo-court, a symbol of the wealth of the town," Moller said.

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| 26286|2008-06-20 09:42:23|Tafari khumbaka|need for doctors|
<http://allafrica.com/stories/200806200494.html>
click above
serious situation in ghana



Tafari-sudra,Khumbaka

| 26287|2008-06-20 09:42:23|elliottandelliottmtg|Re: Is Obama's Victory Ours?|
I respect your viewpoint. I will not feel that his victory is shared with people of African descent until he demonstrates his desire to uplift African people. He does not believe that AIDS was created by the American government, ok, will he allocate millions of

dollars to find a cure? He does not believe that African Americans are entitled to reparations, fine, will he increase government financing of Black owned businesses and increase trade with African nations? A funny thing is that he would not qualify for reparations so his opinion is strictly political and not based on the experiences of the descendents of American slaves. How can he promise billions to AIPAC but nothing to the historical children of the Biblical Hebrews? Will he encourage the world bank to suspend the African debt which is used as a form of neo-colonialism? Will he make sure that the victims of Katrina receive the same type of economic justice that the families of 9/11 received? Will he release all of the FBI files of MLK and Malcolm X? After the election will he return to his former church atleast once?

This is trully a once in a generation opportunity for African Americans to receive tangible benefits for our vote. Regretfully, too many African Americans are worried about what masta thinks more than what African people must do to survive.

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

>>>I am not talking about you but, I find it insanelly funny those > people who claim that Obama's victory is ours but are quick to point

> out that African Americans should not think of him as ours.<<

>

> I understand that you are not addressing this comment specifically to

> me but I'd just like to reply about my feelings on the topic.

Barack

> is unequivocally "ours" PERHAPS more than more recent leaders because

> he seems to have a plan. And he is smart enough to know that we are

> all citizens of the world - a small interconnected world - whether we

> are aware of it or not. And as time passes this will begin to hit us

> painfully in the face. And frankly I am not impressed by "wolfen";

> that has typified too many of our leaders in the past. But the most

> important thing we need to, we have to accept is that he is running

> to be THE PRESIDENT OF ALL THE PEOPLE. That includes misguided

> hateful, racist MF's. They have a place somewhere in this

country,

> too. As painful as it is to accept but it is true. It is

> theoretically a free country and that means the hateful
racists,

> the greedy, money-grubbing bastards who bleed us of our
livelihood.

> They and lots of other despicable types are citizens and are
players

> in this democracy and he has to be their president, too. It is the

> most powerful job in the world and perhaps the most complicated.

> HTP,

> Mahari

>

> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"

> wrote:

> >

> > Exactly, holding a march with that agenda before the election
would

> > only give fodder for right wing attacks. But after the election,
a

> > meeting between African American leaders and Obama to develop a

> > program to rehabilitate the African community, should be the very

> > least he can offer for our nearly unanimous support.

> >

> > You are absolutely correct that African people, for the most
part,

> > are peace loving people. Many people attack Farrakahn as a

> > demagogue

> > but he has consistently been proven right on a number of issues
and

> > his love and service to his people is without question. What
people

> > fail to realize was the evolution of Obama's disassociation with

> > leaders of the African American community which coincided with
his

> > rise towards the nomination of the Democratic party. The process

> > began when the media attempted to link him with Farrakahn whom

> > white

> > America loathes precisely because of his influence in the
African

> > American community. Next, he separated himself from the only two

> > prior African Americans to run for president in the Democratic

> > party

> > and when Bill Clinton made his infamous remarks in South
Carolina,

> > Obama's advisors quickly denounced Clinton's statement as

playing

> > the race card because they didn't want him to even appear to be
> > another Jesse Jackson. His most recent actions is his divorce
with

> > Rev. Wright after saying he was like family to him and fleeing
his

> > church which he said was a pillar in the community. Honestly,
will

> > he divorce his wife, when his opponents play his wife's
statement,

> > that this is the first time she is proud of her country, in a
non-

> > stop cycle?

> >

> >

> > I agree with you that more pressure will be put on him by the

> > African American community when he seeks a second term but

> > why are so many African Americans shamefully afraid to fight for

> our

> > African humanity? The political process is a high stakes chess

> match

> > inwhich we have been pawns for decades. Someone even posted a

> > comment stating that we should accept our place because it has
been

> > going on for many years, but, for the first time, our votes had
a

> > decisive impact on a presidential nomination. So why should we
not

> > recieve the spoils of the victory if it is trully ours?

> >

> > I am not talking about you but, I find it insanelly funny those

> > people who claim that Obama's victory is ours but are quick to

> point

> > out that African Americans should not think of him as ours.

> >

> > --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"

wrote:

> > >

> > > > If I had the

> > > power I would march another 1 million people on Washington to
meet

> > > President Obama the day after his inaguration to present an
agreed

> > > upon economic and political package that would benefit African

> > > people in America and across the diaspora. I would have

Farrakahn,

>>> Wright, Jackson and Sharpton, to name a few, meet the the
> President
>>> to begin the negotiation process but more importantly as a
sign of
>>> African American unity.<<<
>>>
>>> That is precisely the time to do it ? not before. I think
that
>> would
>>> be a great idea. It would scare the sh? out of white people,
>> though:
>>> this black man facing 1 million black people negotiating
> political
>>> power,i.e., black power. I can hear the exclams ? "Holy sh--
!
>>> They're taking over!"
>>> It WOULD be a great show of unity. The first Million Man
March
>> was
>>> one the most peaceful and orderly marches ever. This fact was
>> pretty
>>> much overlooked by the media. 1 million men and no
> disturbances!
>> To
>>> me that says volumes about the nature of black people. Of
> course,
>> we
>>> have the riots which are mainly the result of political and
>> economic
>>> frustration and the fights at rap concerts. These are brought
>> about
>>> by young people whose brains are literally not fully formed.
But
>>> this march shows the true nature of black people, a thoughtful
>> peace-
>>> loving people.
>>> We must know, of course, that if Barack is elected and wants a
>> second
>>> term he will have to do something during his first term to win
> our
>>> confidence because thus far we are supporting him on trust ?
the
>> same
>>> way we have always supported other white candidates. They,
>> however,
>>> have never really delivered and I don't believe they ever

> intended
>>> to. Mr. Obama does not have that luxury and if he doesn't do
>>> something that instills our confidence in him as our ally his
>>> presidency will be a one-shot deal.
>>> HTP,
>>> Mahari
>>> --- In Ta.Seti@yahoogroups.com, "elliottandelliottmtg"
>>> wrote:
>>>>
>>>> I meant "self worth" strictly in the political sense. I dont
>> think
>>>> it is a "miscalculation" for the African American community
to
>>>> demand certain politcal and economic concessions for our
>>>> overwhelming support. Frankly, Quid Pro Quo is the
foundation
> of
>>> the
>>>> American political system and it is insulting and racist to
>> suggest
>>>> that African Americans should not trade our votes for
tangible
>>> gains
>>>> as ever race, ethnic group or special interest does. If we
dont
>> use
>>>> our new found political power to benefit African people
>> specially
>>>> then how can Obama's victory ever be ours?
>>>>
>>>> I have watched this election cycle with great interest and I
>>>> supported Obama and knew he would win before Iowa. I am
fully
>> aware
>>>> how racist certain segments of America are and how race has
> been
>>>> used in this campaign in an attempt to derail the candidacy
of
>>>> Obama; but did it work? No, the Rev Wright spectacle didnt
hurt
>> him
>>>> politically with the people who have supported him from the
>>>> beggining and it wasnt until the party decided that he was
> going
>> to
>>>> be the nominee that he made the political calculation to

disown

>>> his

>>>> church and former mentor and he still lost in PA,KT,IN and S.D.

>>>> because racist white people will never vote for him. Ask Harold

>>> Ford

>>>> Jr the former congressman of Tennessee. He soldout in an attempt

>> to

>>>> win a senate seat, he tried to present himself as a blue dog

>>>> conservative democrat but racist white people did not vote for

>> him

>>>> despite their seemingly shared values. Trying to appeal to a

>> voting

>>>> block that will never vote for you is political insanity.

>>>>

>>>>

>>>> Riots and rebellions arent trully acts of self worth but rather

>>> they

>>>> are the result of rampant oppression and judicial impotence.

>> Maybe

>>>> the rioters destroyed our community because the destruction of

>>>> another community would have increased the power of the

>>> oppressors.

>>>> Rosa Parks refusing to give up her seat for a white person

>> simply

>>>> because they were white and the selfless adherence to peace by

>> the

>>>> many Civil Rights era freedom fighters are better examples of

>> how

>>>> demanding respect led to a better circumstance for African

>>> Americans.

>>>>

>>>>

>>>> I dont own a large enough forest to sell wolf tickets. If I had

>> the

>>>> power I would march another 1 million people on Washington to

>> meet

>>>> President Obama the day after his inauguration to present an
>> agreed
>>>> upon economic and political package that would benefit
African
>>>> people in America and across the diaspora. I would have
>> Farrakahn,
>>>> Wright, Jackson and Sharpton, to name a few, meet the the
>> President
>>>> to begin the negotiation process but more importantly as a
sign
>> of
>>>> African American unity. My goal is peace for all people in
>> general
>>>> but African people specifically and if I unintentionally
pimp
>> smack
>>>> someone, my bad. LOL.
>>>>
>>>> My answer still is no. Obama's victory is not our own and
> citing
>>> his
>>>> slightly left of center agenda as proof that he is "Our Man"
is
>> not
>>>> enough to withstand his comments and actions to the
contrary.
>>>>
>>>> hotep
>>>>
>>>> Issaias
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"
>> wrote:
>>>>>
>>>>> !!!
>>>>> If we as a people had any
>>>>> sense of self worth we would make our demands to the
>> presumptive
>>>>> nominee and force the Democratic party to respect us as a
>> voting
>>>>> block.!!!
>>>>>
>>>>> I think there is a difference between expressing "self-
worth"
>> and
>>>>> performing a miscalculation. I think that would be a

>>>>> miscalculation. I hope you have been watching this campaign
>>>> CLOSELY
>>>>> because it will give you a very good ? I believe true ?
>> picture
>>> of
>>>>> the US. What we have seen, IMHO, is some of the potentially
>> best
>>>> and
>>>>> worst of the country. The worst is very active still.
Its
>> most
>>>>> obvious expression was shown in the Clinton's and her/his
>>>> supporters
>>>>> particularly white women. They have shown themselves to be
>>>> racist,
>>>>> narcissistic, whiney, self-centered ingrates. It does appear
>>> that
>>>>> they will ultimately come back to support the presumptive
>>>> Democratic
>>>>> nominee. Yet, it appears they are only doing it because the
>>> white
>>>>> man's (McSame) positions are so untenable for women.
>>>>> If we blacks try to leverage these narcissistic white people
>> it
>>>>> will
>>>>> only create more divisiveness. This whole situation must be
>>>> handled
>>>>> with kid gloves. One of the things I am still trying to sort
>> out
>>>>> with our people ? and I admit that I could be missing
>> something ?
>>>>> why
>>>>> do we "act" so often against our best interest? Why are acts
>>>>> of "self-worth" so often in the end acts of "self-destruction"?
>>>>> Just
>>>>> one example are the riots (or rebellions) that took place

in

>>>> various

>>>>> cities through out the US. Why did we destroy our own

>>>>> communities?

>>>>> For the most part, they never were rebuilt causing lost jobs,

>> and

>>>> a

>>>>> devastated community economic base. During the Black Panther

>>>>> movement why did they "talk" so much about what they were

>> going

>>> to

>>>> do

>>>>> which just enticed the FBI, CIA and the police to destroy

>> them?

>>>> And

>>>>> why did they not suspect that there were spies amongst them -

>>> white

>>>>> and black do doubt ? informing the opposition of their every

>> move?

>>>>> Sometimes, perhaps always, subtlety is the best approach.

So

>>>> often

>>>>> we have "wolfers" or loud talkers in the black community who

>>>>> generally draw a lot of attention. But I have observed that

>>>>> these "wolfers" are just "wolfin" and they seldom deliver

>>>>> anything.

>>>>> Please understand that I am not suggesting that you are

>>>>> a "wolfer".

>>>>> I don't think that you are. But there are ways of achieving

>> your

>>>>> goal without slapping someone in the face. Even though they

>> may

>>>>> absolutely deserve it, you may end us losing the conflict.

>>>>> But through subdued tactics there is great joy and rewards in

>>>>> making

>>>>> a fool look like the fool that he/she is.

>>>>> HTP,

>>>>> Mahari
>>>>> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"
>>>>> wrote:
>>>>>
>>>>> Interesting topic. I was just wondering to myself if
> African
>>>>> Americans have ever supported any politician, with so
much
>>>> fervor,
>>>>> that consistently disassociates himself from the African
>>>> American
>>>>> community and honestly admits he is not a leader of
African
>>>>> America.
>>>>>
>>>>> Contrary to the blind euphoria of many African
Americans,
>>>> Obama's
>>>>> victory is not ours. It is not a victory for African
> America
>>>>> because
>>>>> he had to trample on the legacy of many prominent
servants
>> of
>>>> the
>>>>> African American community to appear viable to racist
>> whites,
>>>> many
>>>>> of whom will not vote for him anyway. Moreover, it is
> highly
>>>>> unlikely he will offer legislation that will
specifically
>>>> benefit
>>>>> African Americans or the African Diaspora. Furthermore,
>> Obama
>>> is
>>>>> half white genetically and nearly all white culturally,
he
>> is
>>> an
>>>>> African American by default, a political victim of the
one
>> drop
>>>>> rule.
>>>>>
>>>>>

>>>>> And, with the above truths engrained upon my
consciousness,
>>> Obama
>>>> is
>>>>> still the best choice to lead America at this crucial
time
>> in
>>>>> history. When Obama becomes president it will help
cleanse
>> the
>>>> soul
>>>>> of America but he will do only what is politically
>> acceptable
>>> to
>>>>> end
>>>>> the plight of African people.
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>>>>>> A more demanding questions is how the African American
>>> community
>>>>> can
>>>>>> leverage our support for Obama into tangible political
and
>>>> economic
>>>>>> gains. Without us he can not get elected. If we as a
people
>> had
>>>> any
>>>>>> sense of self worth we would make our demands to the
>>> presumptive
>>>>>> nominee and force the Democratic party to respect us as
a
>>> voting
>>>>>> block.
>>>>>>
>>>>>> Issaias Maatra
>>>>>>
>>>>>> --- In Ta_Seti@yahoogroups.com, "Emeagwali, Gloria
>> (History)"
>>>>>> wrote:
>>>>>>>
>>>>>>>while we dig for possible hints as to
>>>>>>> whether he really loves us.
>>>>>>>
>>>>>>>
>>>>>>> Now what on earth is this all about. He is not your
Daddy.

>>>>>> Obama is a professional seeking to bring about change.

If

>> you

>>>>>> really

>>>>>> understand the society you live in, you would know

>>>> instinctively

>>>>>> why he

>>>>>> had to depart from Trinity. In fact it also helps

Trinity

>>>>>>> to regain some measure of privacy and autonomy. Would
you

>>> like

>>>>> the

>>>>>> press

>>>>>>> to follow you around morning, noon and night? The

>>> congregation

>>>> at

>>>>>>> Trinity were suddenly shoved into a fish bowl.

>>>>>>>

>>>>>>> As Paul points out, Blacks will benefit from good
judges

>> in

>>>> the

>>>>>> Supreme

>>>>>>> Court etc.

>>>>>>> An end to the war in Iraq means more funds for
education

>> etc.

>>>> A

>>>>>> Health

>>>>>>> Care Plan, whether universal, or partly so, would also

>>> prevent

>>>>>>> families

>>>>>>> from going to debt to pay for cancer treatment or
other

>>>> ailments.

>>>>>>>

>>>>>>> What is so difficult to understand here?

>>>>>>> Gloria Emeagwali

>>>>>>>

>>>>>>>

>>>>>>> -----Original Message-----

>>>>>>> From: Ta_Seti@yahoogroups.com

>>> [mailto:Ta_Seti@yahoogroups.com]

>>>> On

>>>>>>> Behalf

>>>>>> Of Paul Kekai Manansala
>>>>>> Sent: Friday, June 13, 2008 11:48 AM
>>>>>> To: Ta_Seti@yahoogroups.com
>>>>>> Subject: [Ta_Seti] Re: Is Obama's Victory Ours?
>>>>>>
>>>>>> --- In Ta_Seti@yahoogroups.com, "Terry"
>> wrote:
>>>>>>>
>>>>>>> He calls their name out loud, while we dig for
possible
>>>> hints
>>>> as
>>>>> to
>>>>>>> whether he really loves us. His literal firing of
>> Reverend
>>>>> Wright
>>>>>>> from
>>>>>>> his life, and his departure from Trinity is his way
to
>> say,
>>>> I am
>>>>>>> willing
>>>>>>> to forfeit you to win, which means he'll be willing
to
>>>> forfeit
>>>>>>> us to
>>>>>>> be
>>>>>>> re-elected.
>>>>>>>
>>>>>>>
>>>>>>>
>>>>>>> Rather than concentrating on what he can do
specifically
>> for
>>>> black
>>>>>>> people then, it might just be better to concentrate on
>> what
>>> he
>>>> go
>>>>>>> do
>>>>>>> in terms of a progressive agenda -- like appointing
>>> progressive
>>>>>>> Supreme Court and Federal judges.
>>>>>>>
>>>>>>> Blacks would benefit from good Supreme Court justices
>> along

>>>> with
>>>>>> everybody else. Everybody benefits from election
reform
>> and
>>>>> reduced
>>>>>> corporate corruption in politics. Everyone benefits
from
>>>> universal
>>>>>> health care.
>>>>>>>
>>>>>>> Regards,
>>>>>>> Paul Kekai Manansana
>>>>>>>
>>>>>>>
>>>>>>>
>>>>>>>
>>>>>>> -----
>>>>>>>
>>>>>>> Ta_Seti Repository
>>>>>>> http://groups.yahoo.com/group/ta_seti2Yahoo! Groups

Links

>>>>>>>
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>

| 26288|2008-06-20 09:42:23|Tafari khumbaka|interview total black t.v.|
http://totalblacktv.com/home/product_info.php?cPath=35&products_id=536
click above
http://totalblacktv.com/home/product_info.php?cPath=35&products_id=535
click above part 2
listen for free



Tafari-sudra,Khumbaka

| 26289|2008-06-20 09:42:24|Tafari khumbaka|class of 2008|
http://affiliate.kickapps.com/kickapps/_Class-of-2008Kamit-Preparatory-Institute-New-York/photo/1373860/35927.html
click above



Tafari-sudra,Khumbaka

| 26290|2008-06-20 10:35:23|Asar Imhotep|Re: etymology of OBATALA|

Mbote Ferg

Good observations. Ultimately to understand the name of deities we have to pay attention to their function in myths. So while there maybe other possible meanings for certain aspects of the name, at least for me, I always go with how the deity functions in a group's mythology.

As far as Obatala, he is also known as King of the White Cloth or White Light. He also built a house which was painted white inside and out. He wore white clothes and white beads (Sesefun). He himself was white in appearance. This is why you will see all priests of Obatala wearing a lot of white to symbolize this function of the deity.

Obatala was also the one to fashion human beings out of iron and clay which Odudua created. So this is why I would have to in essence disagree with word meaning for **TALA** as given by Modupe and go with the **OTA LA** as **OTA** means **STONE** or **MINERAL** and we see in the myth how this association is so.

Another thing you must be conscious of is that in African mythology, from my research, the greater deities are all associated with a human body part. You must consider this when discussing meaning and function with African deities. In Ifa, here is a small rundown of some deities and their respective human body part associations:

Orisha	Physical Correspondences
Obatala	brain, bones, white fluids of the body
Elegba	sympathetic nervous system, para sympathetic nervous system
Yemoja	womb, liver, breasts, buttocks
Oshun	circulatory system, digestive organs, elimination system, pubic area (female)
Ogun	heart, kidney (adrenal glands), tendons, and sinews
Shango	reproductive system (male), bone marrow, life force or chi
Oya	lungs, bronchial passages, mucous membranes

Notice that all of the body part associations for Obatala is white. In Africa white is the color of light (although we know today that light carries many colors). So there is a meaning, an understanding deeper than simply LIGHT. They are speaking about a spirit or a function that regulates and forms things.

Obotala is associated with bones. Again, this speaks to minerals because in Africa, mineral, stone and bones are the same thing. They will tell you that "memory is in the bones." In Burkino Faso, they will tell you that memory is in the stones, mineral or bones as well. By Dagara cosmology, I am a Mineral/Stone person because the year I was born ended in a 9. These are your historians, poets, griots, etc because they deal with keeping the memory of events alive. And it is no wonder that modern memory chips are made of shaved stones.

So in other words, although we may have a literal meaning for words in Africa, rarely for deities do they mean exactly what it says. They are all metaphors for something deeper.

Asar Imhotep
<http://www.asarimhotep.com>

Ferg wrote:

Hutuapo Asar!

Many thanks for examining the etymology of **OBATALA**. I agree with your analysis, but would like to add the following observations according to Modupe Oduyoye.

I've been reading a book by the Nigerian scholar Modupe Oduyoye on words and meaning in Yoruba Religion---- - linguistic connections in Yoruba, Ancient Egyptian and Semitic and even he finds it difficult to conclude on the exact etymology of '**TALA**', but eventually makes up his mind and says '**OBATALA**' means the 'Exalted King'. In this search for the correct etymology I shall examine Modupe's results to try and find out what '**TALA**' means.

Modupe gives the etymology of **OBATALA** as **OBA** + **TALA**, **OBA** derived from **IBA**, which means Father.

However after examining various parts of '**TALA**', and taking into account the tonal structure of the Yoruba language, Modupe concludes that the word '**TALA**' is a reflex of the Arabic word '**TALI**', which means high, or tall. Thus according to Modupe **OBATALA** means 'Exalted King'.

I find this quite strange for an Arabic word to appear in a totally indigenous African language which defines the Creator God **OBATALA**. This could only mean that the word '**TALA**' is not an Arabic word and must therefore have been borrowed by Arabic scholars and assimilated into the Arabic language via the Hausa language.

The Arabic language uses the term '**ALLAH TALA**', God is exalted, God most high.

On further researching the word '**TALA**', in accordance with what you have said, the ending **LA** means light and vision. This is equivalent to **RA**, to shine in the Digo language of Tanzania.

In Bantu '**TALA**' also means 'look', which in a sense is connected with vision.

Also consider the Bantu word '**TALI**', which is an adjective and means 'tall', 'long'. Contrast this with Modupe's word, '**TALA**', being the reflex of Arabic '**TALI**', high, tall.

Summarising, I think Modupe's version may be one of many and **OBATALA** does mean 'Exalted King'. Hence '**TALA**' is not an Arabic word but a Bantu word which was borrowed by the Arabic language.

Somo

----- Original Message -----

From: Asar Imhotep

To: Ta_Seti@yahoogroups.com

Sent: Saturday, June 14, 2008 8:36 PM

Subject: Re: [Ta_Seti] etymology of OBATALA

Peace brother Ferg

The etymology is as follows:

Obatala generally means "King of the white light" or "King of the dreams/visions." It depends on how they accent it as to which meaning is meant during discussion; for the Yoruba language is a tonal language.

The name breaks down like this:

Oba = King

Ota = stone (used to record things), or could mean enemy

La - light and vision

Obatala is actually a praise name for the deity Orisha-Nla who is third supreme being under Odudua and Oludumare respectively.

Hope this helps

Asar Imhotep

<http://www.asarimhotep.com>



| 26291|2008-06-20 12:34:08|Emeagwali, Gloria (History)|Re: Is Obama's Victory Ours?|

This is precisely the point. Demographically speaking, Blacks are not the majority within this country. As President he has to be aware of the various constituencies within the nation.

Every President has to do so in principle. In the past many violated this and totally ignored the well being of the Black population. We now have a good shot at fairness and equity, but that does not mean that he has to ignore everybody else.

There is another sense in which we can claim him as ours, though. In the history books and around the world he would be recognized as the first real Black President-

Something to tell the kids and grand kids, and a role model that will join the list of distinguished personalities of the 21st century.

Gloria Emeagwali
www.africahistory.net

-----Original Message-----

From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] On Behalf Of Mahari Mengistu

Sent: Thursday, June 19, 2008 3:30 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Is Obama's Victory Ours?

>>I am not talking about you but, I find it insanely funny those

people who claim that Obama's victory is ours but are quick to point out that African Americans should not think of him as ours.<<

I understand that you are not addressing this comment specifically to me but I'd just like to reply about my feelings on the topic. Barack is unequivocally "ours" PERHAPS more than more recent leaders because he seems to have a plan. And he is smart enough to know that we are all citizens of the world - a small interconnected world - whether we are aware of it or not. And as time passes this will begin to hit us painfully in the face. And frankly I am not impressed by "wolfen"; that has typified too many of our leaders in the past. But the most important thing we need to, we have to accept is that he is running to be THE PRESIDENT OF ALL THE PEOPLE. That includes misguided hateful, racist MF's. They have a place somewhere in this country, too. As painful as it is to accept but it is true. It is theoretically a free country and that means the hateful racists, the greedy, money-grubbing bastards who bleed us of our livelihood. They and lots of other despicable types are citizens and are players in this democracy and he has to be their president, too. It is the most powerful job in the world and perhaps the most complicated. HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"

wrote:

>

> Exactly, holding a march with that agenda before the election would
> only give fodder for right wing attacks. But after the election, a
> meeting between African American leaders and Obama to develop a
> program to rehabilitate the African community, should be the very
> least he can offer for our nearly unanimous support.

>

> You are absolutely correct that African people, for the most part,
> are peace loving people. Many people attack Farrakhan as a

demagogue

> but he has consistently been proven right on a number of issues and
> his love and service to his people is without question. What people
> fail to realize was the evolution of Obama's disassociation with
> leaders of the African American community which coincided with his
> rise towards the nomination of the Democratic party. The process
> began when the media attempted to link him with Farrakhan whom

white

> America loathes precisely because of his influence in the African
> American community. Next, he separated himself from the only two
> prior African Americans to run for president in the democratic

party

> and when Bill Clinton made his infamous remarks in south carolina,
> Obama's advisors quickly denounced Clinton's statement as playing
> the race card because they didn't want him to even appear to be
> another Jesse Jackson. His most recent actions is his divorce with
> Rev. Wright after saying he was like family to him and fleeing his
> church which he said was a pillar in the community. Honestly, will
> he divorce his wife, when his opponents play his wife's statement,
> that this is the first time she is proud of her country, in a non-
> stop cycle?

>

>

> I agree with you that more pressure will be put on him by the
> African American community when he seeks a second term but
> why are so many African Americans shamefully afraid to fight for

our

> African humanity? The political process is a high stakes chess

match

> inwhich we have been pawns for decades. Someone even posted a
> comment stating that we should accept our place because it has been
> going on for many years, but, for the first time, our votes had a
> decisive impact on a presidential nomination. So why should we not
> recieve the spoils of the victory if it is trully ours?

>

> I am not talking about you but, I find it insanely funny those
> people who claim that Obama's victory is ours but are quick to

point

> out that African Americans should not think of him as ours.

>

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>>

>>>If I had the

>> power I would march another 1 million people on Washington to meet
>> President Obama the day after his inaguration to present an agreed
>> upon economic and political package that would benefit African
>> people in America and across the diaspora. I would have Farrakahn,
>> Wright, Jackson and Sharpton, to name a few, meet the the

President

>> to begin the negotiation process but more importantly as a sign of
>> African American unity.<<

>>

>> That is precisely the time to do it - not before. I think that

> would
>> be a great idea. It would scare the sh- out of white people,
> though:
>> this black man facing 1 million black people negotiating

political

>> power,i.e., black power. I can hear the exclaims - "Holy sh--!
>> They're taking over!"
>> It WOULD be a great show of unity. The first Million Man March
> was
>> one the most peaceful and orderly marches ever. This fact was
> pretty
>> much overlooked by the media. 1 million men and no

disturbances!

> To
>> me that says volumes about the nature of black people. Of

course,

> we
>> have the riots which are mainly the result of political and
> economic
>> frustration and the fights at rap concerts. These are brought
> about
>> by young people whose brains are literally not fully formed. But
>> this march shows the true nature of black people, a thoughtful
> peace-
>> loving people.
>> We must know, of course, that if Barack is elected and wants a
> second
>> term he will have to do something during his first term to win

our

>> confidence because thus far we are supporting him on trust - the
> same
>> way we have always supported other white candidates. They,
> however,
>> have never really delivered and I don't believe they ever

intended

>> to. Mr. Obama does not have that luxury and if he doesn't do
>> something that instills our confidence in him as our ally his
>> presidency will be a one-shot deal.
>> HTP,
>> Mahari
>> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"

> > wrote:
> > >
> > > I meant "self worth" strictly in the political sense. I dont
> think
> > > it is a "miscalculation" for the African American community to
> > > demand certain political and economic concessions for our
> > > overwhelming support. Frankly, Quid Pro Quo is the foundation

of

> > the
> > > American political system and it is insulting and racist to
> suggest
> > > that African Americans should not trade our votes for tangible
> > gains
> > > as ever race, ethnic group or special interest does. If we dont
> use
> > > our new found political power to benefit African people
> specially
> > > then how can Obama's victory ever be ours?
> > >
> > > I have watched this election cycle with great interest and I
> > > supported Obama and knew he would win before Iowa. I am fully
> aware
> > > how racist certain segments of America are and how race has

been

> > > used in this campaign in an attempt to derail the candidacy of
> > > Obama; but did it work? No, the Rev Wright spectacle didnt hurt
> him
> > > politically with the people who have supported him from the
> > > beginning and it wasnt until the party decided that he was

going

> to
> > > be the nominee that he made the political calculation to disown
> > his
> > > church and former mentor and he still lost in PA,KT,IN and S.D.
> > > because racist white people will never vote for him. Ask Harold
> > Ford
> > > Jr the former congressman of Tennessee. He soldout in an

attempt

> to
> > > win a senate seat, he tried to present himself as a blue dog
> > > conservative democrat but racist white people did not vote for
> him

>>> despite their seemingly shared values. Trying to appeal to a
> voting
>>> block that will never vote for you is political insanity.
>>>
>>>
>>> Riots and rebellions aren't truly acts of self-worth but rather
>> they
>>> are the result of rampant oppression and judicial impotence.
> Maybe
>>> the rioters destroyed our community because the destruction of
>>> another community would have increased the power of the
> oppressors.
>>> Rosa Parks refusing to give up her seat for a white person
> simply
>>> because they were white and the selfless adherence to peace by
> the
>>> many Civil Rights era freedom fighters are better examples of
> how
>>> demanding respect led to a better circumstance for African
>> Americans.
>>>
>>>
>>> I don't own a large enough forest to sell wolf tickets. If I had
> the
>>> power I would march another 1 million people on Washington to
> meet
>>> President Obama the day after his inauguration to present an
> agreed
>>> upon economic and political package that would benefit African
>>> people in America and across the diaspora. I would have
> Farrakhan,
>>> Wright, Jackson and Sharpton, to name a few, meet the the
> President
>>> to begin the negotiation process but more importantly as a sign
> of
>>> African American unity. My goal is peace for all people in
> general
>>> but African people specifically and if I unintentionally pimp
> smack
>>> someone, my bad. LOL.
>>>
>>> My answer still is no. Obama's victory is not our own and

citing

>> his

>>> slightly left of center agenda as proof that he is "Our Man" is

> not
>>> enough to withstand his comments and actions to the contrary.
>>>
>>> hotep
>>>
>>> Issaias
>>>
>>> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"
> wrote:
>>>>
>>>> !!!
>>>> If we as a people had any
>>>> sense of self worth we would make our demands to the
> presumptive
>>>> nominee and force the Democratic party to respect us as a
> voting
>>>> block.!!!
>>>>
>>>> I think there is a difference between expressing "self-worth"
> and
>>>> performing a miscalculation. I think that would be a
>>>> miscalculation. I hope you have been watching this campaign
>>> CLOSELY
>>>> because it will give you a very good - I believe true -
> picture
>> of
>>>> the US. What we have seen, IMHO, is some of the potentially
> best
>>> and
>>>> worst of the country. The worst is very active still. Its
> most
>>>> obvious expression was shown in the Clinton's and her/his
>>> supporters
>>>> particularly white women. They have shown themselves to be
>>> racist,
>>>> narcissistic, whiney, self-centered ingrates. It does appear
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>>>> If we blacks try to leverage these narcissistic white people
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>>>> with kid gloves. One of the things I am still trying to sort
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>>> why
>>>> do we "act" so often against our best interest? Why are acts
>>>> of "self-worth" so often in the end acts of "self-
> destruction"?
>>> Just
>>>> one example are the riots (or rebellions) that took place in
>>> various
>>>> cities through out the US. Why did we destroy our own
>>> communities?
>>>> For the most part, they never were rebuilt causing lost jobs,
> and
>>> a
>>>> devastated community economic base. During the Black Panther
>>>> movement why did they "talk" so much about what they were
> going
>> to
>>> do
>>>> which just enticed the FBI, CIA and the police to destroy
> them?
>>> And
>>>> why did they not suspect that there were spies amongst them -
>> white
>>>> and black do doubt - informing the opposition of their every
> move?
>>>> Sometimes, perhaps always, subtlety is the best approach. So
>>> often
>>>> we have "wolfers" or loud talkers in the black community who
>>>> generally draw a lot of attention. But I have observed that
>>>> these "wolfers" are just "wolfin" and they seldom deliver
>>> anything.
>>>> Please understand that I am not suggesting that you are
>>> a "wolfer".
>>>> I don't think that you are. But there are ways of achieving
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>>>> goal without slapping someone in the face. Even though they
> may
>>>> absolutely deserve it, you may end us losing the conflict.
>>>> But through subdued tactics there is great joy and rewards in
>>> making
>>>> a fool look like the fool that he/she is.
>>>> HTP,

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>>>>> Contrary to the blind euphoria of many African Americans,
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America

>>>> because
>>>>> he had to trample on the legacy of many prominent servants
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>>>>> African American community to appear viable to racist
> whites,
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>>>>> of whom will not vote for him anyway. Moreover, it is

highly

>>>>> unlikely he will offer legislation that will specifically
>>> benefit
>>>>> African Americans or the African Diaspora. Furthermore,
> Obama
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>>>>> half white genetically and nearly all white culturally, he
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>>>>> African American by default, a political victim of the one
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>>>>>
>>>>>
>>>>> And, with the above truths engrained upon my consciousness,
>> Obama
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>>>>> still the best choice to lead America at this crucial time

> in
>>>>> history. When Obama becomes president it will help cleanse
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>>>>>>
>>>>>>while we dig for possible hints as to
>>>>>> whether he really loves us.
>>>>>>
>>>>>>
>>>>>> Now what on earth is this all about. He is not your Daddy.
>>>>>> Obama is a professional seeking to bring about change. If
> you
>>>>> really
>>>>>> understand the society you live in, you would know
>>> instinctively
>>>>> why he
>>>>>> had to depart from Trinity. In fact it also helps Trinity
>>>>>> to regain some measure of privacy and autonomy. Would you
>> like
>>>> the
>>>>> press

>>>>> to follow you around morning, noon and night? The
>> congregation
>>> at
>>>>> Trinity were suddenly shoved into a fish bowl.
>>>>>
>>>>> As Paul points out, Blacks will benefit from good judges
> in
>>> the
>>>>> Supreme
>>>>> Court etc.
>>>>> An end to the war in Iraq means more funds for education
> etc.
>>> A
>>>>> Health
>>>>> Care Plan, whether universal, or partly so, would also
>> prevent
>>>>> families
>>>>> from going to debt to pay for cancer treatment or other
>>> ailments.
>>>>>
>>>>> What is so difficult to understand here?
>>>>> Gloria Emeagwali
>>>>>
>>>>>
>>>>> -----Original Message-----
>>>>> From: Ta_Seti@yahoogroups.com
>> [mailto:Ta_Seti@yahoogroups.com]
>>> On
>>>>> Behalf
>>>>> Of Paul Kekai Manansala
>>>>> Sent: Friday, June 13, 2008 11:48 AM
>>>>> To: Ta_Seti@yahoogroups.com
>>>>> Subject: [Ta_Seti] Re: Is Obama's Victory Ours?
>>>>>
>>>>> --- In Ta_Seti@yahoogroups.com, "Terry"
> wrote:
>>>>>>>
>>>>>>> He calls their name out loud, while we dig for possible
>>> hints
>>>> as
>>>>> to
>>>>>>> whether he really loves us. His literal firing of
> Reverend
>>>>> Wright
>>>>>>> from
>>>>>>> his life, and his departure from Trinity is his way to

> say,
>>> I am
>>>>> willing
>>>>>> to forfeit you to win, which means he'll be willing to
>>> forfeit
>>>>> us to
>>>>>> be
>>>>>>> re-elected.
>>>>>>>
>>>>>>>
>>>>>>>
>>>>>>> Rather than concentrating on what he can do specifically
> for
>>> black
>>>>>> people then, it might just be better to concentrate on
> what
>> he
>>> go
>>>>> do
>>>>>> in terms of a progressive agenda -- like appointing
>> progressive
>>>>>> Supreme Court and Federal judges.
>>>>>>>
>>>>>>>> Blacks would benefit from good Supreme Court justices
> along
>>> with
>>>>>>> everybody else. Everybody benefits from election reform
> and
>>>> reduced
>>>>>>> corporate corruption in politics. Everyone benefits from
>>> universal
>>>>>>> health care.
>>>>>>>
>>>>>>> Regards,
>>>>>>> Paul Kekai Manansana
>>>>>>>
>>>>>>>
>>>>>>>
>>>>>>>
>>>>>>> -----
>>>>>>>
>>>>>>> Ta_Seti Repository
>>>>>>> http://groups.yahoo.com/group/ta_seti2Yahoo! Groups Links
>>>>>>>
>>>>>>>
>>>>>

> > >
> >
>

Ta_Seti Repository

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| 26292|2008-06-20 13:43:00|Asar Imhotep|Re: Web Site Following Archaeologists to the
Bottom of Mut Temple's |
Peace Paul

This is interesting for the those interested in ancient African mythology. I find it strange that a lot of African cultures within their mythology have a sacred lake. In all of the references I can think of, this sacred "lake" symbolizes the realm in which all knowledge and ideas reside.

African people believe that human beings do not dream up anything: that all ideas come from this sacred lake and if you want to find out something you do not know, or need an idea, this is where you go to find out - the sacred lake.

This is especially true in the Kongo and in South Africa and we know this realm, or lake to represent the Nu/Nun in ancient i-Kami (Kemetic) mythology as well. This is just an observation.

Paul Kekai Manansala wrote:

Libraries

Science News

Keywords

ANCIENT EGYPT

ARCHAEOLOGY LUXOR MUT

Contact Information

Available for logged-in reporters only

Description

You can follow along online as Egyptologist Betsy Bryan and her team of graduate students, artists, conservators and photographers expand their investigation of Luxor's Mut Temple this summer, turning their attention to the temple's Sacred Lake.

Asar Imhotep

<http://www.asarimhotep.com>



| 26293|2008-06-20 22:52:22|Paul Kekai Manansala|Coils of Ancient Egyptian Rope Found in Cave|

Rossella Lorenzi, Discovery News

<http://dsc.discovery.com/news/2008/06/20/ropes-zoom.html>

| 26294|2008-06-21 03:57:10|Mahari Mengistu|SLAVERY BY ANOTHER NAME|

Below is a link to the website for a book called "Slavery By Another Name". It details more of the shameless acts and duration of American slavery chronicling the fact that it, in fact, lasted well into the WWII when black American men were fighting for freedom for white people in foreign lands and white American freedom while, in truth, slaves at home in the US. Unspeakable.

<http://slaverybyanothername.com/index.php?section=1>

Also, next week on PBS on the POV program there will be a program that documents how the slave trade worked. Apparently, Rhode Island - didn't Obama lose there? - was the center/business hub of the American slave trade. And its First Family, the DeWolf's, to whom the filmmaker is related, pulled the strings and naturally became very wealthy. The family head became the second most wealthy person in the US. The filmmaker interviews some of the reluctant relatives.

HTP,

Mahari

| 26295|2008-06-21 10:52:42|Shu Tefnut|reminder: EGYPT / NUBIA, EDUCATIONAL TOUR AUGUST,16 2008 STARTING AT|

EGYPT / NUBIA, EDUCATIONAL TOUR AUGUST,16 2008 STARTING AT \$1,785.00 P.P. IN DOUBLE ROOM.

Single person \$190.00. Join us on our annual tour, as we return to the motherland. Lets experience the great works and wonders of our ancestors, who were the builders of the Great Pyramids, Sphinx, and many temples. You will enjoy the historical sites from Nubia to the Giza Plateau. Experience the beginning of world civilization which was influenced by ancient Egypt. Experience Nubia, which is the foundation and beginning of the Nile Valley civilization which is called Ancient Egypt. We will visit the Nubian Museum which boasts the antiquity of Ancient Egypt with artifacts going back 90,000 years. You will witness and see stone pictographs, tools made of metal

(copper) and ancient sites, before there was an Egyptian Dynasty. Learn the history of Egypt and come back to the beginning of knowledge with Bro. Heru Bennu Amen Ra. (aka George Bennett M.F.A.) African Art historian, Archeologist
Researcher/Lecturer, From Paleolithic (Kush) to (kemet) Egypt. Contact: Tel. 1(347) 495-4289 Or EGYPTIAN CONNECTION AT 1(800) 334-4477. My e-mail (shutefnut@mac.com) or (shutefnut@yahoo.com)

*www.EgyptOntheWeb.com Go to link: AFRICAN HERITAGE for more details, itinerary, photos, biography etc.

| 26296|2008-06-21 10:52:42|Tafari khumbaka|Fwd: nabielogr sent you a video: "Nubian Running with Torches for Hu|

YouTube Service wrote:

Subject: nabielogr sent you a video: "Nubian Running with Torches for Human Rights Washington DC"

From: YouTube Service

To: yonitree

Date: Sat, 21 Jun 2008 05:22:23 -0700 (PDT)



[help](#)
[center](#) |
[e-mail](#)
[options](#)
| [report](#)
[spam](#)

[nabielogr](#) has shared a video with you on YouTube!



Nubian Running with Torches for Human Rights Washington DC

On Sunday, April 6, 2008, three Nubian athletes ran, with torches in hand, from the Victims of Communism Memorial to the the Freedom Plaza in Washington, DC to protest china's olympics

The Nubian runners, representing an ethnic group in Sudan and Egypt, made a big hit with the crowd. China supports the government of Sudan, both monetarily with equipment and by a Chinese labor force, in their intention to building the Kajbar dam and other dams, without the consent of the Nubian people.

"If these dams are built, the Nubian society will be gone forever," said Nuraddin Mannan, Secretary General, Rescue Nubia Committee. He said that the Nubians is one of the oldest indigenous and distinctive cultural groups in Africa, and the dams would result in a great

archeological loss to the world.

You can respond to [nabielogr](#) by visiting your [inbox](#).

2008 YouTube, Inc.



Tafari-sudra,Khumbaka

| 26297|2008-06-21 10:52:42|Tafari khumbaka|june 21-25 summer solstice|

www.metuneterworld.com

www.tauienterprises.com

From : [ShekhemUrShekhem](#)

Sent: Yesterday, 05:37 PM

Subject: june 21-24 solstice meditation instruction

Message:

Hetepu citizens of the Metu Neter World.

The summer solstice is here. It is one of the four most important times of the year. The four cardinal times of the year correspond to the points in which the planet, in relationship to the sun changes direction in its orbital movement.

Think of it as square field in which you are travelling in a fast car. At each turn of a corner, you will feel the stress of the g-force pulling on you. This is exactly what happens with the earth's life force. At the two equinoxes and two solstices, there is a huge amount of stress placed on the electro magnetic (Qi, Ra, prana) of the earth and on the life force of all living things since their life force is part of the planets life force.

The change in direction of the planets orbit equates with an increased receptivity for change in the life force of the creatures on earth. Efforts made to make changes in one's life?spiritual and physical rejuvenation?is met with greater receptivity by the mind and life force than at any other time. This is why the wisdom cultures of antiquity observed these times of the year with solemn ceremonies.

You too can benefit from the wisdom of the ancients by dedicating the next four days, June 21 to 24 to rejuvenating your spirit, mind and body.

You must purify your body. Keeping with the movement of directional change, your body is ready to cleanse itself.

You must eat very clean on these four days, or fast by whatever method if you know how and are used to. If you need pointers, or think that you can assist others, you can start a discussion or chat on the Metu Neter World. Your diet for these four days should be organic, free of pesticides, food additives, etc. Preferably a raw diet should be adhered to; salads (chicory, dandelion, onions, garlic, radishes, a small amount of grated carrots and/or beets, parsley, watercress?season with lemon juice and olive oil), citrus fruits except grapefruit, grapes, and apples. Drink plenty of water.

The Meditation

The objective is to inculcate into your mind the 11 laws of the spirit. You should spend as much as possible of your waking time meditating these four days.

You will find the directions for this meditation in Metu Neter volume 3, pages 336 to 352. Focus on the statements of the 11 laws to use them for self examination and affirmations of divine truth.

Example: the law of Amen states that ?you are made in the likeness of a peace that nothing can disturb, etc.? Are you manifesting this law in your life, or are there situations in which you give into anger, fear, worry, etc.? Using this law, you will want to recall all of the specific situations and people with whom you violate this law. Do the same for the other 10 laws.

Appendix B of the Metu Neter 3 Workbook will facilitate the work.

Once you have written down the scenarios in which you violate the laws it is time to meditate.

You will use the guided meditation CD, Learn to Meditate in 60 minutes by Ra Un Nefer Amen, or you can play the audio clip that has been placed on the Metu Neter World site. Because the music has embedded alpha wave generating pulses to help deepen your meditation it is best to use a headphone.

Follow the breathing instructions, and chant mentally with the music. Be sure to breathe in and out through your nose. As you breathe out gently pull in your abdomen, and as you breathe in just relax the lower abdomen and allow it drop out?don?t push out. Work with the tape until you are told to focus on you meditation objective. You should be in the meditation state by then. Then work on your meditation script.

The meditation scripts: Visualize the situation in which you are inclined to break a divine law. Instead see your person affirming the spiritual law that should be manifesting as your thought in that situation and see your person acting in harmony with the law. Do this for all of your violations of the 11 laws.

Spend as much time meditating during these four days. Avoid all types of frivolous activity and spiritually and health negating behavior. Save your vitality. Avoid hard work if you can, and all rigorous exercising and sex.

Practice lots of Tai Chi, Yoga, Qi Gong, etc. Get a good massage.

May the Ra be with you. Shekhem Ur Shekhem

- ☐ ANUK
- ☐ Ama
- ☐ Amar_Divine
- ☐ AmenRaI
- ☐ Amenra
- ☐ Ammuaakhhu
- ☐ AqaAsusaMaakRa
- ☐ Arrauas
- ☐ Aungkhut
- ☐ Bakhi_Hetep
- ☐ Bennuua
- ☐ Camilyan
- ☐ Conscious_Wombmynd
- ☐ Dekina
- ☐ Empowerment1
- ☐ FEFE1972
- ☐ Gigante
- ☐ Goddess
- ☐ Godismynourishment

- ☐ HNetu
- ☐ Heruvian
- ☐ Het_Heru_Healing
- ☐ HetepRa
- ☐ Jarrard_Anthony
- ☐ Kcholmes50
- ☐ Kemetic
- ☐ Khem_Ausu_Aungkh
- ☐ Kheni_Khem
- ☐ KiRamsess
- ☐ KickAppsNick
- ☐ LA_Banks
- ☐ MaaBenu
- ☐ Memphisdread
- ☐ Men_Meri
- ☐ MenaqAmurr
- ☐ MerabaBenu_t
- ☐ MeritHerutUrrSenbisa
- ☐ Montsho
- ☐ Muima
- ☐ Nebhetseker
- ☐ NeferAnkhiMaa
- ☐ Nerut_Amen
- ☐ NeterAaMeri
- ☐ Nriwarriorofpeace
- ☐ Ntasa_Khem_Ab_Aqi_Heteri
- ☐ NutSenbiTa

- ☐ ONEBADAFRICAN
- ☐ Onyemobi
- ☐ PiertaShekhemRa
- ☐ Quibilah
- ☐ Rakhunuhepp
- ☐ Ramutmeriankh
- ☐ Raquel
- ☐ Rekhati
- ☐ SKEN
- ☐ SasenHetep
- ☐ SatskamitHefen
- ☐ Satuamaat
- ☐ Sehu_Sebi_Nura
- ☐ Senemeht
- ☐ Sermississippi
- ☐ ShMaatSentchaasSut
- ☐ Shakasis
- ☐ Shangala
- ☐ ShekhemUrShekhem
- ☐ ShemsEnensa
- ☐ Shubaheh
- ☐ Tacri
- ☐ TapdancerKai11
- ☐ Taziyah
- ☐ TehnisaSutcha
- ☐ Tehutitype
- ☐ Turqetranerka

- ☐ Urraqmen_Peshu
- ☐ Urua_Ua_KhemMenSih
- ☐ Visionary_Fitness
- ☐ Wize_Dome
- ☐ akinsankofa
- ☐ amsamesut
- ☐ anastasia
- ☐ aqra
- ☐ assets
- ☐ atem08
- ☐ baabakaya
- ☐ bakhusashekemamm
- ☐ barutiaum
- ☐ beautylocs
- ☐ cdeburst
- ☐ cllhod
- ☐ deecmorgan
- ☐ diamondleader
- ☐ dnance
- ☐ don
- ☐ enensa
- ☐ eric
- ☐ etehuti
- ☐ fnewell
- ☐ goldiebraun
- ☐ hadyjah
- ☐ hefensaakhi

- ☐ hetheru
- ☐ hetherusweetness
- ☐ hmkamen
- ☐ joyful2
- ☐ kaherimaat
- ☐ kainermaa
- ☐ kamm
- ☐ karume
- ☐ kbheru
- ☐ kesan_akaa5
- ☐ khemsa_nefert
- ☐ koiview777
- ☐ kojobaku
- ☐ ladyt2004
- ☐ maatiaungkh01
- ☐ maatiuan
- ☐ meterarit
- ☐ mtrakeru
- ☐ musaat
- ☐ musicteacher
- ☐ nokwanza
- ☐ nuaumu
- ☐ pernu
- ☐ pete
- ☐ qesankhti
- ☐ rakaua
- ☐ rasheka56

- ☐ rbhouser48
- ☐ ruby2brown
- ☐ saantis
- ☐ saiathra
- ☐ sanumenab
- ☐ sebek3
- ☐ seniafaye
- ☐ serapat
- ☐ seshep
- ☐ shaakhumaa
- ☐ shekhem



Tafari-sudra, Khumbaka

| 26298|2008-06-21 13:12:36|Djehuti Sundaka|Re: SLAVERY BY ANOTHER NAME|

Slavery, or more accurately, involuntary servitude, has never ended in the US. The 13th ammendment declares an end to involuntary servitude *EXCEPT* under the condition of imprisonment.

The same ethnic segment of the American population that had been massively subjugated to enslavement has always been the ethnic segment to disproportionately suffer imprisonment more than the numerically greater population.

The prison industry is now becoming big money.

Apart from sharecropping, I think reports of literal enslavement in pocket areas of the US had survived way into the early 60s.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> Below is a link to the website for a book called "Slavery By Anothe

> Name". It details more of the shameless acts and duration of American
> slavery chronicling the fact that it, in fact, lasted well into the
> WWII when black American men were fighting for freedom for white people
> in foreign lands and white American freedom while, in truth, slaves at
> home in the US. Unspeakable.

>
> <http://slaverybyanothername.com/index.php?section=1>

>
> Also, next week on PBS on the POV program there will be a program that
> documents how the slave trade worked. Apparently, Rhode Island -
> didn't Obama lose there? - was the center/business hub of the American
> slave trade. And its First Family, the DeWolf's, to whom the filmmaker
> is related, pulled the strings and naturally became very wealthy.
The

> family head became the second most wealthy person in the US. The
> filmmaker interviews some of the reluctant relatives.
> HTP,
> Mahari

>
| 26299|2008-06-21 15:14:17|Mahari Mengistu|Re: Is Obama's Victory Ours?|
True. Obama is quite aware of the enormous challenges that King faced. Consequently, he thinks his problems with this campaign are nothing as he stated on Tavis Smiley. However, he is smart enough to know that "that was then, this is now". Much of the racial animosity that existed then has morphed or receded. Thus, a different kind of tactic is required.

Believe me, I have some concerns that issues important and even imperative to the black community may be ignored or placed on the back burner. Yet, I also believe that because this is a different time - not saying the horrors of racism are gone because THEY ARE NOT - a different approach is absolutely necessary. It certainly seems that the old approach has not worked very effectively. I am willing to give him the benefit of the doubt because his whole attitude expresses a depth of concern and empathy that has ALWAYS been lacking in previous white candidates. And that is no small matter. I haven't had any problem in seeing through these political liars. The exception is Bill Clinton. I even suspected his insincerity but I didn't know how vile he was at his core.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"
wrote:

>
> Exactly! If King would have taken the advice of those who said he
> was too radical and that he should just leave well enough alone

then

> we would still be sitting on the back of the bus.

>
>
>
>

> --- In Ta_Seti@yahoogroups.com, Tafari khumbaka
> wrote:

> >
> > power never concedes without demand
> > tafari
> >
> > Mahari Mengistu wrote:
> > !!!
> > If we as a people had any
> > sense of self worth we would make our demands to the presumptive
> > nominee and force the Democratic party to respect us as a voting
> > block.!!!
> >
> > I think there is a difference between expressing "self-worth" and
> > performing a miscalculation. I think that would be a
> > miscalculation. I hope you have been watching this campaign
> CLOSELY
> > because it will give you a very good ? I believe true ? picture

of

> > the US. What we have seen, IMHO, is some of the potentially best
> > and
> > worst of the country. The worst is very active still. Its most
> > obvious expression was shown in the Clinton's and her/his
> > supporters
> > particularly white women. They have shown themselves to be

racist,

> > narcissistic, whiney, self-centered ingrates. It does appear that
> > they will ultimately come back to support the presumptive
> > Democratic
> > nominee. Yet, it appears they are only doing it because the white
> > man's (McSame) positions are so untenable for women.
> > If we blacks try to leverage these narcissistic white people it

> will
>> only create more divisiveness. This whole situation must be
> handled
>> with kid gloves. One of the things I am still trying to sort out
>> with our people ? and I admit that I could be missing something ?
> why
>> do we "act" so often against our best interest? Why are acts
>> of "self-worth" so often in the end acts of "self-destruction"?
> Just
>> one example are the riots (or rebellions) that took place in
> various
>> cities through out the US. Why did we destroy our own

communities?

>> For the most part, they never were rebuilt causing lost jobs, and
> a
>> devastated community economic base. During the Black Panther
>> movement why did they "talk" so much about what they were going

to

> do
>> which just enticed the FBI, CIA and the police to destroy them?
> And
>> why did they not suspect that there were spies amongst them -

white

>> and black do doubt ? informing the opposition of their every move?
>> Sometimes, perhaps always, subtlety is the best approach. So

often

>> we have "wolfers" or loud talkers in the black community who
>> generally draw a lot of attention. But I have observed that
>> these "wolfers" are just "wolfin" and they seldom deliver
> anything.
>> Please understand that I am not suggesting that you are
> a "wolfer".
>> I don't think that you are. But there are ways of achieving your
>> goal without slapping someone in the face. Even though they may
>> absolutely deserve it, you may end up losing the conflict.
>> But through subdued tactics there is great joy and rewards in
> making
>> a fool look like the fool that he/she is.
>> HTP,
>> Mahari
>> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"
>> wrote:

>>>
>>> Interesting topic. I was just wondering to myself if African
>>> Americans have ever supported any politician, with so much
> fervor,
>>> that consistently disassociates himself from the African
> American
>>> community and honestly admits he is not a leader of African
>> America.
>>>
>>> Contrary to the blind euphoria of many African Americans,
> Obama's
>>> victory is not ours. It is not a victory for African America
>> because
>>> he had to trample on the legacy of many prominent servants of
> the
>>> African American community to appear viable to racist whites,
> many
>>> of whom will not vote for him anyway. Moreover, it is highly
>>> unlikely he will offer legislation that will specifically
> benefit
>>> African Americans or the African Diaspora. Furthermore, Obama

is
>>> half white genetically and nearly all white culturally, he is

an
>>> African American by default, a political victim of the one drop
>>> rule.
>>>
>>>
>>> And, with the above truths engrained upon my consciousness,

Obama
> is
>>> still the best choice to lead America at this crucial time in
>>> history. When Obama becomes president it will help cleanse the
> soul
>>> of America but he will do only what is politically acceptable

to
>> end
>>> the plight of African people.
>>>
>>> A more demanding questions is how the African American

community

> > can
> > > leverage our support for Obama into tangible political and
> economic
> > > gains. Without us he can not get elected. If we as a people had
> any
> > > sense of self worth we would make our demands to the

presumptive

> > > nominee and force the Democratic party to respect us as a

voting

> > > block.

> > >

> > > Issaias Maatra

> > >

> > > --- In Ta_Seti@yahoogroups.com, "Emeagwali, Gloria (History)"

> > > wrote:

> > > >

> > > >while we dig for possible hints as to

> > > > whether he really loves us.

> > > >

> > > >

> > > > Now what on earth is this all about. He is not your Daddy.

> > > > Obama is a professional seeking to bring about change. If you

> > > really

> > > > understand the society you live in, you would know

> instinctively

> > > why he

> > > > had to depart from Trinity. In fact it also helps Trinity

> > > > to regain some measure of privacy and autonomy. Would you

like

> > the

> > > press

> > > > to follow you around morning, noon and night? The

congregation

> at

> > > > Trinity were suddenly shoved into a fish bowl.

> > > >

> > > > As Paul points out, Blacks will benefit from good judges in

> the

> > > Supreme

> > > > Court etc.

> > > > An end to the war in Iraq means more funds for education etc.

> A

>>> Health
>>>> Care Plan, whether universal, or partly so, would also

prevent

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>>>> from going to debt to pay for cancer treatment or other
> ailments.

>>>>
>>>> What is so difficult to understand here?
>>>> Gloria Emeagwali

>>>>
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>>>> -----Original Message-----
>>>> From: Ta_Seti@yahoogroups.com

[mailto:Ta_Seti@yahoogroups.com]

> On
>>> Behalf
>>>> Of Paul Kekai Manansala
>>>> Sent: Friday, June 13, 2008 11:48 AM
>>>> To: Ta_Seti@yahoogroups.com
>>>> Subject: [Ta_Seti] Re: Is Obama's Victory Ours?
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, "Terry" wrote:
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>>>>> He calls their name out loud, while we dig for possible
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>>>>> to forfeit you to win, which means he'll be willing to
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>>>>>
>>>>
>>>>
>>>> Rather than concentrating on what he can do specifically for
> black

>>>> people then, it might just be better to concentrate on what

he

> go

>>> do

>>>> in terms of a progressive agenda -- like appointing

progressive

>>>> Supreme Court and Federal judges.

>>>>

>>>> Blacks would benefit from good Supreme Court justices along

> with

>>>> everybody else. Everybody benefits from election reform and

>> reduced

>>>> corporate corruption in politics. Everyone benefits from

> universal

>>>> health care.

>>>>

>>>> Regards,

>>>> Paul Kekai Manansana

>>>>

>>>>

>>>>

>>>>

>>>> -----

>>>>

>>>> Ta_Seti Repository

>>>> http://groups.yahoo.com/group/ta_seti2Yahoo! Groups Links

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| 26300|2008-06-21 15:40:31|Mahari Mengistu|Re: Fw: [BNYEE]-- Fwd: [RACE,RACISM,
AND THE LAW] OBAMA INSULTS HALF|

I did not finish reading this article on Obama's speech. Perhaps, I
can be attacked for that but I suspect it will be another harangue of
excuses for irresponsible black men. Like Obama my father

essentially deserted me. I spent a long time hating him for this. Then I reached a point where I reached detente - within myself and without his input - regarding him and his actions. Subsequently, I tried to get to know him because I didn't want him to die without my making a real attempt to know and care for the man he was. Unfortunately, it did not happen through no fault of my own, I can happily say. I speak because I KNOW THE PAIN of not having your father there to give you worth and masculine strength and guidance even if not the most informed or wise. It is, at least, fatherly input. One of the huge problems in the black community is the general acceptance that the black male is not important. So it has been the agreed upon position that it doesn't matter if he has no input, that he doesn't have to express caring for his child. Unfortunately, even black men have bought into this attitude. I believe they, themselves, think they are shi--. So if they don't do fatherly things with their kid(s) it doesn't matter because THEY don't matter. Well, it does matter and they matter and they have to step to the plate.... NO EXCUSES.

We all know the challenges that black men face in a white racist society. And yes, he deserves understanding and sympathy but he has to be a "man" - that is a strong human being - and help save the next generation - his blood. Somebody has to tell them. You have to tell them. I know someone reading this has a brother, or cousin, or father who has left his child behind.

Too often these so-called men are treated as if they are admirable "studs" rather than irresponsible bas----s. It has got to stop and apparently friends and family are not doing it. So I commend Obama. Many complain of the shame of publicly airing our dirty laundry in this manner. I have begun to think that maybe "shame" is a good weapon. Certainly, it has worked to imprison us regarding sex, beauty, color, money and power. Perhaps, redirecting this negative power can work in our favor for a positive change.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, Shu Tefnut wrote:

>
>
>
>
>

> ----- Forwarded Message -----

> From: "Dohugh@..."

> To: bnyee@googlegroups.com; cabeinfo@yahoogroups.com

> Sent: Wednesday, June 18, 2008 11:02:18 PM

> Subject: [BNYEE]-- Fwd: [Race, Racism and the Law] Obama Insults
Half a Race

>
>
> I totally
> agree with the essay below written by Black Agenda Report editor
Glen Ford, whom
> I know. I contribute annually to BAR to enable brilliant writing
such as his and
> co-editor Bruce Dixon's to have national exposure.
> With regard to the article on Black French response to Obama, in
last Sunday's NY Times, I find an interesting paradox. It is
wonderful that Senator Obama's candidacy has inspired French people
of African descent to dream of the possibility of political and
economic liberation, and this is probably true throughout Africa and
the diaspora. At the same time, however, Obama has also inspired
the resurgence of negritude in France, the very opposite of what
Obama and corporate America intended or desired. The campaign of
Obama is based on the phony assertion that we are now in a post
racial democracy where race isn't mentioned anymore and racism has
allegedly been corraled. Corporate America, whose candidate Obama
is, are too well aware that in New York City and other major
American cities white people are now the minority, that in mid-21st
Century the same will be true in the United States population. So
what do they do to attempt to maintain
> control? Find a poster boy for the alleged, non-existent, post
racial America. From the moment he was chosen as the editor of the
Harvard Law Review he was tabbed and vetted. That is why he was
chosen to be a keynoter at the 2004 Democratic National Convention.
Wake up Black America!
>
> Donald H. Smith, Ph.D.
>
>
>
> _____
> From: vernellia.randall@...
> To: race_and_racism@...
> Sent: 6/18/2008 3:10:31 P.M. Eastern Daylight Time
> Subj: [Race, Racism and the Law] Obama Insults Half a Race
>
> Obama Insults Half a Race
> Wednesday, 18 June 2008
> by BAR executive editor Glen Ford
>
> The Black man who wants to be president spends
> Father's Day at church in loud and general
> denunciation of Black males. For added insult, he
> describes them as "boys." Barack Obama's primary

- > audience isn't the conservative Black Pentecostal
- > congregation, but "white social conservatives in a
- > race where these voters may be up for grabs," says the
- > New York Times. In America, even the "Black" corporate
- > candidate runs against Black people. How did such
- > madness come to pass in 2008? Blame the Black
- > "progressive" misleaders who failed to challenge Obama
- > when they had the chance. Now it's too late, and
- > African Americans are reduced to objects of derision.
- >
- > "Obama used the occasion of Father's Day to give Black
- > males the back of his hand."
- >
- > The Democratic presidential nominee-apparent seldom
- > speaks directly to Black people, but when he does it
- > is usually to denounce individuals once close to him
- > or to criticize The Race in general for some moral
- > failing. Thus it was no surprise that Barack Obama
- > used the occasion of Father's Day to give Black males
- > the back of his hand, no doubt to the delight of
- > millions of potential white supporters. Black males
- > have "abandoned their responsibilities, acting like
- > boys instead of men," said Obama, citing statistics on
- > female-headed households. "You and I know how true
- > this is in the African-American community."
- >
- > Even the New York Times could see through Obama's
- > transparent bid for white approval at Black people's
- > expense. Reporter Julie Bosman noted that Obama "laid
- > out his case in stark terms that would be difficult
- > for a white candidate to make" - terms (such as boy?)
- > that "his campaign hopes [will] resonate among white
- > social conservatives in a race where these voters may
- > be up for grabs."
- >
- > In effect, Obama is following an established American
- > electoral tradition of running against Black people.
- > He claims to be teaming up with Indiana Sen. Evan Bayh
- > to promote legislation to combat a "national epidemic
- > of absentee fathers." However, Obama's church rant was
- > anything but "race-neutral" - it was targeted directly
- > at Black males. By selecting the politically
- > conservative (in Black terms) Apostolic Church of God
- > as the venue for his blanket Black male denunciation,
- > Obama also reminded whites that he is no longer a
- > member of Trinity United Church of Christ, formerly

- > pastored by Rev. Jeremiah Wright, also located on
- > Chicago's South Side.
- >
- > "Obama's church rant was anything but 'race-neutral' -
- > it was targeted directly at Black males."
- >
- > To make himself acceptable to whites, Obama finds it
- > necessary to shout out how unacceptable he finds the
- > conduct of other Blacks. As could have been expected,
- > corporate headline editors had a field day: "Obama
- > Tells Black Fathers to Act Like Men" (AFP), "Obama
- > Calls on Black Men to Be Better Fathers" (U.S. News &
- > World Report), "Black Fathers Missing From Too Many
- > Lives" (The Age), "Obama Calls for More Responsibility
- > From Black Fathers" (NYT). Words like these are music
- > to the ears of those who blame African American
- > "pathology" for the ills of the ghetto and the nation
- > as a whole, especially the "Reagan Democrats" Obama so
- > shamelessly woos.
- >
- > Can one imagine Obama or any other presidential
- > aspirant repeatedly hectoring any other ethnic group
- > on moral issues? Singling out Jews for excessive
- > materialism? The Irish for excessive drinking? Of
- > course not; that would be unfair and politically
- > suicidal. But there are large regions of the white
- > body politic in which it is not only acceptable, but
- > damn near required, that politicians demonstrate their
- > impatience with the alleged moral shortcomings of
- > Black people. Barack Obama trolls for votes in those
- > foul waters, at the cost of Black people's dignity.
- >
- > Obama's two young daughters were seated in the church,
- > upfront, to hear their father call other Black men
- > "boys" with no sense of responsibility. Ironically, a
- > key Black rationale for supporting Obama is that he is
- > a great "role model" for Black children. Imagine that:
- > an ethnic role model, whose ostensible purpose is to
- > make The Race proud, yet who with great fanfare
- > periodically sneers at the supposedly debased morality
- > of his own people. That's close to the definition of
- > sick.
- >
- > Black-Basher, Power Worshipper
- >
- > Obama goes race-specific-negative on Black people

- > whenever it is useful in attracting white electoral
- > support. Otherwise, he is studiously "race neutral" -
- > a cynical device he deploys to avoid recognizing the
- > pervasiveness of racial wrongs against African
- > Americans. The candidate periodically offers loud and
- > specific criticisms of Blacks, but prescribes no
- > programs - not one - to address specific Black
- > grievances. He feels quite secure with this cruel and
- > crooked campaign posture, confident that no
- > significant complaint will emanate from African
- > American quarters - they are loyal, no matter what.
- > And for that reason, they need not be respected.
- >
- > The Black burden is even heavier than that. African
- > Americans are expected to circle the wagons at the
- > merest hint of racist threats to the candidate. Any
- > slight to Obama, real or imagined, must be met with
- > massive Black response, while Obama's disregard of
- > Black priorities and sensibilities is endlessly
- > forgivable. At the commonsensical level, the entire
- > Obama-Black folks relationship is so bizarre as to
- > seem insane. The candidate has been imposed on the
- > African American polity by corporate forces in the
- > Democratic Party, of which he is a loyal,
- > Harvard-vetted operative. He constantly swears fealty
- > to the white American civic religions of American
- > Exceptionalism and Manifest Destiny, both rooted in
- > race supremacy. He has proven his devotion to this
- > ghastly Euro-American mythology and worldview, through
- > public denunciation of liberation theology and ritual
- > separation from one of its major institutions. He bows
- > to imperial power and its endless expansion, fully
- > aware that, as Dr. Martin Luther King phrased it 40
- > years ago, the military will "draw men and skills and
- > money like some demonic destructive suction tube,"
- > draining all hope for creation of a just society.
- >
- > "Obama bows to imperial power and its endless
- > expansion."
- >
- > Obama is no Prince of Peace - more like Damion, of The
- > Omen. His peace-savaging declaration earlier this
- > month that "Jerusalem will remain the capital of
- > Israel, and it must remain undivided" expressed a
- > position that no U.S. government has ever taken, that
- > no Arab government can accept and, as Israeli peace

> activist Uri Avnery has written, "has disappeared -
> quietly, almost secretly - from the arsenal of
> official [Israeli] slogans." Translation: Obama is
> more hyper-Zionist on Jerusalem than the Israelis
> themselves, more than successive American governments
> that have never formally recognized Jerusalem as the
> capital or as wholly Israeli. He is emphatically
> outside the possible parameters of peace in the most
> volatile region of the planet. Obama is not a peace
> candidate.

>

> To point up how hawkish Obama has shown himself to be
> in his groveling before the American Israeli Public
> Affairs Committee (AIPAC), no less than Secretary of
> State Condoleezza Rice was dispatched to Jerusalem
> this past weekend to caution the Israelis against
> building further housing for Jews in the western part
> of city, lest they have "a negative effect on the
> atmosphere for the negotiation" with Palestinians.
> Obama is to the Right of Rice, who had to journey to
> Israel to try to clean up the mess he made at the
> AIPAC meeting in Washington! Predictably, the Israelis
> rebuked Rice. After all, they can look forward to an
> even more pliant Obama administration.

>

> Obama has expressed willingness to militarily violate
> the sovereignty of Pakistan - home of the A Q Khan
> nuclear proliferation racket and, along with Israel,
> among the wildest nuclear cards in the planetary deck
> - and to launch "surgical" strikes against Iran, a
> catastrophe of unimaginable dimensions.

>

> Is he John McCain? No, and that's literally as much as
> can be said with any degree of certainty.

>

> Phony 'Movement'

>

> Most of the commentary and pseudo-reporting about the
> campaign amounts to ramblings of the insane. Insanity
> is the logical product of a culture rooted in plunder,
> genocide and slavery. There are no guarantees that
> social structures marinated in such evil can
> ultimately be made habitable. Madness in, madness out.
> Only the most courageous, sustained popular struggle
> can even hope to distill civilization from its
> opposite. The Black Freedom Movement, embedded in the

- > history of The Americas, could have been - and might
- > yet become - the great engine of general liberation.
- >
- > But no transformation is possible if the Great
- > Diversion and Illusion of Obamamania chokes the sense
- > and consciousness out of Black America - a true
- > pathology that has already rendered folks previously
- > considered among the "best and brightest" among
- > African Americans deaf, dumb, blind and at the feet of
- > their utterly false Messiah.
- >
- > The general African American rush to touch Obama's
- > garments is understandable - not rational, but
- > explicable - as the product of 400 years of frustrated
- > yearnings for "deliverance" by "our own" hands. Add
- > two parts willful self-delusion plus eight parts
- > corporate public manipulation (the "hope" mantra,
- > which conjures up totally different visions in the
- > minds of different consumers), and a full blown
- > dream-savior appears.
- >
- > Black "leadership," especially on the left side of the
- > African American political spectrum (which, as a
- > polity, is distinctly to the left of the white
- > American spectrum), has shamefully packaged Obama as a
- > progressive, knowing full well he is not. This is
- > cowardice: the "leaders" fear having to tell Black
- > folks the truth, which would require that they provide
- > real and risky political direction that challenges
- > Obama, the Man Who Would Like To Be Called Joshua (see
- > Obama, Selma). Black leaders would have to disabuse
- > the people of their illusions, and explain that
- > Obama's/Joshua's destination for the multitudes is not
- > Black self-determination, true racial justice and
- > peace - about which he fundamentally differs from the
- > Historical Black Political Consensus - but a one-day
- > trip to the ballot box to benefit himself, followed by
- > four years of even more malign neglect than he has
- > shown Blacks heretofore in the campaign.
- >
- > "A true pathology has rendered folks previously
- > considered among the 'best and brightest' among
- > African Americans deaf, dumb, blind and at the feet of
- > their utterly false Messiah."
- >
- > Having led no one anywhere recently, the Obama-backing

> "leaders" pretend that the candidate's popularity in
> the presidential race is the equivalent of a
> "movement." It is no such thing, and they and Obama
> know it. Obama's claim to be at the head of a movement
> is no surprise, part of his slick M.O., signifying
> nothing. The last thing any politician wants is to be
> bothered with movements. They are, at the very least,
> distractions to the smooth running of governments,
> which seek to be unencumbered by meddlesome popular
> demands. More to the point, Obama doesn't see any need
> for a specifically "Black" movement, since African
> Americans have already "come 90 percent of the way" to
> equality, as he proclaimed in Selma, last year.

>
> He made clear in his Philadelphia "Race Speech" three
> months ago that Black-centered complaints are
> "divisive at a time when we need unity; racially
> charged at a time when we need to come together to
> solve a set of monumental problems - two wars, a
> terrorist threat, a falling economy, a chronic health
> care crisis and potentially devastating climate
> change; problems that are neither black or white or
> Latino or Asian, but rather problems that confront us
> all."

>
> Obama wants to shut down what's left of the Black
> Freedom Movement. He's getting help from panicked and
> unprincipled Black Left misleaders who contort their
> former politics beyond recognition in order to attach
> themselves, mostly uninvited, to a corporate campaign
> that tries to masquerade in movement clothing. They
> meekly offer insubstantial but nevertheless unwelcome
> advice to unhearing campaign operatives on how to make
> the campaign appear more like a genuine people's mass
> political vehicle, as if Goldman Sachs and the other
> Wall Streeters who made Obama the early money
> frontrunner would tolerate interference in their
> behind-the-curtain rule.

>
> McKinney Candidacy Plus People's Movement

>
> There is a presidential candidate who is Black, a
> proven progressive, a person of courage and
> unchallenged integrity. Cynthia McKinney, running on a
> Power to the People platform for the Green Party
> nomination, wants to rebuild a real movement. Peace

> and racial and social justice cannot be achieved
> absent a popular movement, which in the United States
> must be led by African Americans. Presidential
> aspirant Barack Obama has never faced movement
> scrutiny, because Black "progressive" leaders rolled
> over like puppies (minus the cuteness) without
> initially presenting even strong policy suggestions,
> much less demands, to Obama's corporate campaign. Not
> satisfied with neutering themselves, they encouraged
> Black people as a body to become irrelevant. Now, they
> are objects of derision, fare game for Obama's
> piercing scowl.
>
> A vote (and/or contribution) for Cynthia McKinney, the
> former congresswoman from Georgia, signals that you
> have not been fooled by the corporate handmaiden,
> Obama, and his "progressive" apologists. It means you
> are ready to build a movement in which periodic
> electoral politics is a secondary appendage to 24-7
> mass struggle.
>
> It means that you support a woman who genuinely loves
> people and would never defame half a race on Father's
> Day.
>
> BAR executive editor Glen Ford can be contacted at
> Glen.Ford@...
>
> <http://www.blackagendareport.com>
> _/
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> =====
>

> #####

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> --

> Vernellia R. Randall

> Professor of Law

> University of Dayton

>

> 2008 Presidential Election, Race and Racism

> <http://academic.udayton.edu/race/2008ElectionandRacism/index.htm>

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>

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> Vernellia R. Randall

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> Gas prices getting you down? Search AOL Autos for fuel-efficient used cars.
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> Gas prices getting you down? Search AOL Autos for fuel-efficient used cars.
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> For more options, visit this group at <http://groups.google.com/group/bnyee?hl=en>
> ~~~~~
>

| 26301|2008-06-21 15:49:34|Mahari Mengistu|Re: Overseas, Excitement Over Obama|
I stand corrected. That was an over-generalization. The bible is a collection of myths, legends and some history. But to use it as history is like going into battle with a gun in which you have placed two real bullets and the rest with blanks. You have to hope the two real bullets do a lot of damage while the blanks make a lot of noise and give an overwhelmingly frightening impression which the bible does seem to do.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka" wrote:

>
> What RELIGION are you talking about?
>
> What changes and ethnic/racial preferences are you talking about?
>
> History and a source of history are two different things. If the
> Bible is nothing but myths, then Kamat is a myth, Sheshong's

invasion

> is nothing but a myth, the shasw Yhw3 in the land of Seiy are
> nothing but a myth, and all the kingdoms and kings verified
> independently are nothing but myths.

>

> Such an overgeneralized expression is simply untrue.
>
> If I were simply offering the Bible as being history, I wouldn't

have

> disputed the mythical/non-historical Bible-based notion of tribal
> Jews moving into the area.

>

> Djehuti Sundaka

>

>

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

> >

> > >>The conflict between Jews and Palestinians began a hundred

years

> > ago, not thousands of years ago.<<

> >

> > It is true that these positions have evolved into modern

> perspectives

> > and tactics to suit the current power structure. And your points

> > just substantiates my positions about groups moving to adopt the

> THE

> > MOST POWERFUL AND INFLUENTIAL RELIGION of the region. THEN they

> > changed it to suit their ethnic/racial preferences. Also, you

have

> > this tendency - no consistency - of offering the bible as a

source

> of

> > history. I got news for you IT IS NOT HISTORY. It is a

collection

> of

> > myths. It is at best a guide to lead you to where you can find

> > history/historical truths.

> > HTP,

> > Mahari

> >

> > --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> > wrote:

> > >

> > > Any conflict in the region during the 18th dynasty has to do

with

> > > conflict with the 18th dynasty, not with invading "Jews"

against

> > > indigenous people. Wars were waged by Kamat against Mitanni,

> > Khatte,

> > > Amurru & hapirw, and shasw. The region was in no more conflict

> > with

> > > itself than any other region of the world subject to internal

> power

> > > struggles and external conquest. No ongoing history of

conflict

> > had

> > > begun at any time during that period. There is no evidence of

> > anyone

> > > coming in and changing the culture to suit and represent them.

> On

> > > the contrary, people who came in assimilated into the

indigenous

> > > culture adopting its language (which is why the "Hebrew"

language

> > is

> > > nothing more than the Kna'aniy language), adopting its dress,

> > > worshipping its deities at established places, adapting their

> > deities

> > > to be identified with indigenous ones, etc. It happened to the

> > > Khurri invaders who in part became YisraEl, it happened to the

> > > shasw/Amaleq who came out of Seyir (Judges 5:4) and settled in

> > > Efraim (Judges 5:14, 12:15) around Shiloh (1Samuel 1:3,

Jeremiah

> > > 7:12), and it happened to the Philistines who settled along the

> coast.

> > >

> > > The conflict between Jews and Palestinians began a hundred

years

> > ago,

> > > not thousands of years ago.

> > >

> > > Djehuti Sundaka

> > >

> > >

> > > --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"

wrote:

> > > >

> > > > I don't know what history you are referring to but there is

> > Kemetite

> > > > history referring to conflict in the region that has to do

with

> > > > groups moving in from the east around the time of the 18th

> > > > dynasty.

> > > > One could argue about who these groups were but that region

has

> > > been

> > > > in conflict for 1000's of years.

> > > > I do believe that those people in the region of Palestine- as

> has

> > > > been said here time and time again - who became "jews" were

> > > > indigenous people-black people. But as people moved in from

> the

> > > > east - as continues even to today - they began to change the

> > > > culture

> > > > to suit them, to represent them; in just the same way

AAmerican

> > > > culture has been co-opted by the white American culture and

> > > > everyone

> > > > outside of informed blacks assumes "they" have its origins.

> > > > HTP,

> > > > Mahari

> > > > --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> > > > wrote:

> > > > >

> > > > > There is no history pertaining to it. "Jews" never moved

> into

> > > the

> > > > area. They were a geopolitical segment of a population

that

> > had

> > > > been

> > > > > there since the beginning of the New Kingdom and had

quickly

>>> become
>>>> assimilated. There was never any conflict between they and
> the
>>>> indigenous population. In fact, their priesthood was of

the

>>>> indigenous population. It's only under Zionism that a
> struggle
>>> for
>>>> land occurred resulting in the violent ethnic conflict that
>> still
>>>> rages on today. They can use their mythology to claim
> ownership
>>> of
>>>> someone else's land but self-entitling religious mythology,
>> like
>>>> Manifest Destiny, establishes nothing justifiable in actual
>>>> history.
>>>>
>>>>> The one thing people should always remember about Obama is
> that
>>>> he's
>>>>> running for the presidency of the United States. So long

as

>> you
>>>> know
>>>>> what the United States is ultimately about, you know what

its

>>>> leaders
>>>>> are ultimately about.
>>>>>
>>>>> Djehuti Sundaka
>>>>>
>>>>> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"
>> wrote:
>>>>>>
>>>>>> History, history... it is all connected. If you choose

to

> be
>>> one-
>>>>>> dimensional you can speak of the recent geopolitical
> world.
>>> But

>>>>> this
>>>>> really began when the "jews" moved into this area which

was
>>>> likely
>>>>> 1200-1000 BC as a smallish tribe(s). Jews like to use the
>> Bible
>>>> to
>>>>> support their "ownership" of the land and this "likely"
> took
>>>> place
>>>>> around the aforementioned time.
>>>>> HTP,
>>>>> Mahari
>>>>>
>>>>> --- In Ta_Seti@yahoogroups.com, Peter Gray
> wrote:
>>>>>>
>>>>>>
>>>>>> The modern Palestinian crisis is not 2000 years old,,by
> the
>>>> way,
>>>>> but has very specific beginnings in the early 1900s.
>>>>>>
>>>>>> Pter
>>>>>>
>>>>>>
>>>>>>
>>>>>> To: Ta_Seti@: gingerd2007@: Wed, 11 Jun 2008 14:05:52 -
>>>>>> 0700Subject: Re: [Ta_Seti] Re: Overseas, Excitement Over
> Obama
>>>>>>
>>>>>>
>>>>>>
>>>>>>
>>>>>>
>>>>>> Well said Mahari
>>>>>>
>>>>>>
>>>>>>
>>>>>> From: Mahari Mengistu
>>>>>> Sent: Wednesday, June 11, 2008 11:23 AM
>>>>>> To: Ta_Seti@yahoogroups.com
>>>>>> Subject: [Ta_Seti] Re: Overseas, Excitement Over Obama
>>>>>>
>>>>>>

>>>>>> You mustn't underestimate Obama. He is a brilliant man.

>> One,

>>> I

>>>>> think, reliable guide to the level of his brilliance - if

> you

>>>> can't

>>>>> see it - is the fact that so many white guys say how

smart

> he

>>> is.

>>>>> To

>>>>> me that means he is INCREDIBLY SMART. As a rule they

almost

>>>> always

>>>>> minimize our qualities. I think he knows ALL about Israel

> and

>>> its

>>>>> history - the how's, the why's, the when, the whole

> schtick.

>> It

>>>> was

>>>>> just the pragmatic thing to say on the US/world stage. He

>> says

>>>> that

>>>>> he is a very pragmatic man. And quite honestly in spite

of

>> the

>>>> fact

>>>>> that, I believe, Zionism is unjust and unfair and is like

> the

>>>>> conquest of the US, or the Mormons conquest of Utah and

>>> bringing

>>>>> with

>>>>> it the same results to the original inhabitants as said

>> places,

>>>> the

>>>>> practical outcome will be a unified Jerusalem. What would

> be

>>> the

>>>>> consequence of a divided Jerusalem? What will the Jews

do?

> > What
> > > > will
> > > > the fanatical Christians do, if it is divided? So in

reality
> > he
> > > just
> > > > stated what will be the final outcome in our life time,
> > anyway. I
> > > > had
> > > > a Jewish friend when I was in college - a brilliant guy -
> who
> > was
> > > a
> > > > part of a group who contemplated the possible scenarios
> > regarding
> > > > Israel and they could come up with NO SOLUTION to this

2000
> > > year
> > > > old
> > > > thorn in the side of humankind. HTP, Mahari--- In
> > > > > Ta_Seti@yahoogroups.com, Peter Gray wrote: > >
>
> I
> > > think
> > > > he
> > > > (Obama) did the politically pragmatic thing, but it's

just
> a
> > > pity
> > > > he
> > > > didn't do any historical research on the creation of the
> > Israeli
> > > > state, from the Young Turk Revolution of 1908, through

the
> > > Balfour
> > > > Declaration (1911, 1947), or had access to Henry Cattani's
> > book
> > on
> > > the
> > > > subject (now, unfortunately, out of print). > > Peter > >
>
> > To:

>>>>> Ta_Seti@: emeagwali@: Wed, 11 Jun 2008 13:24:13 -
> 0400Subject:
>>> RE:
>>>>> [Ta_Seti] Re: Overseas, Excitement Over Obama>>>>>
>
> No
>>>> doubt
>>>>> about it, Obama went a bit too far in this speech. But

did
>>> anyone
>>>>> hear Hillary's? > She was bellicose, aggressive and
>> militantly
>>>> pro-
>>>>> Israeli. She spoke with authority, as if she were> not

only
>> the
>>>>> nominee but the Secretary of State and President all

rolled
>>> into
>>>>> one.>> Maybe he gave that speech for strategic political
>>> reasons
>>>>> so
>>>>> that Hillary> would not outdo him on that crucial day.>>
> It
>> is
>>>> in
>>>>> the interest of supporters of Obama, like myself,> to

send
>> him
>>> a
>>>>> note
>>>>> of concern. That would help him to steer away from this
> kind
>>> of>
>>>>> rhetoric. >> This speech would certainly not prevent me
> from
>>>>> voting
>>>>> for him, though, all things considered.>> Gloria
> Emeagwali>
>>>
>>>>
>>>>> From: Ta_Seti@yahoogroups.com

> > [mailto:Ta_Seti@yahoogroups.com]

> > > On

> > > > > Behalf Of pkmanansalaSent: Friday, June 06, 2008 9:46

PMTto:

> > > > Ta_Seti@:

> > > > > [Ta_Seti] Re: Overseas, Excitement Over Obama> > > > >

>

> > > > OTOH:Arabs

> > > > > shocked by Obama speech> > > > > Global Research, June

6,

> > > 2008>

> > > > >

> > > > >

> > > > > > Al Jazeera > > > > > Barack Obama said he spoke as

> a "true

> > > > > friend"

> > > > > of Israel [EPA]> Arab leaders have reacted with anger and

> > > > > disbelief

> > > > > to an intensely pro-Israeli speech delivered by Barack

> Obama,

> > > the

> > > > > US

> > > > > Democratic presumptive presidential nominee.> Obama told

> the

> > > > > influential annual policy conference of the American

Israel

> > > > Public

> > > > > Affairs Council (Aipac): "Jerusalem will remain the

capital

> > of

> > > > > Israel

> > > > > > and it must remain undivided."> His comments appalled

> > > > > Palestinians

> > > > > who see occupied East Jerusalem as part of a future

> > Palestinian

> > > > > state.> Saeb Erekat, the chief Palestinian negotiator,

told

> > Al

> > > > > Jazeera on Thursday: "This is the worst thing to happen

to

> us
>>>> since
>>>>> 1967 ... he has given ammunition to extremists across the
>>>>> region".> "What really disappoints me is that someone like
>>> Barack
>>>>> Obama, who runs a campaign on the theme of change - when

it
>>> comes
>>>>> to
>>>>> Aipac and what's needed to be said differently about the
>>>>> Palestinian
>>>>> state, he fails."> "I say to Obama ... please stop being
> more
>>>>> Israeli
>>>>> than the Israelis themselves, leave the Israelis and
>>> Palestinians
>>>>> alone to make decisions required for peace."> Mahmoud
> Abbas,
>>> the
>>>>> Palestinian president, rejected the statement,

saying: "We
>> will
>>>> not
>>>>> accept an independent Palestinian state without having
>>> Jerusalem
>>>> as
>>>>> the capital.> "I believe that case is clear."> He
>>>> said: "Jerusalem
>>>>> is
>>>>> part of the six points that are subjects on the
> negotiations'
>>>>> agenda.> "And the whole world knows that East Jerusalem,
> Arab
>>>>> Jerusalem and Holy Jerusalem were occupied in

1967."> 'Hope
>>>>> slashed">
>>>>> Sami Abu Zuhri, a spokesman for Hamas, the largest
>> Palestinian
>>>>> resistance group, also condemned the speech, saying on
>>>>> Thursday: "These statements slash any hope of any change

in

> > the
> > > > American foreign policy.> "[They] assure that there is a
> > total
> > > > agreement between the two parties, the Democratic and the
> > > > Republican,
> > > > on support for the Israeli occupation at the expense of

the

> > > rights
> > > > of
> > > > Arabs and Palestinian interests."> He also said any deal
> > between
> > > > Israelis and Palestinians should preserve Israel's

identity

> > as
> > > a
> > > > Jewish state and that Hamas should be isolated and

pledged

> to
> > > > approve
> > > > \$30bn in aid to Israel over the next 10

years.> 'Impressive

> > > > speech'>
> > > > Ehud Olmert, Israel's prime minister, called the Illinois
> > > senator's
> > > > speech "very impressive". "His words on Jerusalem were

very

> > > > moving,"
> > > > Olmert told reporters after meeting George Bush, the US
> > > president,
> > > > at
> > > > the White House.> The Illinois senator's comments come a
> day
> > > after
> > > > US
> > > > media projected that Obama had enough delegates to win

the

> > > > Democratic
> > > > nomination and face John McCain, the presumptive

Republican

>>>>> candidate, in the November election.> Iranian 'threat'>
> Obama
>>>> also
>>>>> had harsh words for Iran, vowing to work to "eliminate"

the

>>>> threat
>>>>> it
>>>>> posed to security in the Middle East and around the

globe.>

>>> Obama
>>>>> said an "undivided Jerusalem should remain the capital of
>>> Israel"
>>>>> [AFP] "There's no greater threat to Israel or to the

peace

>> and
>>>>> stability of the region than Iran," he told the Aipac
>>> assembly.>
>>>>> Calling for "aggressive, principled diplomacy" with

Tehran,

>> he
>>>> also
>>>>> warned he would never take the military option off the
> table
>> in
>>>>> guaranteeing US and Israeli security.> Iranians responded
>>>>> cautiously,
>>>>> but optimistically, with officials expressing hope he can
> bring
>>>> about
>>>>> change in Iran-US relations.> Hamidreza Hajibabaei,

member

> of
>>>>> Iranian
>>>>> parliament, said: "We hope that Obama turns his words

into

>>>> actions,
>>>>> helps the Islamic Republic of Iran believe that the US

has

>>> given
>>>> up
>>>>> enmity and paves the way for fair negotiations.">>>>
>
>>
>>>
>>>>
>>>>>>

>>>>> Instantly
>>>>>> invite friends from Facebook and other social networks to
>> join
>>>> you
>>>>> on
>>>>>> Windows Live? Messenger.>
>> [https://www.invite2messenger.net/im/?](https://www.invite2messenger.net/im/?source=TXT_EML_WLH_InviteFriends)
>>>>>> source=TXT_EML_WLH_InviteFriends>
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>

>>>>>>> Enjoy 5 GB of free, password-protected online storage.
>>>>>>> [http://www.windowslive.com/skydrive/overview.html?](http://www.windowslive.com/skydrive/overview.html?ocid=TXT_TAGLM_WL_Refresh_skydrive_062008)
>>>>>>> ocid=TXT_TAGLM_WL_Refresh_skydrive_062008
>>>>>>>
>>>>>>>
>>>>>
>>>>
>>>
>>
>

| 26302|2008-06-21 16:10:35|Mahari Mengistu|Re: Is Obama's Victory Ours?|
All the points you mention, IMHO, are worthy of addressing by a
President Obama. And should he be elected I think all of them should
be presented to him for review even though some of them will be
perceived as radical even crazy by the majority.
With regard to being concerned about what whites think. Personally,
I have little concern about what they think; it settles down to the
very simple process of achieving your goals. If you are working with

an individual - an opponent - and expect to win, you'd be foolish to not strategically respond to him based on his attitude toward you and what moves you make.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg" wrote:

>

> I respect your viewpoint. I will not feel that his victory is
> shared with people of African descent until he demonstrates his
> desire to uplift African people. He does not believe that AIDS was
> created by the American government, ok, will he allocate millions

of

> dollars to find a cure? He does not believe that
> African Americans are entitled to reparations, fine, will he
> increase government financing of Black owned businesses and

increase

> trade with African nations? A funny thing is that he would not
> qualify for reparations so his opinion is strictly political and

not

> based on the experiences of the descendents of American slaves. How
> can he promise billions to AIPAC but nothing to the historical
> children of the Biblical Hebrews? Will he encourage the world bank
> to suspend the African debt which is used as a form of neo-
> colonialism? Will he make sure that the victims of Katrina receive
> the same type of economic justice that the families of 9/11
> received? Will he release all of the FBI files of MLK and Malcolm

X?

> After the election will he return to his former church atleast once?

>

> This is trully a once in a generation opportunity for African
> Americans to receive tangible benefits for our vote. Regretfully,
> too many African Americans are worried about what masta thinks more
> than what African people must do to survive.

>

>

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>>

>>>I am not talking about you but, I find it insanely funny those
>> people who claim that Obama's victory is ours but are quick to
> point

>> out that African Americans should not think of him as ours.<<

> >

> > I understand that you are not addressing this comment

specifically

> to

> > me but I'd just like to reply about my feelings on the topic.

> Barack

> > is unequivocally "ours" PERHAPS more than more recent leaders

> because

> > he seems to have a plan. And he is smart enough to know that we

> are

> > all citizens of the world - a small interconnected world -

whether

> we

> > are aware of it or not. And as time passes this will begin to

hit

> us

> > painfully in the face. And frankly I am not impressed

> by "wolfin";

> > that has typified too many of our leaders in the past. But the

> most

> > important thing we need to, we have to accept is that he is

> running

> > to be THE PRESIDENT OF ALL THE PEOPLE. That includes misguided

> > hateful, racist MF's. They have a place somewhere in this

> country,

> > too. As painful as it is to accept but it is true. It is

> > theoretically a free country and that means the hateful

> racists,

> > the greedy, money-grubbing bastards who bleed us of our

> livelihood.

> > They and lots of other despicable types are citizens and are

> players

> > in this democracy and he has to be their president,too. It is

the

> > most powerful job in the world and perhaps the most complicated.

> > HTP,

> > Mahari

> >

> > --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"

> > wrote:

> > >

> > > Exactly, holding a march with that agenda before the election

> would

>>> only give fodder for right wing attacks. But after the

election,

> a

>>> meeting between African American leaders and Obama to develop

a

>>> program to rehabilitate the African community, should be the very

>>> least he can offer for our nearly unanimous support.

>>>

>>> You are absolutely correct that African people, for the most

> part,

>>> are peace loving people. Many people attack Farrakahn as a

> demagogue

>>> but he has consistently been proven right on a number of issues

> and

>>> his love and service to his people is without question. What

> people

>>> fail to realize was the evolution of Obama's disassociation with

>>> leaders of the African American community which coincided with

> his

>>> rise towards the nomination of the Democratic party. The

process

>>> began when the media attempted to link him with Farrakahn whom

>> white

>>> America loathes precisely because of his influence in the

> African

>>> American community. Next, he separated himself from the only

two

>>> prior African Americans to run for president in the democratic

>> party

>>> and when Bill Clinton made his infamous remarks in south

> carolina,

>>> Obama's advisors quickly denounced Clinton's statement as

> playing

>>> the race card because they didn't want him to even appear to be

>>> another Jesse Jackson. His most recent actions is his divorce

> with

>>> Rev. Wright after saying he was like family to him and fleeing

> his

>>> church which he said was a pillar in the community. Honestly,

> will

>>> he divorce his wife, when his opponents play his wife's

> statement,
>>> that this is the first time she is proud of her country, in a
> non-
>>> stop cycle?
>>>
>>>
>>> I agree with you that more pressure will be put on him by the
>>> African American community when he seeks a second term but
>>> why are so many African Americans shamefully afraid to fight

for

>> our
>>> African humanity? The political process is a high stakes chess
>> match
>>> inwhich we have been pawns for decades. Someone even posted a
>>> comment stating that we should accept our place because it has
> been
>>> going on for many years, but, for the first time, our votes had
> a
>>> decisive impact on a presidential nomination. So why should we
> not
>>> recieve the spoils of the victory if it is trully ours?
>>>
>>> I am not talking about you but, I find it insanelly funny those
>>> people who claim that Obama's victory is ours but are quick to
>> point
>>> out that African Americans should not think of him as ours.
>>>
>>> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"
> wrote:
>>>>
>>>>>> If I had the
>>>> power I would march another 1 million people on Washington to
> meet
>>>> President Obama the day after his inaguration to present an
> agreed
>>>> upon economic and political package that would benefit African
>>>> people in America and across the diaspora. I would have
> Farrakahn,
>>>> Wright, Jackson and Sharpton, to name a few, meet the the
>> President
>>>> to begin the negotiation process but more importantly as a
> sign of
>>>> African American unity.<<
>>>>
>>>> That is precisely the time to do it ? not before. I think

> that
>>> would
>>>> be a great idea. It would scare the sh? out of white people,
>>> though:
>>>> this black man facing 1 million black people negotiating
>> political
>>>> power,i.e., black power. I can hear the exclaims ? "Holy sh-

-

> !
>>>> They're taking over!"
>>>> It WOULD be a great show of unity. The first Million Man
> March
>>> was
>>>> one the most peaceful and orderly marches ever. This fact

was
>>> pretty
>>>> much overlooked by the media. 1 million men and no
>> disturbances!
>>> To
>>>> me that says volumes about the nature of black people. Of
>> course,
>>> we
>>>> have the riots which are mainly the result of political and
>>> economic
>>>> frustration and the fights at rap concerts. These are

brought
>>> about
>>>> by young people whose brains are literally not fully formed.
> But
>>>> this march shows the true nature of black people, a

thoughtful
>>> peace-
>>>> loving people.
>>>> We must know, of course, that if Barack is elected and wants

a
>>> second
>>>> term he will have to do something during his first term to

win
>> our
>>>> confidence because thus far we are supporting him on trust ?

> the
>>> same
>>>> way we have always supported other white candidates. They,
>>>> however,
>>>> have never really delivered and I don't believe they ever
>> intended
>>>> to. Mr. Obama does not have that luxury and if he doesn't do
>>>> something that instills our confidence in him as our ally his
>>>> presidency will be a one-shot deal.
>>>> HTP,
>>>> Mahari
>>>> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"
>>>> wrote:
>>>>>
>>>>> I meant "self worth" strictly in the political sense. I

dont
>>> think
>>>>> it is a "miscalculation" for the African American community
> to
>>>>> demand certain politcal and economic concessions for our
>>>>> overwhelming support. Frankly, Quid Pro Quo is the
> foundation
>> of
>>>> the
>>>>> American political system and it is insulting and racist to
>>> suggest
>>>>> that African Americans should not trade our votes for
> tangible
>>>> gains
>>>>> as ever race, ethnic group or special interest does. If we
> dont
>>> use
>>>>> our new found political power to benefit African people
>>> specially
>>>>> then how can Obama's victory ever be ours?
>>>>>
>>>>> I have watched this election cycle with great interest and

I
>>>>> supported Obama and knew he would win before Iowa. I am
> fully
>>> aware
>>>>> how racist certain segments of America are and how race has
>> been
>>>>> used in this campaign in an attempt to derail the candidacy

> of
>>>>> Obama; but did it work? No, the Rev Wright spectacle didnt
> hurt
>>> him
>>>>> politically with the people who have supported him from the
>>>>> beggining and it wasnt until the party decided that he was
>> going
>>> to
>>>>> be the nominee that he made the political calculation to
> disown
>>>> his
>>>>> church and former mentor and he still lost in PA,KT,IN and
> S.D.
>>>>> because racist white people will never vote for him. Ask
> Harold
>>>> Ford
>>>>> Jr the former congressman of Tennessee. He soldout in an
>> attempt
>>> to
>>>>> win a senate seat, he tried to present himself as a blue

dog
>>>>> conservative democrat but racist white people did not vote
> for
>>> him
>>>>> despite their seemingly shared values. Trying to appeal to

a
>>> voting
>>>>> block that will never vote for you is political insanity.
>>>>>
>>>>>
>>>>> Riots and rebellions arent trully acts of self worth but
> rather
>>>> they
>>>>> are the result of rampant oppression and judicial

impotence.
>>> Maybe
>>>>> the rioters destroyed our community because the destruction
> of
>>>>> another community would have increased the power of the
>>>> oppressors.
>>>>> Rosa Parks refusing to give up her seat for a white person
>>> simply
>>>>> because they were white and the selfless adherence to peace

> by
>>> the
>>>> many Civil Rights era freedom fighters are better examples
> of
>>> how
>>>> demanding respect led to a better circumstance for African
>>>> Americans.
>>>>>
>>>>>
>>>>> I dont own a large enough forest to sell wolf tickets. If I
> had
>>> the
>>>>> power I would march another 1 million people on Washington
> to
>>> meet
>>>>> President Obama the day after his inaguration to present an
>>> agreed
>>>>> upon economic and political package that would benefit
> African
>>>>> people in America and across the diaspora. I would have
>>> Farrakahn,
>>>>> Wright, Jackson and Sharpton, to name a few, meet the the
>>> President
>>>>> to begin the negotiation process but more importantly as a
> sign
>>> of
>>>>> African American unity. My goal is peace for all people in
>>> general
>>>>> but African people specifically and if I unintentionally
> pimp
>>> smack
>>>>> someone, my bad. LOL.
>>>>>
>>>>> My answer still is no. Obama's victory is not our own and
>> citing
>>>> his
>>>>> slightly left of center agenda as proof that he is "Our

Man"

> is
>>> not
>>>>> enough to withstand his comments and actions to the
> contrary.
>>>>>
>>>>> hotep
>>>>>

>>>>> Issaias
>>>>>
>>>>> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"
>>> wrote:
>>>>>
>>>>> !!!
>>>>> If we as a people had any
>>>>> sense of self worth we would make our demands to the
>>> presumptive
>>>>> nominee and force the Democratic party to respect us as a
>>> voting
>>>>> block.!!!
>>>>>
>>>>> I think there is a difference between expressing "self-
> worth"
>>> and
>>>>> performing a miscalculation. I think that would be a
>>>>> miscalculation. I hope you have been watching this
> campaign
>>>>> CLOSELY
>>>>> because it will give you a very good ? I believe true ?
>>> picture
>>>> of
>>>>> the US. What we have seen, IMHO, is some of the
> potentially
>>> best
>>>>> and
>>>>> worst of the country. The worst is very active still.
> Its
>>> most
>>>>> obvious expression was shown in the Clinton's and her/his
>>>>> supporters
>>>>> particularly white women. They have shown themselves to
> be
>>>>> racist,
>>>>> narcissistic, whiney, self-centered ingrates. It does
> appear
>>>> that
>>>>> they will ultimately come back to support the presumptive
>>>>> Democratic
>>>>> nominee. Yet, it appears they are only doing it because
> the
>>>> white
>>>>> man's (McSame) positions are so untenable for women.
>>>>> If we blacks try to leverage these narcissistic white
> people

>>> it
>>>> will
>>>>> only create more divisiveness. This whole situation must
> be
>>>>> handled
>>>>> with kid gloves. One of the things I am still trying to
> sort
>>> out
>>>>> with our people ? and I admit that I could be missing
>>> something ?
>>>>> why
>>>>> do we "act" so often against our best interest? Why are
> acts
>>>>> of "self-worth" so often in the end acts of "self-
>>> destruction"?
>>>>> Just
>>>>> one example are the riots (or rebellions) that took place
> in
>>>>> various
>>>>> cities through out the US. Why did we destroy our own
>>>>> communities?
>>>>> For the most part, they never were rebuilt causing lost
> jobs,
>>> and
>>>>> a
>>>>> devastated community economic base. During the Black
> Panther
>>>>> movement why did they "talk" so much about what they were
>>> going
>>>>> to
>>>>> do
>>>>> which just enticed the FBI, CIA and the police to destroy
>>> them?
>>>>> And
>>>>> why did they not suspect that there were spies amongst
> them -
>>>>> white
>>>>> and black do doubt ? informing the opposition of their
> every
>>> move?
>>>>> Sometimes, perhaps always, subtlety is the best

approach.
> So
>>>>> often
>>>>> we have "wolfers" or loud talkers in the black community

> who
>>>>> generally draw a lot of attention. But I have observed
> that
>>>>> these "wolfers" are just "wolfin" and they seldom

deliver

>>>>> anything.
>>>>> Please understand that I am not suggesting that you are
>>>>> a "wolver".
>>>>> I don't think that you are. But there are ways of
> achieving
>>> your
>>>>> goal without slapping someone in the face. Even though
> they
>>> may
>>>>> absolutely deserve it, you may end us losing the conflict.
>>>>> But through subdued tactics there is great joy and

rewards

> in
>>>>> making
>>>>> a fool look like the fool that he/she is.
>>>>> HTP,
>>>>> Mahari
>>>>> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"
>>>>> wrote:
>>>>>>
>>>>>> Interesting topic. I was just wondering to myself if
>> African
>>>>>> Americans have ever supported any politician, with so
> much
>>>>> fervor,
>>>>>> that consistently disassociates himself from the

African

>>>>> American
>>>>>> community and honestly admits he is not a leader of
> African
>>>>>> America.
>>>>>>>
>>>>>>> Contrary to the blind euphoria of many African
> Americans,
>>>>>> Obama's
>>>>>>> victory is not ours. It is not a victory for African
>> America
>>>>>> because

>>>>>> he had to trample on the legacy of many prominent
> servants
>>> of
>>>>> the
>>>>>> African American community to appear viable to racist
>>> whites,
>>>>> many
>>>>>> of whom will not vote for him anyway. Moreover, it is
>> highly
>>>>>> unlikely he will offer legislation that will
> specifically
>>>>> benefit
>>>>>> African Americans or the African Diaspora. Furthermore,
>>> Obama
>>>> is
>>>>>> half white genetically and nearly all white culturally,
> he
>>> is
>>>> an
>>>>>> African American by default, a political victim of the
> one
>>> drop
>>>>>> rule.
>>>>>>>
>>>>>>>
>>>>>>> And, with the above truths engrained upon my
> conciousness,
>>>> Obama
>>>>> is
>>>>>>> still the best choice to lead America at this crucial
> time
>>> in
>>>>>>> history. When Obama becomes president it will help
> cleanse
>>> the
>>>>> soul
>>>>>>> of America but he will do only what is politically
>>> acceptable
>>>> to
>>>>>> end
>>>>>>> the plight of African people.
>>>>>>>
>>>>>>> A more demanding questions is how the African American
>>>> community
>>>>>> can
>>>>>>> leverage our support for Obama into tangible political

> and
>>>> economic
>>>>> gains. Without us he can not get elected. If we as a
> people
>>> had
>>>> any
>>>>> sense of self worth we would make our demands to the
>>>> presumptive
>>>>>> nominee and force the Democratic party to respect us as
> a
>>>> voting
>>>>>> block.
>>>>>>
>>>>>> Issaias Maatra
>>>>>>
>>>>>> --- In Ta_Seti@yahoogroups.com, "Emeagwali, Gloria
>>> (History)"
>>>>>> wrote:
>>>>>>>
>>>>>>>while we dig for possible hints as to
>>>>>>> whether he really loves us.
>>>>>>>
>>>>>>>
>>>>>>> Now what on earth is this all about. He is not your
> Daddy.
>>>>>>> Obama is a professional seeking to bring about

change.

> If
>>> you
>>>>>> really
>>>>>>> understand the society you live in, you would know
>>>>> instinctively
>>>>>> why he
>>>>>>> had to depart from Trinity. In fact it also helps
> Trinity
>>>>>>> to regain some measure of privacy and autonomy. Would
> you
>>>> like
>>>>>> the
>>>>>>> press
>>>>>>>> to follow you around morning, noon and night? The
>>>> congregation
>>>>>> at
>>>>>>>> Trinity were suddenly shoved into a fish bowl.
>>>>>>>>>

>>>>>>> As Paul points out, Blacks will benefit from good
> judges
>>> in
>>>>> the
>>>>>> Supreme
>>>>>>> Court etc.
>>>>>>> An end to the war in Iraq means more funds for
> education
>>> etc.
>>>>> A
>>>>>>> Health
>>>>>>> Care Plan, whether universal, or partly so, would

also

>>>> prevent
>>>>>>> families
>>>>>>> from going to debt to pay for cancer treatment or
> other
>>>>> ailments.

>>>>>>>>
>>>>>>>> What is so difficult to understand here?
>>>>>>>> Gloria Emeagwali

>>>>>>>>
>>>>>>>>

>>>>>>>> -----Original Message-----

>>>>>>>> From: Ta_Seti@yahoogroups.com

>>>> [mailto:Ta_Seti@yahoogroups.com]

>>>>> On

>>>>>>> Behalf

>>>>>>>> Of Paul Kekai Manansala

>>>>>>>> Sent: Friday, June 13, 2008 11:48 AM

>>>>>>>> To: Ta_Seti@yahoogroups.com

>>>>>>>> Subject: [Ta_Seti] Re: Is Obama's Victory Ours?

>>>>>>>>

>>>>>>>> --- In Ta_Seti@yahoogroups.com, "Terry"

>>> wrote:

>>>>>>>>>

>>>>>>>>> He calls their name out loud, while we dig for
> possible

>>>>> hints

>>>>>>> as

>>>>>>> to

>>>>>>>>> whether he really loves us. His literal firing of

>>> Reverend

>>>>>>> Wright

>>>>>>>> from

>>>>>>> his life, and his departure from Trinity is his way
> to
>>> say,
>>>>> I am
>>>>>> willing
>>>>>>> to forfeit you to win, which means he'll be willing
> to
>>>>> forfeit
>>>>>> us to
>>>>>>> be
>>>>>>>> re-elected.
>>>>>>>>
>>>>>>>>
>>>>>>>>
>>>>>>>> Rather than concentrating on what he can do
> specifically
>>> for
>>>>> black
>>>>>>> people then, it might just be better to concentrate

on
>>> what
>>>> he
>>>>> go
>>>>>> do
>>>>>>> in terms of a progressive agenda -- like appointing
>>>> progressive
>>>>>>> Supreme Court and Federal judges.
>>>>>>>>
>>>>>>>>> Blacks would benefit from good Supreme Court justices
>>> along
>>>>> with
>>>>>>> everybody else. Everybody benefits from election
> reform
>>> and
>>>>>> reduced
>>>>>>>> corporate corruption in politics. Everyone benefits
> from
>>>>> universal
>>>>>>>> health care.
>>>>>>>>
>>>>>>>>> Regards,
>>>>>>>>> Paul Kekai Manansana
>>>>>>>>>
>>>>>>>>>
>>>>>>>>>

> > > > > > > -----

> > > > > > >

>>>>>>> Ta_Seti Repository

>>>>>>>> http://groups.yahoo.com/group/ta_seti2Yahoo! Groups

> Links

> > > > > > >

> > > > > > >

> > > > > >

> > > > >

> > > >

> > >

> >

$$>$$

| 26303|2008-06-21 16:25:47|Mahari Mengistu|Re: SLAVERY BY ANOTHER NAME|

>> Apart from sharecropping, I think reports of literal enslavement in

pocket areas of the US had survived way into the early 60s.<<

O yeah. I was born in the south. My family sharecropped. There were numerous black people who were indentured workers at best. And of course the social and economic structure was such that you were locked in to almost never making it out of your de facto slave state. All a part of why my family and thousands of others left the south.
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka" wrote:

$$>$$

- > Slavery, or more accurately, involuntary servitude, has never ended
- > in the US. The 13th ammendment declares an end to involuntary
- > servitude *EXCEPT* under the condition of imprisonment.

$$>$$

- > The same ethnic segment of the American population that had been
- > massively subjugated to enslavement has always been the ethnic
- > segment to disproportionately suffer imprisonment more than the
- > numerically greater population.

$$>$$

> The prison industry is now becoming big money.

$$>$$

- > Apart from sharecropping, I think reports of literal enslavement in
- > pocket areas of the US had survived way into the early 60s.

 \triangleright

> Djehuti Sundaka

$$>$$

>
> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:
> >
> > Below is a link to the website for a book called "Slavery By

Anothe

> > Name". It details more of the shameless acts and duration of
> American
> > slavery chronicling the fact that it, in fact, lasted well into

the

> > WWII when black American men were fighting for freedom for white
> people
> > in foreign lands and white American freedom while, in truth,

slaves

> at
> > home in the US. Unspeakable.
> >
> > <http://slaverybyanothername.com/index.php?section=1>
> >
> > Also, next week on PBS on the POV program there will be a program
> that
> > documents how the slave trade worked. Apparently, Rhode Island -
> > didn't Obama lose there? - was the center/business hub of the
> American
> > slave trade. And its First Family, the DeWolf's, to whom the
> filmmaker
> > is related, pulled the strings and naturally became very wealthy.
> The
> > family head became the second most wealthy person in the US. The
> > filmmaker interviews some of the reluctant relatives.
> > HTP,
> > Mahari
> >

>
| 26304|2008-06-21 20:42:45|Tafari khumbaka|ritual open to public (members of
metuneterworld) NY|

www.tauienterprises.com

click above

www.metuneterworld.com

click above

Message:

Hetepu! To assist you with your solstice meditation the priesthood members of the Ausar Auet Society will be hosting a forum on the solstice on saturday june 21, and sunday the 22nd at 8pm. Come and get your questions answered.

On Monday June 23 the Ausar Auset Society will be hosting a group solstice meditation for the general public to help you solidify the meditation instructions for the solstice. Please wear white if you can, and if not, please make sure that your dresswear is one that has been recently laundered. Do not wear perfumes or oils, we will provide the appropriate essential oil for the ritual.

Keep in mind that the meditation is only for people who received and worked on the solstice meditation instructions that we posted on the World site.

There is no fee for the event, but a free will donation of \$10 or more will be greatly appreciated. The meditation will take place on Monday June 23 at 7:30 pm sharp at the Ausar Auset Temple, 626 Flatbush Ave. Brooklyn NY --flatbush and Fenimore t. Your last meal before the meditation should be no later than three hours before (4:30pm), and avoid caffeinated drinks for seven hours prior.

Incidentally, the guided meditation CD is on the home page in the audio section of the World home page. Meditate along with it and may the Ra be with you.

This message was sent to all on www.metuneterworld.com by Ra Un-nefer Amen



Tafari-sudra, Khumbaka

| 26305|2008-06-21 20:42:45|Tafari khumbaka|Re: Overseas, Excitement Over Obama|



, cool allegory

tafari 🙏

Mahari Mengistu wrote:

I stand corrected. That was an over-generalization. The bible is a collection of myths, legends and some history. But to use it as history is like going into battle with a gun in which you have placed two real bullets and the rest with blanks. You have to hope the two real bullets do a lot of damage while the blanks make a lot of noise and give an overwhelmingly frightening impression which the bible does seem to do.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

wrote:

>

> What RELIGION are you talking about?

>

> What changes and ethnic/racial preferences are you talking about?

>

> History and a source of history are two different things. If the

> Bible is nothing but myths, then Kamat is a myth, Sheshonq's invasion

> is nothing but a myth, the shasw Yhw3 in the land of Seiyar are

> nothing but a myth, and all the kingdoms and kings verified

> independently are nothing but myths.

>

> Such an overgeneralized expression is simply untrue.

>

> If I were simply offering the Bible as being history, I wouldn't have

> disputed the mythical/non- historical Bible-based notion of tribal

> Jews moving into the area.

>

> Djehuti Sundaka

>

>

> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

> >

> > > The conflict between Jews and Palestinians began a hundred years

> > ago, not thousands of years ago.<<

> >

> > It is true that these positions have evolved into modern

> perspectives

> > and tactics to suit the current power structure. And your points

> > just substantiates my positions about groups moving to adopt the

> THE

> > MOST POWERFUL AND INFLUENTIAL RELIGION of the

> region. THEN they

> > changed it to suit their ethnic/racial preferences. Also, you have

> > this tendency - no consistency - of offering the bible as a

> source

> of

> > history. I got news for you IT IS NOT HISTORY. It is a

> collection

> of

> > myths. It is at best a guide to lead you to where you can find

> > history/historical truths.

> > HTP,

> > Mahari

> >

> > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"

> > wrote:

> > >

> > > Any conflict in the region during the 18th dynasty has to do with

> > > conflict with the 18th dynasty, not with invading "Jews"

> against

> > > indigenous people. Wars were waged by Kamat against Mitanni,

> > Khatte,
 > > > Amurru & hapirw, and shasw. The region was in no more conflict
 > > with
 > > > itself than any other region of the world subject to internal
 > power
 > > > struggles and external conquest. No ongoing history of
 conflict
 > > had
 > > > begun at any time during that period. There is no evidence of
 > > anyone
 > > > coming in and changing the culture to suit and represent them.
 > On
 > > > the contrary, people who came in assimilated into the
 indigenous
 > > > culture adopting its language (which is why the "Hebrew"
 language
 > > is
 > > > nothing more than the Kna'ani language), adopting its dress,
 > > > worshipping its deities at established places, adapting their
 > > deities
 > > > to be identified with indigenous ones, etc. It happened to the
 > > > Khurri invaders who in part became YisraEl, it happened to the
 > > > shasw/Amaleq who came out of Seyir (Judges 5:4) and settled in
 > > > Efraim (Judges 5:14, 12:15) around Shiloh (1Samuel 1:3,
 Jeremiah
 > > > 7:12), and it happened to the Philistines who settled along the
 > coast.
 > > >
 > > > The conflict between Jews and Palestinians began a hundred
 years
 > > ago,
 > > > not thousands of years ago.
 > > >
 > > > Djehuti Sundaka
 > > >
 > > >
 > > > --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"
 wrote:
 > > > >
 > > > > I don't know what history you are referring to but there is
 > > Kemetic
 > > > > history referring to conflict in the region that has to do
 with
 > > > > groups moving in from the east around the time of the 18th
 > > > > dynasty.
 > > > > One could argue about who these groups were but that region

has
>>> been
>>>> in conflict for 1000's of years.
>>>> I do believe that those people in the region of Palestine- as
> has
>>>> been said here time and time again - who became "jews" were
>>>> indigenous people-black people. But as people moved in from
> the
>>>> east - as continues even to today - they began to change the
>>> culture
>>>> to suit them, to represent them; in just the same way
AAmerican
>>>> culture has been co-opted by the white American culture and
>>> everyone
>>>> outside of informed blacks assumes "they" have its origins.
>>>> HTP,
>>>> Mahari
>>>> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"
>>>> wrote:
>>>>>
>>>>> There is no history pertaining to it. "Jews" never moved
> into
>>> the
>>>>> area. They were a geopolitical segment of a population
that
>> had
>>>> been
>>>>> there since the beginning of the New Kingdom and had
quickly
>>> become
>>>>> assimilated. There was never any conflict between they and
> the
>>>>> indigenous population. In fact, their priesthood was of
the
>>>>> indigenous population. It's only under Zionism that a
> struggle
>>> for
>>>>> land occurred resulting in the violent ethnic conflict that
>> still
>>>>> rages on today. They can use their mythology to claim
>> ownership
>>> of
>>>>> someone else's land but self-entitling religious mythology,
>> like
>>>>> Manifest Destiny, establishes nothing justifiable in actual
>>>> history.

>>>>>
>>>>> The one thing people should always remember about Obama is
> that
>>>>> he's
>>>>> running for the presidency of the United States. So long
as
>> you
>>>>> know
>>>>> what the United States is ultimately about, you know what
its
>>>>> leaders
>>>>> are ultimately about.
>>>>>
>>>>> Djehuti Sundaka
>>>>>
>>>>> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu"
>> wrote:
>>>>>>
>>>>>> History, history... it is all connected. If you choose
to
> be
>>> one-
>>>>>> dimensional you can speak of the recent geopolitical
> world.
>>> But
>>>>>> this
>>>>>> really began when the "jews" moved into this area which
was
>>>>> likely
>>>>>> 1200-1000 BC as a smallish tribe(s). Jews like to use the
>> Bible
>>>>> to
>>>>>> support their "ownership" of the land and this "likely"
> took
>>>>> place
>>>>>> around the aforementioned time.
>>>>>> HTP,
>>>>>> Mahari
>>>>>>
>>>>>> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Peter Gray
> wrote:
>>>>>>>>
>>>>>>>>
>>>>>>>> The modern Palestinian crisis is not 2000 years old,,by
> the
>>>>> way,

>>>>> but has very specific beginnings in the early 1900s.
>>>>>>
>>>>>> Pter
>>>>>>
>>>>>>
>>>>>>
>>>>>>
>>>>>> To: Ta_Seti@: gingerd2007@ : Wed, 11 Jun 2008
14:05:52 -
>>>>>> 0700Subject: Re: [Ta_Seti] Re: Overseas, Excitement Over
> Obama
>>>>>>>
>>>>>>>
>>>>>>>
>>>>>>>
>>>>>>>
>>>>>>>
>>>>>>> Well said Mahari
>>>>>>>
>>>>>>>
>>>>>>>
>>>>>>> From: Mahari Mengistu
>>>>>>> Sent: Wednesday, June 11, 2008 11:23 AM
>>>>>>> To: Ta_Seti@yahoogroups.com
>>>>>>> Subject: [Ta_Seti] Re: Overseas, Excitement Over Obama
>>>>>>>
>>>>>>>
>>>>>>> You mustn't underestimate Obama. He is a brilliant man.
>> One,
>>> I
>>>>>> think, reliable guide to the level of his brilliance - if
> you
>>>> can't
>>>>>> see it - is the fact that so many white guys say how
smart
> he
>>> is.
>>>>>> To
>>>>>>> me that means he is INCREDIBLY SMART. As a rule they
almost
>>>> always
>>>>>>> minimize our qualities.I think he knows ALL about Israel
> and
>>> its
>>>>>>> history - the how's, the why's, the when, the whole
> schtick.
>> It
>>>> was

>>>>> just the pragmatic thing to say on the US/world stage. He
>> says
>>>> that
>>>>> he is a very pragmatic man. And quite honestly in spite
of
>> the
>>>> fact
>>>>> that, I believe, Zionism is unjust and unfair and is like
> the
>>>>> conquest of the US, or the Mormons conquest of Utah and
>>> bringing
>>>>> with
>>>>> it the same results to the original inhabitants as said
>> places,
>>>> the
>>>>> practical outcome will be a unified Jerusalem. What would
> be
>>> the
>>>>> consequence of a divided Jerusalem? What will the Jews
do?
>> What
>>>>> will
>>>>> the fanatical Christians do, if it is divided? So in
reality
>> he
>>>> just
>>>>> stated what will be the final outcome in our life time,
>>> anyway. I
>>>>> had
>>>>> a Jewish friend when I was in college - a brilliant guy -
> who
>>> was
>>>> a
>>>>> part of a group who contemplated the possible scenarios
>>> regarding
>>>>> Israel and they could come up with NO SOLUTION to this
2000
>>> year
>>>>> old
>>>>> thorn in the side of humankind. HTP, Mahari--- In
>>>>> Ta_Seti@yahoogroups.com, Peter Gray wrote:>>
>
> I
>>>> think
>>>>> he
>>>>> (Obama) did the politically pragmatic thing, but it's

just
> a
>>> pity
>>>> he
>>>>> didn't do any historical research on the creation of the
>>> Israeli
>>>>> state, from the Young Turk Revolution of 1908, through
the
>>>> Balfour
>>>>> Declaration (1911, 1947), or had access to Henry Cattan's
>> book
>>> on
>>>>> the
>>>>> subject (now, unfortunately, out of print).>> Peter>>>
>
>> To:
>>>>> Ta_Seti@: emeagwali@: Wed, 11 Jun 2008 13:24:13 -
> 0400Subject:
>>> RE:
>>>>> [Ta_Seti] Re: Overseas, Excitement Over Obama>>>>>
>
> No
>>>> doubt
>>>>> about it, Obama went a bit too far in this speech. But
did
>>> anyone
>>>>> hear Hillary's? > She was bellicose, aggressive and
>> militantly
>>>> pro-
>>>>> Israeli. She spoke with authority, as if she were> not
only
>> the
>>>>> nominee but the Secretary of State and President all
rolled
>>> into
>>>>> one.>> Maybe he gave that speech for strategic political
>>> reasons
>>>>> so
>>>>> that Hillary> would not outdo him on that crucial day.>>
> It
>> is
>>>> in
>>>>> the interest of supporters of Obama, like myself,> to
send
>> him
>>> a

>>>>> note
>>>>> of concern. That would help him to steer away from this
> kind
>>> of>
>>>>> rhetoric. >> This speech would certainly not prevent me
> from
>>>>> voting
>>>>> for him, though, all things considered.> > Gloria
> Emeagwali>
>>>
>>>>
>>>>> From: Ta_Seti@yahoogroups.com
>> [mailto:Ta_Seti@yahoogroups.com]
>>> On
>>>>> Behalf Of pkmanansalaSent: Friday, June 06, 2008 9:46
PMTo:
>>>>> Ta_Seti@:
>>>>> [Ta_Seti] Re: Overseas, Excitement Over Obama>>>>>
>
>>>>> OTOH:Arabs
>>>>> shocked by Obama speech>>>>> Global Research, June
6,
>>> 2008>
>>>>>
>>>>>>
>>>>>>> Al Jazeera >>>>> Barack Obama said he spoke as
> a "true
>>>>> friend"
>>>>>> of Israel [EPA]> Arab leaders have reacted with anger and
>>>>> disbelief
>>>>>> to an intensely pro-Israeli speech delivered by Barack
> Obama,
>>> the
>>>>> US
>>>>>> Democratic presumptive presidential nominee.> Obama told
> the
>>>>>>> influential annual policy conference of the American
Israel
>>>> Public
>>>>>> Affairs Council (Aipac): "Jerusalem will remain the
capital
>> of
>>>>> Israel
>>>>>> and it must remain undivided."> His comments appalled
>>>> Palestinians
>>>>>> who see occupied East Jerusalem as part of a future

> > Palestinian
> > > > > state.> Saeb Erekat, the chief Palestinian negotiator,
told
> > Al
> > > > > Jazeera on Thursday: "This is the worst thing to happen
to
> us
> > > > since
> > > > > 1967 ... he has given ammunition to extremists across the
> > > > > region".> "What really disappoints me is that someone like
> > > Barack
> > > > > Obama, who runs a campaign on the theme of change - when
it
> > > comes
> > > > to
> > > > > Aipac and what's needed to be said differently about the
> > > > > Palestinian
> > > > > state, he fails."> "I say to Obama ... please stop being
> more
> > > > Israeli
> > > > > than the Israelis themselves, leave the Israelis and
> > > Palestinians
> > > > > alone to make decisions required for peace."> Mahmoud
> Abbas,
> > > the
> > > > > Palestinian president, rejected the statement,
saying: "We
> > will
> > > not
> > > > > accept an independent Palestinian state without having
> > > Jerusalem
> > > > as
> > > > > the capital.> "I believe that case is clear."> He
> > > > said: "Jerusalem
> > > > is
> > > > > part of the six points that are subjects on the
> negotiations'
> > > > > agenda.> "And the whole world knows that East Jerusalem,
> Arab
> > > > > Jerusalem and Holy Jerusalem were occupied in
1967."> 'Hope
> > > > > slashed'>
> > > > > Sami Abu Zuhri, a spokesman for Hamas, the largest
> > Palestinian
> > > > > resistance group, also condemned the speech, saying on
> > > > > Thursday: "These statements slash any hope of any change

in
>> the
>>>>> American foreign policy.> "[They] assure that there is a
>> total
>>>>> agreement between the two parties, the Democratic and the
>>>>> Republican,
>>>>> on support for the Israeli occupation at the expense of
the
>>>> rights
>>>>> of
>>>>> Arabs and Palestinian interests."> He also said any deal
>>> between
>>>>> Israelis and Palestinians should preserve Israel's
identity
>> as
>>> a
>>>>> Jewish state and that Hamas should be isolated and
pledged
> to
>>>>> approve
>>>>> \$30bn in aid to Israel over the next 10
years.> 'Impressive
>>>>> speech'>
>>>>> Ehud Olmert, Israel's prime minister, called the Illinois
>>>> senator's
>>>>> speech "very impressive". "His words on Jerusalem were
very
>>>>> moving,"
>>>>> Olmert told reporters after meeting George Bush, the US
>>>> president,
>>>>> at
>>>>> the White House.> The Illinois senator's comments come a
> day
>>>> after
>>>>> US
>>>>>> media projected that Obama had enough delegates to win
the
>>>>> Democratic
>>>>>> nomination and face John McCain, the presumptive
Republican
>>>>>> candidate, in the November election.> Iranian 'threat'
> Obama
>>>>> also
>>>>>> had harsh words for Iran, vowing to work to "eliminate"
the
>>>> threat

>>>>> it
>>>>> posed to security in the Middle East and around the
globe.>
>>> Obama
>>>>> said an "undivided Jerusalem should remain the capital of
>>> Israel"
>>>>> [AFP] "There's no greater threat to Israel or to the
peace
>> and
>>>>> stability of the region than Iran," he told the Aipac
>>> assembly.>
>>>>> Calling for "aggressive, principled diplomacy" with
Tehran,
>> he
>>>> also
>>>>> warned he would never take the military option off the
> table
>> in
>>>>> guaranteeing US and Israeli security.> Iranians responded
>>>>> cautiously,
>>>>> but optimisticly, with officials expressing hope he can
> bring
>>>> about
>>>>> change in Iran-US relations.> Hamidreza Hajibabaei,
member
> of
>>>>> Iranian
>>>>> parliament, said: "We hope that Obama turns his words
into
>>>> actions,
>>>>> helps the Islamic Republic of Iran believe that the US
has
>>> given
>>>> up
>>>>> enmity and paves the way for fair negotiations. ">>>>>
>
>>
>>>
>>>>
>>>>>>

_>
>>>>> Instantly
>>>>>> invite friends from Facebook and other social networks to
>> join
>>>> you

```

>>>>> on
>>>>> Windows Live? Messenger.>
>> https://www.invite2messenger.net/im/?
>>>>> source=TXT_EML_WLH_InviteFriend s>
>>>>>>
>>>>>>
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>>>>>>
>>>>
> _____
_____
>>>>>>> Enjoy 5 GB of free, password-protected online storage.
>>>>>>> http://www.windowslive.com/skydrive/overview.html?
>>>>>>> ocid=TXT_TAGLM_WL_Refresh_skydrive_062008
>>>>>>>
>>>>>>
>>>>>
>>>>
>>>
>>
>

```



Tafari-sudra,Khumbaka

| 26306|2008-06-21 23:51:56|Divine Allah|Various Keras/Shrines/Organizations reset WP RNPT to Summer Solstice|

Peace. Well, I got a chance to listen in on the teleconference today organized by PAKKMNOS (Pan Afrakan Kash Kmt Mdw Ntchr Outreach Society). An impressive ensemble including Mfundishi Djhwtyms of Kera Heru Djehuti Neb Hu, Dr./Sunnut Rkhty Amen, Dr. Phil and Nalani Valentine of University of Kemetian Science, Heri Khafra of White and Gold Lotus Shrine of Amen Ra, and others, convened through teleconference and live meeting, to commemorate the resetting of WP RNPT (Wep Renpet) or the HPY / Nile Valley New Year, from early August / late July when most european pagan ancient egyptian advocates celebrate it, to the actual Summer Solstice, June 21, and all Summer Solstices to follow. The rational, according to Sister Rkhty Amen is that although the helical rising for the star SPDT/Sirius or PR-T SPDT (Pert Sepdet) begins around August in the Gregorian Calendar, that was not necessarily ALWAYS THE SAME as the actual New Year, and factoring in differences from the Gregorian calendar to the more accurate Sidereal Calendar rendering, she and the Society calculates that WP RNPT has always been originally the Summer Solstice, and that Sirius just happened to be at the beginning of it's helical rising on that day or near the same day, in antiquity. This is also taking into account the near 25,000 year or approximately 25,900 year cycle of the precession of the Earth's axis. The importance of this day is associated with the beginning of peak flooding of the HPY/Nile river and the conclusion of harvest. So today (06.21.2008) various shrines and societies celebrated with song, spoken word, remembrance of ancestors, acknowledging the Primaries/NTRW, and scholarly discourse, over a near two hour teleconference. Details for listening to a recording of the conference will come soon. Very Educational teleconference. Peace.

Divine Ruler Equality Allah
The Nation of Gods and Earths.

| 26307|2008-06-22 13:00:33|Djehuti Sundaka|Re: Overseas, Excitement Over Obama|
Who's using the Bible as history?

The Song of Debowrah, dated to c. 1050 BCE, is among the oldest literature to have been incorporated into the Bible revealing a Yahuwah-worshipping people to have come out of Seyir (cf. Judges 5:4) corresponding to the much earlier records at Soleb and Amarah in Kamat of a people in Seyir known as the shsw Yhw3.

Israel Finklestein has done archaeological surveys showing the area centered upon Shiloh to have been heavily settled by a people (cf. 1Samuel 1:3) roughly from the fall of the New Kingdom Empire until Shiloh's destruction c. 1050 BCE (cf. Jeremiah 7:12). He also shows that the general settlement of the land outside of the Shiloh region had not been due to any invasion but due to a periodic settlement of indigenous shsw who for the most part were without weapons and defenses and therefore in no position to have ever taken over or have imposed anything on anyone.

Only the well-armed hapirw were ever in a position to have done so at the fall of the New Kingdom Empire.

Amaleq (cf. Judges 5:14, 12:15) was associated with a people from the Negeb and particularly at Timna (cf. Genesis 36:12) where so-called 'Midianite ware' is known to have had a strong presence including copper serpents (cf. Numbers 21:9 - a product of the E-source i.e. a Lewiy writer).

Genetics groups the (non-Ashkenazy) male descendents of the Yahuwah-devoted Lewiyim with an 'Afro-Asiatic' haplotype known to have been predominant in the region and differing from the J1 haplotype of the unrelated priesthood (contrary to the biblical claim of the Kohaniym and Lewiyim being of the same tribe).

All of this is uncovering what history there is to be found in the Bible (and even outside of it relating to it) rather than using the Bible as history.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> I stand corrected. That was an over-generalization. The bible is

a

> collection of myths, legends and some history. But to use it as
> history is like going into battle with a gun in which you have
placed

> two real bullets and the rest with blanks. You have to hope the
two

> real bullets do a lot of damage while the blanks make a lot of
noise

> and give an overwhelmingly frightening impression which the bible
> does seem to do.

> HTP,

> Mahari

> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> wrote:

>>

>> What RELIGION are you talking about?

>>

>> What changes and ethnic/racial preferences are you talking about?

>>

>> History and a source of history are two different things. If the

>> Bible is nothing but myths, then Kamat is a myth, Sheshonq's

> invasion

>> is nothing but a myth, the shasw Yhw3 in the land of Seiyar are

>> nothing but a myth, and all the kingdoms and kings verified

>> independently are nothing but myths.

>>

>> Such an overgeneralized expression is simply untrue.

>>

>> If I were simply offering the Bible as being history, I wouldn't

> have

>> disputed the mythical/non-historical Bible-based notion of tribal

>> Jews moving into the area.

>>

>> Djehuti Sundaka

>>

>>

>> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>>>

>>>>>The conflict between Jews and Palestinians began a hundred

> years

>>> ago, not thousands of years ago.<<

>>>

>>> It is true that these positions have evolved into modern

>> perspectives

>>> and tactics to suit the current power structure. And your

points

>>> just substantiates my positions about groups moving to adopt
the
>> THE
>>> MOST POWERFUL AND INFLUENTIAL RELIGION of the region. THEN
they
>>> changed it to suit their ethnic/racial preferences. Also, you
> have
>>> this tendency - no consistency - of offering the bible as a
> source
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>>> history. I got news for you IT IS NOT HISTORY. It is a
> collection
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>>> history/historical truths.
>>> HTP,
>>> Mahari
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>>> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
>>> wrote:
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>>>> Any conflict in the region during the 18th dynasty has to do
> with
>>>> conflict with the 18th dynasty, not with invading "Jews"
> against
>>>> indigenous people. Wars were waged by Kamat against Mitanni,
>>> Khatte,
>>>> Amurru & hapirw, and shasw. The region was in no more
conflict
>>> with
>>>> itself than any other region of the world subject to internal
>> power
>>>> struggles and external conquest. No ongoing history of
> conflict
>>> had
>>>> begun at any time during that period. There is no evidence
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>>> anyone
>>>> coming in and changing the culture to suit and represent
them.
>> On
>>>> the contrary, people who came in assimilated into the
> indigenous
>>>> culture adopting its language (which is why the "Hebrew"
> language
>>> is

>>>> nothing more than the Kna'aniy language), adopting its dress,
 >>>> worshipping its deities at established places, adapting their
 >>> deities
 >>>> to be identified with indigenous ones, etc. It happened to
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 >>>> Khurri invaders who in part became YisraEl, it happened to
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 >>>> shasw/Amaleq who came out of Seyir (Judges 5:4) and settled
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 >>>> 7:12), and it happened to the Pilist who settled along the
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 >>>>> groups moving in from the east around the time of the 18th
 >>>> dynasty.
 >>>>> One could argue about who these groups were but that region
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 >>>>> in conflict for 1000's of years.
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 as
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 >>>>> indigenous people-black people. But as people moved in
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 >> the
 >>>>> east - as continues even to today - they began to change
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 >>>>> to suit them, to represent them; in just the same way

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>>>>> outside of informed blacks assumes "they" have its origins.
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>>>>>> Manifest Destiny, establishes nothing justifiable in
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>>>>>>>> but has very specific beginnings in the early 1900s.
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>>>>>>>>> Pter

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>>>>>>>

>>>>>>>

>>>>>>> To: Ta_Seti@: gingerd2007@: Wed, 11 Jun 2008

14:05:52 -

>>>>>>> 0700Subject: Re: [Ta_Seti] Re: Overseas, Excitement

Over

>> Obama

>>>>>>>

>>>>>>>

>>>>>>>

>>>>>>>

>>>>>>>

>>>>>>> Well said Mahari

>>>>>>>

>>>>>>>

>>>>>>>

>>>>>>> From: Mahari Mengistu

>>>>>>> Sent: Wednesday, June 11, 2008 11:23 AM

>>>>>>> To: Ta_Seti@yahoogroups.com

>>>>>>> Subject: [Ta_Seti] Re: Overseas, Excitement Over Obama

>>>>>>>

>>>>>>>

>>>>>>> You mustn't underestimate Obama. He is a brilliant man.

>>> One,

>>>> I

>>>>>>> think, reliable guide to the level of his brilliance - if

>> you

>>>>> can't

>>>>>>> see it - is the fact that so many white guys say how

> smart

>> he

>>>> is.

>>>>>>> To

>>>>>>> me that means he is INCREDIBLY SMART. As a rule they

> almost

>>>>> always

>>>>>>> minimize our qualities.I think he knows ALL about

Israel

>> and

>>>> its

>>>>>>> history - the how's, the why's, the when, the whole

>> schtick.

>>> It

>>>> was
>>>>> just the pragmatic thing to say on the US/world stage.
He
>>> says
>>>> that
>>>>> he is a very pragmatic man. And quite honestly in spite
> of
>>> the
>>>> fact
>>>>>> that, I believe, Zionism is unjust and unfair and is
like
>> the
>>>>>> conquest of the US, or the Mormons conquest of Utah and
>>>> bringing
>>>>>> with
>>>>>> it the same results to the original inhabitants as said
>>> places,
>>>>> the
>>>>>> practical outcome will be a unified Jerusalem. What
would
>> be
>>>> the
>>>>>> consequence of a divided Jerusalem? What will the Jews
> do?
>>> What
>>>>>> will
>>>>>>> the fanatical Christians do, if it is divided? So in
> reality
>>> he
>>>>>> just
>>>>>>> stated what will be the final outcome in our life time,
>>>> anyway. I
>>>>>> had
>>>>>>> a Jewish friend when I was in college - a brilliant
guy -
>> who
>>>> was
>>>>>> a
>>>>>>> part of a group who contemplated the possible scenarios
>>>> regarding
>>>>>>> Israel and they could come up with NO SOLUTION to this
> 2000
>>>> year
>>>>>> old
>>>>>>> thorn in the side of humankind. HTP, Mahari--- In
>>>>>>> Ta_Seti@yahoogroups.com, Peter Gray

wrote:>>

>>

>> I

>>>> think

>>>> he

>>>>> (Obama) did the politically pragmatic thing, but it's

> just

>> a

>>> pity

>>>>> he

>>>>>> didn't do any historical research on the creation of
the

>>>> Israeli

>>>>>> state, from the Young Turk Revolution of 1908, through

> the

>>>>> Balfour

>>>>>> Declaration (1911, 1947), or had access to Henry

Cattan's

>>> book

>>>> on

>>>>> the

>>>>>> subject (now, unfortunately, out of print).>> Peter>>

>

>>

>>> To:

>>>>>> Ta_Seti@: emeagwali@: Wed, 11 Jun 2008 13:24:13 -

>> 0400Subject:

>>>> RE:

>>>>>> [Ta_Seti] Re: Overseas, Excitement Over Obama>>>>

>

>>

>> No

>>>>> doubt

>>>>>> about it, Obama went a bit too far in this speech. But

> did

>>>> anyone

>>>>>> hear Hillary's? > She was bellicose, aggressive and

>>> militantly

>>>>> pro-

>>>>>> Israeli. She spoke with authority, as if she were> not

> only

>>> the

>>>>>> nominee but the Secretary of State and President all

> rolled

>>>> into

>>>>>> one.>> Maybe he gave that speech for strategic

political

>>>> reasons

>>>>> so

>>>>>> that Hillary> would not outdo him on that crucial day.>

>

>> It

>>> is

>>>>> in

>>>>>> the interest of supporters of Obama, like myself,> to

> send

>>> him

>>>> a

>>>>> note

>>>>>> of concern. That would help him to steer away from this

>> kind

>>>> of>

>>>>>> rhetoric. >> This speech would certainly not prevent
me

>> from

>>>>>> voting

>>>>>>> for him, though, all things considered.> > Gloria

>> Emeagwali>

>>>>

>>>>>

>>>>>>> From: Ta_Seti@yahoogroups.com

>>> [mailto:Ta_Seti@yahoogroups.com]

>>>>> On

>>>>>>> Behalf Of pkmanansalaSent: Friday, June 06, 2008 9:46

> PMTo:

>>>>>>> Ta_Seti@:

>>>>>>>> [Ta_Seti] Re: Overseas, Excitement Over Obama>>>>>

>

>>

>>>>>>> OTOH:Arabs

>>>>>>>> shocked by Obama speech>>>>>>> Global Research,
June

> 6,

>>>>> 2008>

>>>>>>>

>>>>>>>>

>>>>>>>>> Al Jazeera >>>>> Barack Obama said he spoke as

>> a "true

>>>>>>> friend"

>>>>>>>> of Israel [EPA]> Arab leaders have reacted with anger
and

>>>>>> disbelief

>>>>>> to an intensely pro-Israeli speech delivered by Barack
>> Obama,
>>>> the
>>>>>> US
>>>>>> Democratic presumptive presidential nominee.> Obama
told
>> the
>>>>>> influential annual policy conference of the American
> Israel
>>>>> Public
>>>>>> Affairs Council (Aipac): "Jerusalem will remain the
> capital
>>> of
>>>>>> Israel
>>>>>> and it must remain undivided."> His comments appalled
>>>>> Palestinians
>>>>>> who see occupied East Jerusalem as part of a future
>>> Palestinian
>>>>>> state.> Saeb Erekat, the chief Palestinian negotiator,
> told
>>> Al
>>>>>> Jazeera on Thursday: "This is the worst thing to happen
> to
>> us
>>>>> since
>>>>>> 1967 ... he has given ammunition to extremists across
the
>>>>>> region".> "What really disappoints me is that someone
like
>>>> Barack
>>>>>> Obama, who runs a campaign on the theme of change -
when
> it
>>>> comes
>>>>>> to
>>>>>> Aipac and what's needed to be said differently about
the
>>>>>> Palestinian
>>>>>> state, he fails."> "I say to Obama ... please stop
being
>> more
>>>>>> Israeli
>>>>>> than the Israelis themselves, leave the Israelis and
>>>> Palestinians
>>>>>> alone to make decisions required for peace."> Mahmoud
>> Abbas,

>>>> the
>>>>>> Palestinian president, rejected the statement,
> saying: "We
>>> will
>>>> not
>>>>>> accept an independent Palestinian state without having
>>>> Jerusalem
>>>>> as
>>>>>> the capital.> "I believe that case is clear."> He
>>>>> said: "Jerusalem
>>>>>> is
>>>>>>> part of the six points that are subjects on the
>> negotiations'
>>>>>>> agenda.> "And the whole world knows that East
Jerusalem,
>> Arab
>>>>>>> Jerusalem and Holy Jerusalem were occupied in
> 1967."> 'Hope
>>>>>>> slashed'>
>>>>>>> Sami Abu Zuhri, a spokesman for Hamas, the largest
>>> Palestinian
>>>>>>> resistance group, also condemned the speech, saying on
>>>>>>> Thursday: "These statements slash any hope of any
change
> in
>>> the
>>>>>>> American foreign policy.> "[They] assure that there is
a
>>> total
>>>>>>> agreement between the two parties, the Democratic and
the
>>>>>>> Republican,
>>>>>>> on support for the Israeli occupation at the expense of
> the
>>>>> rights
>>>>>>> of
>>>>>>> Arabs and Palestinian interests."> He also said any
deal
>>>> between
>>>>>>> Israelis and Palestinians should preserve Israel's
> identity
>>> as
>>>> a
>>>>>>> Jewish state and that Hamas should be isolated and
> pledged
>> to

>>>>> approve
>>>>>> \$30bn in aid to Israel over the next 10
> years.> 'Impressive
>>>>>> speech'>
>>>>>>> Ehud Olmert, Israel's prime minister, called the
Illinois
>>>>> senator's
>>>>>>> speech "very impressive". "His words on Jerusalem were
> very
>>>>>> moving,"
>>>>>>> Olmert told reporters after meeting George Bush, the US
>>>>>> president,
>>>>>>> at
>>>>>>> the White House.> The Illinois senator's comments come
a
>> day
>>>>> after
>>>>>> US
>>>>>>> media projected that Obama had enough delegates to win
> the
>>>>>> Democratic
>>>>>>> nomination and face John McCain, the presumptive
> Republican
>>>>>>> candidate, in the November election.> Iranian 'threat'
>> Obama
>>>>> also
>>>>>>> had harsh words for Iran, vowing to work to "eliminate"
> the
>>>>>> threat
>>>>>>> it
>>>>>>>> posed to security in the Middle East and around the
> globe.>
>>>> Obama
>>>>>>>> said an "undivided Jerusalem should remain the capital
of
>>>> Israel"
>>>>>>>> [AFP] "There's no greater threat to Israel or to the
> peace
>>> and
>>>>>>>> stability of the region than Iran," he told the Aipac
>>>> assembly.>
>>>>>>>> Calling for "aggressive, principled diplomacy" with
> Tehran,
>>> he
>>>>> also
>>>>>>>> warned he would never take the military option off the

[illegible]

>>>>>>> Enjoy 5 GB of free, password-protected online storage.

>>>>>>> <http://www.windowlive.com/skydrive/overview.html?>

>>>>>>> ocid=TXT_TAGLM_WL_Refresh_skydrive_062008

>>>>>>>

>>>>>>>

>>>>>>>

>>>>>>>

>>>>>

>>>>

>>>

>>

>

| 26308|2008-06-22 16:45:50|Paul Kekai Manansala|Re: SLAVERY BY ANOTHER NAME|
--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

>>> Apart from sharecropping, I think reports of literal enslavement in
> pocket areas of the US had survived way into the early 60s.<<

>

> O yeah. I was born in the south. My family sharecropped. There
> were numerous black people who were indentured workers at best.

In a sense, most Americans today are under a mild form of debt servitude.

Most though are not in debt (directly at least) to their employers.

Still, they are so in debt that they are at an extreme disadvantage to
their employers. Many cannot afford to be out of a job for a few weeks.

Regards,

Paul Kekai Manansala

| 26309|2008-06-22 19:38:29|Mahari Mengistu|Re: Overseas, Excitement Over Obama|

>>> All of this is uncovering what history there is to be found in the

Bible (and even outside of it relating to it) rather than using the
Bible as history.<<

You could be right but what I have seen seems to indicate that a lot
of these "researchers" are trying to prove the bible is history
rather than the other way around. Very good for you, though.
However, for me based on the way the bible was compiled, the
circumstances under which and by whom it was compiled it will always
remain suspect.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
wrote:

- >
- > Who's using the Bible as history?
- >
- > The Song of Debowrah, dated to c. 1050 BCE, is among the oldest
- > literature to have been incorporated into the Bible revealing a
- > Yahuwah-worshipping people to have come out of Seyir (cf. Judges

5:4)

- > corresponding to the much earlier records at Soleb and Amarah in
- > Kamat of a people in Seyir known as the shsw Yhw3.
- >
- > Israel Finklestein has done archaeological surveys showing the area
- > centered upon Shiloh to have been heavily settled by a people (cf.
- > 1Samuel 1:3) roughly from the fall of the New Kingdom Empire until
- > Shiloh's destruction c. 1050 BCE (cf. Jeremiah 7:12). He also

shows

- > that the general settlement of the land outside of the Shiloh

region

- > had not been due to any invasion but due to a periodic settlement

of

- > indigenous shasw who for the most part were without weapons and
- > defenses and therefore in no position to have ever taken over or

have

- > imposed anything on anyone.
- >
- > Only the well-armed hapirw were ever in a position to have done so

at

- > the fall of the New Kingdom Empire.
- >
- > Amaleq (cf. Judges 5:14, 12:15) was associated with a people from

the

- > Negeb and particularly at Timna (cf. Genesis 36:12) where so-
- > called 'Midianite ware' is known to have had a strong presence
- > including copper serpents (cf. Numbers 21:9 - a product of the E-
- > source i.e. a Lewiy writer).
- >
- > Genetics groups the (non-Ashkenazy) male descendents of the

Yahuwah-

- > devoted Lewiym with an 'Afro-Asiatic' haplotype known to have been
- > predominant in the region and differing from the J1 haplotype of

the

- > unrelated priesthood (contrary to the biblical claim of the

Kohaniym

- > and Lewiym being of the same tribe).
- >
- > All of this is uncovering what history there is to be found in the
- > Bible (and even outside of it relating to it) rather than using the
- > Bible as history.
- >
- > Djehuti Sundaka
- >
- >
- > --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:
- >>
- >> I stand corrected. That was an over-generalization. The bible

is

- > a
- >> collection of myths, legends and some history. But to use it as
- >> history is like going into battle with a gun in which you have
- > placed
- >> two real bullets and the rest with blanks. You have to hope the
- > two
- >> real bullets do a lot of damage while the blanks make a lot of
- > noise
- >> and give an overwhelmingly frightening impression which the bible
- >> does seem to do.
- >> HTP,
- >> Mahari
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>>>>> is.
>>>>>>> To
>>>>>>>> me that means he is INCREDIBLY SMART. As a rule they
>> almost
>>>>>> always
>>>>>>>> minimize our qualities. I think he knows ALL about
> Israel
>>> and
>>>>> its
>>>>>>>> history - the how's, the why's, the when, the whole
>>> schtick.
>>>>> It
>>>>>>> was
>>>>>>>> just the pragmatic thing to say on the US/world

stage.

> He
>>>> says
>>>>>> that
>>>>>>>> he is a very pragmatic man. And quite honestly in

spite

> > of
> > > the
> > > > fact
> > > > > that, I believe, Zionism is unjust and unfair and is
> like
> > the
> > > > > conquest of the US, or the Mormons conquest of Utah

and
> > > > bringing
> > > > > with
> > > > > it the same results to the original inhabitants as

said
> > > places,
> > > > the
> > > > > practical outcome will be a unified Jerusalem. What
> would
> > be
> > > the
> > > > > consequence of a divided Jerusalem? What will the

Jews
> > do?
> > > What
> > > > will
> > > > > the fanatical Christians do, if it is divided? So in
> > reality
> > > he
> > > > just
> > > > > stated what will be the final outcome in our life

time,
> > > > anyway. I
> > > > > had
> > > > > > a Jewish friend when I was in college - a brilliant
> guy -
> > who
> > > > was
> > > > > a
> > > > > > part of a group who contemplated the possible

scenarios
> > > > > regarding
> > > > > > Israel and they could come up with NO SOLUTION to

this

> > 2000

> > > > year

> > > > > old

> > > > > > thorne in the side of humankind.HTP,Mahari--- In

> > > > > > Ta_Seti@yahoogroups.com, Peter Gray

> wrote:>>

> > >

> > > I

> > > > > think

> > > > > he

> > > > > > (Obama) did the politically pragmatic thing, but it's

> > just

> > > a

> > > > pity

> > > > > he

> > > > > > didn't do any historical research on the creation of

> the

> > > > Israeli

> > > > > > state, from the Young Turk Revolution of 1908,

through

> > the

> > > > > Balfour

> > > > > > Declaration (1911, 1947), or had access to Henry

> Cattan's

> > > > book

> > > > > on

> > > > > > the

> > > > > > > subject (now, unfortunately, out of print).> > Peter>

>

> >

> > >

> > > > To:

> > > > > > Ta_Seti@: emeagwali@: Wed, 11 Jun 2008 13:24:13 -

> > > 0400Subject:

> > > > RE:

> > > > > > [Ta_Seti] Re: Overseas, Excitement Over Obama> > > >

>

> >

> > >

> > > No

> > > > > doubt

> > > > > > about it, Obama went a bit too far in this speech.

But

> > did
> > > > anyone
> > > > > hear Hillary's? > She was bellicose, aggressive and
> > > > militantly
> > > > pro-
> > > > > Israeli. She spoke with authority, as if she were>

not

> > only
> > > the
> > > > > nominee but the Secretary of State and President all
> > rolled
> > > > into
> > > > > one.> > Maybe he gave that speech for strategic
> political
> > > > reasons
> > > > > so
> > > > > > that Hillary> would not outdo him on that crucial

day.>

> >
> > > It
> > > > is
> > > > > in
> > > > > > the interest of supporters of Obama, like myself,> to
> > send
> > > him
> > > > a
> > > > > note
> > > > > > of concern. That would help him to steer away from

this

> > > kind
> > > > of>
> > > > > rhetoric. > > This speech would certainly not prevent
> me
> > > from
> > > > > voting
> > > > > > for him, though, all things considered.> > Gloria
> > Emeagwali>
> > > >
> > > > >
> > > > > > From: Ta_Seti@yahoogroups.com
> > > > [mailto:Ta_Seti@yahoogroups.com]
> > > > On
> > > > > > Behalf Of pkmanansalaSent: Friday, June 06, 2008 9:46

>> PMTo:
>>>>>> Ta_Seti@:
>>>>>> [Ta_Seti] Re: Overseas, Excitement Over Obama>>>>
>
>>
>>>
>>>>>> OTOH:Arabs
>>>>>> shocked by Obama speech>>>>> Global Research,
> June
>> 6,
>>>>> 2008>
>>>>>>
>>>>>>>
>>>>>>>> Al Jazeera >>>>> Barack Obama said he spoke as
>>> a "true
>>>>>>> friend"
>>>>>>>> of Israel [EPA]> Arab leaders have reacted with anger
> and
>>>>>> disbelief
>>>>>>>> to an intensely pro-Israeli speech delivered by

Barack
>>> Obama,
>>>>> the
>>>>>> US
>>>>>>> Democratic presumptive presidential nominee.> Obama
> told
>>> the
>>>>>>> influential annual policy conference of the American
>> Israel
>>>>>> Public
>>>>>>>> Affairs Council (Aipac): "Jerusalem will remain the
>> capital
>>>> of
>>>>>>> Israel
>>>>>>>> and it must remain undivided."> His comments appalled
>>>>>>> Palestinians
>>>>>>>> who see occupied East Jerusalem as part of a future
>>>> Palestinian
>>>>>>>> state.> Saeb Erekat, the chief Palestinian

negotiator,
>> told
>>>> Al
>>>>>>>> Jazeera on Thursday: "This is the worst thing to

happen

> > to

> > > us

> > > > > since

> > > > > > 1967 ... he has given ammunition to extremists across

> the

> > > > > > region".> "What really disappoints me is that someone

> like

> > > > Barack

> > > > > Obama, who runs a campaign on the theme of change -

> when

> > it

> > > > comes

> > > > > to

> > > > > > Aipac and what's needed to be said differently about

> the

> > > > > > Palestinian

> > > > > > state, he fails."> "I say to Obama ... please stop

> being

> > > more

> > > > > Israeli

> > > > > > than the Israelis themselves, leave the Israelis and

> > > > > > Palestinians

> > > > > > alone to make decisions required for peace."> Mahmoud

> > > Abbas,

> > > > the

> > > > > > Palestinian president, rejected the statement,

> > saying: "We

> > > > will

> > > > > not

> > > > > > accept an independent Palestinian state without

having

> > > > > Jerusalem

> > > > > > as

> > > > > > > the capital.> "I believe that case is clear."> He

> > > > > > said: "Jerusalem

> > > > > > is

> > > > > > > part of the six points that are subjects on the

> > > negotiations'

> > > > > > > agenda.> "And the whole world knows that East

> Jerusalem,

> > > Arab

> > > > > > > Jerusalem and Holy Jerusalem were occupied in

> > 1967."> 'Hope

> > > > > > > slashed'>

>>>>>>> Sami Abu Zuhri, a spokesman for Hamas, the largest
>>>> Palestinian
>>>>>>> resistance group, also condemned the speech, saying

on

>>>>>>> Thursday: "These statements slash any hope of any
> change
>> in
>>> the
>>>>>>> American foreign policy.> "[They] assure that there

is

> a
>>>> total
>>>>>>> agreement between the two parties, the Democratic and
> the
>>>>>>> Republican,
>>>>>>> on support for the Israeli occupation at the expense

of

>> the
>>>>>> rights
>>>>>>> of
>>>>>>> Arabs and Palestinian interests."> He also said any
> deal
>>>>> between
>>>>>>> Israelis and Palestinians should preserve Israel's
>> identity
>>>> as
>>>>> a
>>>>>>> Jewish state and that Hamas should be isolated and
>> pledged
>>> to
>>>>>>> approve
>>>>>>> \$30bn in aid to Israel over the next 10
>> years.> 'Impressive
>>>>>>> speech'>
>>>>>>> Ehud Olmert, Israel's prime minister, called the
> Illinois
>>>>>>> senator's
>>>>>>> speech "very impressive". "His words on Jerusalem

were

>> very
>>>>>>> moving,"

>>>>>>> Olmert told reporters after meeting George Bush, the

US

>>>>> president,

>>>>>> at

>>>>>>> the White House.> The Illinois senator's comments

come

> a

>>> day

>>>>>> after

>>>>>>> US

>>>>>>> media projected that Obama had enough delegates to

win

>> the

>>>>>>> Democratic

>>>>>>> nomination and face John McCain, the presumptive

>> Republican

>>>>>>> candidate, in the November election.>

Iranian 'threat'>

>>> Obama

>>>>>> also

>>>>>>> had harsh words for Iran, vowing to work

to "eliminate"

>> the

>>>>>> threat

>>>>>>> it

>>>>>>> posed to security in the Middle East and around the

>> globe.>

>>>>> Obama

>>>>>>> said an "undivided Jerusalem should remain the

capital

> of

>>>>> Israel"

>>>>>>> [AFP] "There's no greater threat to Israel or to the

>> peace

>>>> and

>>>>>>> stability of the region than Iran," he told the Aipac

>>>>> assembly.>

>>>>>>> Calling for "aggressive, principled diplomacy" with

>> Tehran,

>>>> he

>>>>> also
>>>>>> warned he would never take the military option off

the
>>> table
>>>> in
>>>>>>> guaranteeing US and Israeli security.> Iranians
> responded
>>>>>>> cautiously,
>>>>>>>> but optimisticly, with officials expressing hope he

can
>>> bring
>>>>>> about
>>>>>>> change in Iran-US relations.> Hamidreza Hajibabaei,
>> member
>>> of
>>>>>>> Iranian
>>>>>>>> parliament, said: "We hope that Obama turns his words
>> into
>>>>>>> actions,
>>>>>>>> helps the Islamic Republic of Iran believe that the

US
>> has
>>>>> given
>>>>>> up
>>>>>>>> enmity and paves the way for fair negotiations.">>>

>
>>
>>>
>>>>
>>>>>
>>>>>>
>>>>>>>
>>>>>>>>
>> _____>
>>>>>>> Instantly
>>>>>>>> invite friends from Facebook and other social

networks
> to
>>>> join
>>>>>>> you
>>>>>>>> on
>>>>>>>>> Windows Live? Messenger.>
>>>> <https://www.invite2messenger.net/im/?>

[illegible]

>>>>>>> Enjoy 5 GB of free, password-protected online

storage.

[illegible]

| 26310|2008-06-23 05:50:30|Djehuti Sundaka|Re: SLAVERY BY ANOTHER NAME|

The income tax that was established in 1913 has also become a form of enslavement since it is a tax on one's own labor and if you don't own your own ability to provide for yourself, you don't own yourself. Money paid to the state to receive payment for one's own labor is nothing less than renting yourself from the state (just as money paid to the state for property in one's name is merely renting one's own property from the state).

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

 \succ

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>>

> > >> Apart from sharecropping, I think reports of literal

enslavement in

> > pocket areas of the US had survived way into the early 60s.<<
> >
> > O yeah. I was born in the south. My family sharecropped. There
> > were numerous black people who were indentured workers at best.
>
> In a sense, most Americans today are under a mild form of debt

servitude.

>
> Most though are not in debt (directly at least) to their employers.
>
> Still, they are so in debt that they are at an extreme disadvantage

to

> their employers. Many cannot afford to be out of a job for a few

weeks.

>
> Regards,
> Paul Kekai Manansala
>

| 26311|2008-06-23 14:51:14|Shu Tefnut|Fw: RE: MORE ABOUT THE MATRIX: UK OWNS
US.|

> ----- Forwarded message -----
> From: Corey Stevens <terrorjoy@gmail.com>
> Date: Jun 22, 2008 2:48 PM
> Subject: More about the Matrix: UK owns US
> To: anthony williams <awmoon66@hotmail.com>
>
>
> Oh boy. I've known about this (somewhat) for a while
> but had no idea
> as to the level of sophistication (and sophistry).
>
> Video is cropped on the sides so you'll probably need
> to stop and
> start it to read all the information.
>
>

target="_blank">http://www.liveleak.com/e/489_1214062762

>
> Here's the back up article. Cross reference sources
> given.

> <http://www.apfn.org/apfn/queen.htm>

>

> I believe much of the information and the voice over is
> from (of)
> Jordan Maxwell. Google him.
>
> This would tend to corroborate the insinuation of some
> that Ron Paul
> (Constitutionalist) is Illuminati/Mason (or just as dumb
> as the rest
> of us).
>
> Ehyeh Asher Ehyeh.

| 26312|2008-06-23 14:51:34|Tafari khumbaka|Re: SLAVERY BY ANOTHER NAME|
their are plenty of records of enslavement(sharecroppers) people who were treated as slaves in
florida into the 70's
tafari 🍌

Paul Kekai Manansala wrote:

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:
>
> >> Apart from sharecropping, I think reports of literal enslavement in
> pocket areas of the US had survived way into the early 60s.<<
>
> O yeah. I was born in the south. My family sharecropped. There
> were numerous black people who were indentured workers at best.

In a sense, most Americans today are under a mild form of debt servitude.

Most though are not in debt (directly at least) to their employers.

Still, they are so in debt that they are at an extreme disadvantage to
their employers. Many cannot afford to be out of a job for a few weeks.

Regards,
Paul Kekai Manansala



Tafari-sudra, Khumbaka

| 26313|2008-06-23 14:51:48|Tafari khumbaka|summer solstice this moonday|
Message:

Hetepu! To assist you with your solstice meditation the priesthood members of the Ausar Auset Society will be hosting a forum on the solstice on saturday june 21, and sunday the 22nd at 8pm. Come and get your questions answered.

On Monday june 23 the Ausar Auset Society will be hosting a group solstice meditation for the general public to help you solidify the meditation instructions for the solstice.

Please wear white if you can, and if not, please make sure that your dresswear is one that has been recently laundered. Do not wear perfumes or oils, we will provide the appropriate essential oil for the ritual.

Keep in mind that the meditation is only for people who received and worked on the solstice meditation instructions that we posted on the World site.

There is no fee for the event, but a free will donation of \$10 or more will be greatly appreciated.

The meditation will take place on monday june 23 at 7:30 pm sharp at the Ausar Auset Temple, 626 Flatbush Ave. Brooklyn NY --flatbush and fenimore t. Your last meal before the meditation should be no later than three hours before (4:30pm), and avoid caffeinated drinks for seven hours prior.

Incidentally, the guided meditation CD is on the home page in the audio section of the World home page. Meditate along with it and may the Ra be with you.

join www.metuneterworld.com

and check out

www.tauienterprises.com

click sites above



Tafari-sudra, Khumbaka

| 26314|2008-06-23 14:55:52|Paul Kekai Manansala|Re: Fw: RE: MORE ABOUT THE MATRIX: UK OWNS US.|

--- In Ta_Seti@yahoogroups.com, Shu Tefnut wrote:

>

> > ----- Forwarded message -----

> > From: Corey Stevens

> > Date: Jun 22, 2008 2:48 PM

> > Subject: More about the Matrix: UK owns US

> > To: anthony williams

> >

> >

> > Oh boy. I've known about this (somewhat) for a while

> > but had no idea

> > as to the level of sophistication (and sophistry).

> >

> > Video is cropped on the sides so you'll probably need

> > to stop and

> > start it to read all the information.

> >

> > http://www.liveleak.com/e/489_1214062762

> >

There are hundreds of these theories out there. When one gets old and people tire of hearing it, a new one springs up.

Regards,

Paul Kekai Manansala

| 26315|2008-06-23 20:05:33|Michael Bayman|H-H-M Providing Acupuncture Unto A Non-Surgical:Universal-Healthcare|

From: Amexem-Moor-Empire: Imperial-Broadcasting-Agency: Staff

Unto:All-Moors (Declared/Undeclared)/Aboriginals

Re: New-video-link from the **Amexem-Moor-Empire:**

Imperial-Broadcasting-Agency

I.S.L.A.M.:

On the behalf of the **Amexem-Moor-Empire:** Constitutional-Monarch, His-Imperial-Majesty: Emperor: An-Anu-El: Bey and the entire: **Amexem-Moor-Empire:** National-Collective, peace, much-joy, good-health, and prosperity unto you and your family.

By the presenting of the link-below unto the all of the **Amexem-Moor-Empire:**

National-Collective with the including of the all of the houses of the Moors/our-kith and kindred by the order from the **Amexem-Moor-Empire:** Imperial-Broadcasting-Agency: Operations-Director, Distinguished-Noble: Seti-Hotep: Bey.

http://www.youtube.com/watch?v=kuWXle_UhPk

<http://www.youtube.com/watch?v=33EuampScTI>

<http://www.youtube.com/watch?v=Az1BUUOP0ao>

>Of the dispatching by the **Amexem-Moor-Empire:** Imperial-Broadcasting-Agency: Staff

| 26316|2008-06-24 03:33:59|Peter Kaiza|African Americans now want to return to land of ancestors|

2008-06-18 09:28:17

By PETER TINDWA

Africa and its Diaspora are quickly approaching a critical time in history when the development of critical economic, political and social opportunities for African nations and citizens of African descent are not only a realistic possibility, but the opportunities for both are inextricably intertwined.

African governments should look for a possibility of implementing policies which will allow all persons of African descent are not only a realistic possibility, but the opportunities for both are inextricably intertwined.

``The passage of policies which will allow all persons of African descent to return to their respective ancestral homelands as citizens, while maintaining their current citizenship status, is one of many steps that will make this development a reality,`` said Reverend Jesse Jackson from the United States of America.

As a result of exponential advances in communication technology and global business transactions, social mobility is far more common and accessible in recent years.

Accordingly, the economies of the world are becoming more interrelated and interdependent based on the model of globalisation.

Expert economists and political scientists agree that Africa\'s development is central to the development of any successful world economy.

``For African governments to fully take advantage of this opportunity to build out its society, it must first take advantage of the opportunity to integrate the power, capital and talents of its representatives abroad in the Diaspora.

To do otherwise, would be a misguided and miscalculated step that will hamper Africa`s ability to fully develop and integrate its societies,`` stated Ambassador Andrew Young from US.

Majority of Africa Americans are of the opinion that African states should adopt national and regional immigration policies to ``Re-naturalise`` its progeny in the Diaspora.

They suggest that issues like implementing the proposed dual citizenship policies should be addressed by African countries.

African states should understand and work to implement a system of ``re-naturalisation`` for its kith and kin, who want to be reconnected with their ancestral homeland.

As a result of the various Partitions of Africa, African colonisation and forced emigration by the Transatlantic Slave Trade, many Diaspora were ``forced`` to see themselves as distinct and ``different`` from their continental kin, but through education and cultural exchange, this belief is changing, according to African Americans.

Not only are Africans in the Diaspora rediscovering and accepting their cultural roots, but many are likely to cling to them as a means for their own survival in this global environment, said the co-ordinator of the Tanzania Coalition for Sustainable Development, Damas Nderumaki.

Envisioned dual citizenship is seen as being not only an asset for Africa`s development in the global age, but also an answer for those in the Diaspora, who psychologically long for a connection to home.

African dual citizenship could meet the many varied needs of the Diaspora that the ``Back to Africa`` movement could not.

Indeed, while some recipients of dual citizenship might return ``home`` others may remain as global representatives of their home in the Diaspora.

Dual citizenship is a ``Symbolic`` connection, especially for non residents, who make significant investments in African nations. For others dual citizenship is a ``Passive connection`` as they would come and have substantial investments in Africa .

Part of Diaspora would need dual citizenship as an Active connection.

These three citizenship classifications could allow Diaspora to reconnect on a less formal or more formal basis depending on their desire to participate within a given society.

The concept of full African unity is not a new one nor is the concept of dual citizenship original. African descendents would be re-naturalised through dual citizenship.

Thus, there is no question that in the modern world, which is becoming increasingly free and democratic, Africans are looking for ways to become unified in this globally interdependent environment.

The history of Africans is a shared one, and any struggles which have been undertaken to bring about a more viable world in terms of political rights for Africans are seen as valid and justified struggles.

To: afrikaspirit3@yahoo.com

From: radioempire4@yahoo.com

Date: Mon, 23 Jun 2008 18:59:35 -0700

Subject: [Ta_Seti] H-H-M Providing Acupuncture Unto A Non-Surgical:Universal-Healthcare-Plan: Subscriber: Parts: 1,2,3

From: Amexem-Moor- Empire: Imperial-Broadcasting-Agency: Staff

Unto:All-Moors (Declared/Undeclared)/Aboriginals

Re: New-video-link from the **Amexem-Moor- Empire:** Imperial-Broadcasting-Agency

I.S.L.A.M.:

On the behalf of the **Amexem-Moor- Empire:** Constitutional-Monarch, His-Imperial- Majesty: Emperor: An-Anu-El: Bey and the entire: **Amexem-Moor- Empire:** National-Collective , peace, much-joy, good-health, and prosperity unto you and your family. By the presenting of the link-below unto the all of the **Amexem-Moor- Empire:**

National-Collective with the including of the all of the houses of the Moors/our-kith and kindred by the order from the **Amexem-Moor- Empire:** Imperial-Broadcasting-Agency: Operations-Director , Distinguished- Noble: Seti-Hotep: Bey.

http://www.youtube.com/watch?v=kuWXle_UhPk

<http://www.youtube.com/watch?v=33EuampScTI>

<http://www.youtube.com/watch?v=Az1BUUOP0ao>

>Of the dispatching by the **Amexem-Moor- Empire:** Imperial-Broadcasting-Agency: Staff

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| 26317|2008-06-24 17:46:02|Paul Kekai Manansala|First phase of Aksum Obelisk re-installation successfully completed|



Aksum Stele 2: Reinstallation of the first block
Monday, June 23, 2008

<http://whc.unesco.org/en/news/444>

The first phase of the re-installation works of the Aksum Obelisk, also known as Stele 2, in its original location at the World Heritage site in Aksum, Ethiopia was completed on 12 June 2008. The first of three blocks of the stele, which stands 24.3 metres high and weighs 152 tons, was successfully and smoothly mounted.

The Aksum Obelisk re-installation project, funded by the Italian Government and conducted by UNESCO contractor Croci Associati, is using an innovative high-technology approach, and its implementation represents a technical feat of colossal scale. The project has been prepared to ensure a zero-risk approach for the monument and the surrounding site. The successful mounting of the first block is an extremely important step confirming the soundness of the project's complex design as well as the skills of the UNESCO contractors, the construction company Lattanzi and the supervision team (Croci Associati, SPC Engineering, and MH Engineering). The remaining two blocks will be reinstalled from 16 to 31 July 2008, one year after the start of this exceptional project.

The inauguration ceremony will take place on September 10th, the last day of the Ethiopian millennium celebrations. Photos and a press kit are available for more detailed information.

World Heritage Properties

- [Aksum](#)

States Parties

- [Ethiopia](#)

Contacts

- [Nada Al Hassan](#)

| 26318|2008-06-25 08:40:09|Marc Washington|Question about the rise of Shamanism in Africa, Eurasia, and the Pac|

Attachments :

WEB PAGE BELOW: Question about the rise of Shamanism in Africa, Eurasia , and the Pacific:

For those who cannot see the above web page, the text is below and the link below the text:

A HISTORY OF SHAMANISM? In brief, shamanism is a belief in and practice of the regulation of human affairs through the powers of

the supernatural world through one who has access at a high level to both. The following abbreviations are used: AFR = Africa; EA = Eurasia ;

P = Pacific Peoples; mya = million years ago; tya = thousand years ago. 1.7 mya humans departed from Africa [C] and entered Europe . [C]

displays an African population throughout Eurasia from 1.7 mya until the Middle Ages (see 2nd link below).

Was shamanism carried from

Africa at some point in time? Therioanthropic are animal-human forms arising from therio (animal); and anthropo (human - possessing arms

and legs). Anthropologists state that in [A] EUR 3, 4, & 5 from c. 27,500 BC in Germany are found shamanistic theriomorphs - i.e. socerers

in the form of animals. In [A] EUR 6 & 7 we graduate to therioanthropic forms (half animal, half man) from France of the Gravettian period

~13 tya. It is interesting to note that seen in AFR 7 Kush-Nubia is a therioanthropic lion-man socerer form reminiscent of those found in

Upper Paleolithic Europe (EUR 3 through 8). In the Kyrgystan (EUR 8) is a curious solaranthropic form (sun and man). In AFR 1 through 4

and P 2 are theriomorphic forms. In AFR 9 & 11 painted representation of the shaman is anthropomorphic - in the form of man. In EUR 1 &

2,

Mongolia, we see human shaman as in AFR 6, 8, & 10. Those of uncertain nature (shaman? not?) are AFR 5; P 1 & 3). Color aside (ignoring

color) Africans are those with a head longer than wide and full nose and mouth. By this measure, [C] shows an African population in Eurasia

from 1.7 mya and EUR 1, 2 are African types. EUR 9 & 10 are not shaman but African types in Europe (Moravia, 23 ty; Bosnia, 4000 BC)

during the span of time shamanistic forms were created in Europe (also keeping in mind the African population throughout Eurasia in [C]. The

question (as shamanism is also found, e.g. in [D] is, When did shamanism first leave Africa and was there African-European input (EUR 3 -

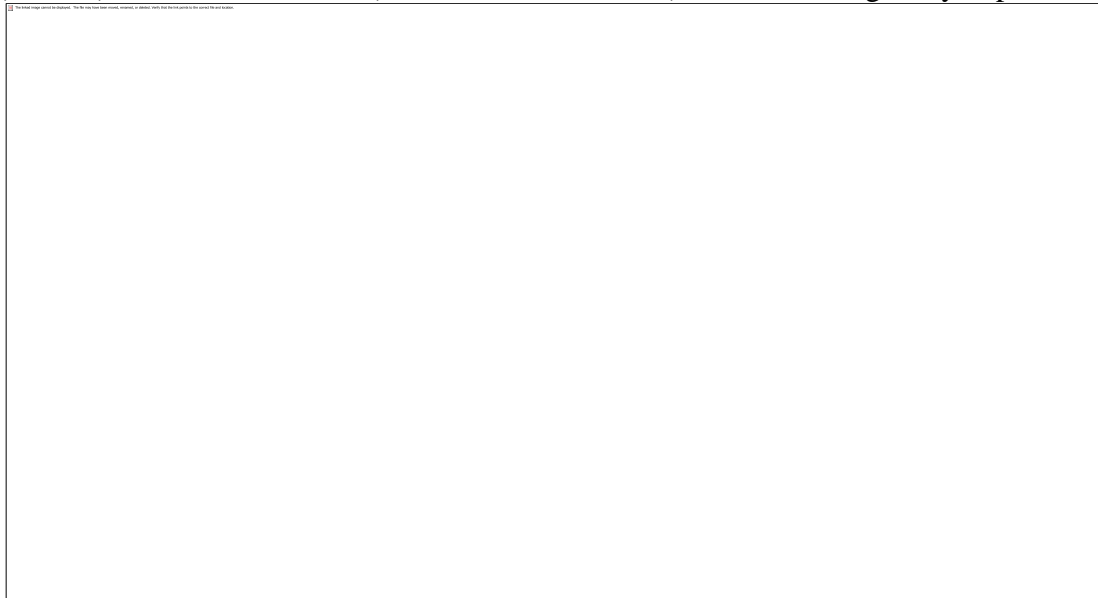
7) in African shamanism (this is a question) AFR 7: Siberia to Nubia ?

<http://www.beforebc.de/Made.by.Humankind/Gods.MotherGoddesses/02-15-e-Shaman-04.html>

HTP,

Marc Washington

| 26319|2008-06-25 08:43:36|Paul Kekai Manansala|Microbes eating away at pieces of history|



Angkor Wat. (Andy Eames/The Associated Press)

By [Bina Venkataraman](#)

Published: June 24, 2008

-



Text Size

<http://www.iht.com>

At Angkor Wat, the dancers' feet are crumbling.

The palatial 12th-century Hindu temple, shrouded in the jungles of Cambodia, has played host to a thriving community of cyanobacteria ever since unsightly lichens were cleaned off its walls nearly 20 years ago. The microbes have not been good guests.

These bacteria (*Gloeocapsa*) not only stain the stone black, they also increase the water absorbed by the stone in morning monsoon rains and the heat absorbed when the sun comes out. The result, says Thomas Warscheid, a geomicrobiologist based in Germany, is a daily expansion and contraction cycle that cracks the temple's facade and its internal structure. Warscheid, who has studied Angkor Wat for more than a decade, said in an interview that these pendulum swings had broken away parts of celestial dancer sculptures on the temple walls.

"It is getting worse ? up to 60 or 70 percent of the temple is black," he added.

Once chalked up to weathering, the damage at Angkor Wat is now seen as the result of a much more complex dynamic: the interaction of micro-organisms with the chemical and physical properties of the temple.

-



In various places around the globe, from Easter Island to the Acropolis, microscopic organisms are accelerating the deterioration of monuments and historic landmarks. Scientists and conservators have only recently begun to understand the role that common bacteria and fungi play in destroying cultural sites and how ? if at all ? they can be stopped. This growing recognition is inspiring new techniques to combat microbial damage.

"Our heritage is disappearing," said Ralph Mitchell, a biology professor at Harvard. "Whether it's Angkor Wat or the Mayan sites in Mexico or the Native American archaeological sites in the West of this country, they are all under threat. And the question is, can we preserve them?"

From bacteria that feed on hydrocarbons to endolithic fungi that eke out an existence within porous rock, monument-damaging microbes thrive because they survive in environments inhospitable to other flora and fauna.

"One of the recent discoveries that is of concern is that increased air pollution can sometimes increase biodeterioration," said Eric Doehne, a scientist at the Getty Conservation Institute. Some bacteria feed on chemicals found in pollutants, excreting an acid that eats away at stone, metal and paint.

Microbes pose a serious risk to the monuments at the Acropolis in Athens, including the golden-proportioned Parthenon and the Temple of Athena Nike, said Sophia Papida, conservator for the Acropolis Restoration Service.

Bacteria penetrate the veins of the marble, attract water and expand, cracking the monuments' faces and pillars, Papida said. Lichens burrow circular holes in the marble, a phenomenon known as honeycomb weathering, and exfoliate sculptural friezes that tell the stories of gods and goddesses.

Microbes also thwart painstaking efforts to restore the monuments. Acropolis stones can crumble into thousands of pieces, leaving a near-inscrutable jigsaw puzzle. "Our work is attacked by micro-organisms and we have to go back, remove the micro-organisms and put it back together," Papida said. "The bacteria which are there, they are having a good time, actually."

For decades, researchers struggled to grow laboratory cultures of bacteria that thrive on monuments. Today, genetic techniques allow scientists to better identify micro-organisms, but that does not always mean they can reverse the damage.

"We can use DNA analysis to identify who's there, but it doesn't mean that they cause the problem," said Robert Koestler, director of the Museum Conservation Institute at the Smithsonian.

Some efforts to preserve monuments become the very cause of the problem. Biodegradable polymers used to consolidate the stones of Mayan ruins in Mexico, for example, created conditions ripe for damaging microbes.

An added complication is that the organisms sometimes protect monuments, such as the volcanic rock formations known as the Cappadocian "fairy chimneys" of southeastern Turkey. Just as lichens once kept Angkor Wat from absorbing too much water and heat, scientists discovered that lichens on the chimneys prevented them from taking in too much water, keeping them intact longer.

"It's not always a bad-news story," Doehne said. He is optimistic about scientists' ability to manage microbial attacks. "We are seeing a burst of knowledge coming to the fore, really in the last 20 years."

At Angkor Wat, Warscheid developed a biocide called "mange d'Angkor" that will be used to whiten parts of the temple. The chemical solution changes the ability of the cyanobacteria to produce their black-staining byproduct. There is no point, he says, in applying the biocide to the whole temple. After 10 years, the bacteria will adapt to it. "In certain places," he said, "where there are carved stone scriptures, you can provide the manpower to do this cleaning on a regular basis."

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| 26320|2008-06-25 09:06:40|Mahari Mengistu|Re: Microbes eating away at pieces of history|

>>The chemical solution changes the ability of the cyanobacteria to

produce their black-staining byproduct. There is no point, he says, in applying the biocide to the whole temple. After 10 years, the bacteria will adapt to it. <<

"Ooouuoohh, black, black, black. Bad, bad, bad." lol Could it be that black is the natural state of life/existence?

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>
> [300] Angkor Wat. (Andy Eames/The Associated Press)
>
> [1] By Bina Venkataraman
>

20Venkataraman&so\
> rt=publicationdate&submit=Search> Published: June 24, 2008
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>
> At Angkor Wat, the dancers' feet are crumbling.
>
> The palatial 12th-century Hindu temple, shrouded in the jungles of
> Cambodia, has played host to a thriving community of cyanobacteria

ever

> since unsightly lichens were cleaned off its walls nearly 20 years

ago.

> The microbes have not been good guests.

>

> These bacteria (*Gloeocapsa*) not only stain the stone black, they

also

> increase the water absorbed by the shale in morning monsoon rains

and

> the heat absorbed when the sun comes out. The result, says Thomas

> Warscheid, a geomicrobiologist based in Germany, is a daily

expansion

> and contraction cycle that cracks the temple's facade and its

internal

> structure. Warscheid, who has studied Angkor Wat for more than a

decade,

> said in an interview that these pendulum swings had broken away

parts of

> celestial dancer sculptures on the temple walls.

>

> "It is getting worse ? up to 60 or 70 percent of the temple is

> black," he added.

>

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as

> the result of a much more complex dynamic: the interaction of

> micro-organisms with the chemical and physical properties of the

temple.

> [1] [Click here...]

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| 26321|2008-06-25 19:17:50|Tafari khumbaka|Fw: sparkleystitch sent you a video: "Drugs in Drinking Water Mind C|



Tafari-sudra,Khumbaka

--- On **Fri, 6/20/08, YouTube Service** wrote:

From: YouTube Service

Subject: sparkleystitch sent you a video: "Drugs in Drinking Water Mind Control and Others Must Watch"

To: "yonitree"

Date: Friday, June 20, 2008, 7:21 AM



[help center](#) | [e-mail options](#)

[sparkleystitch](#) has shared a video with you on YouTube!

Please pass this along! (CNN. ABC, MSNBC & USA TODAY all ran a story on this Associated Press report.)



Drugs in Drinking Water Mind Control and Others Must Watch

In the Associated Press they did a report that over 41 million people are exposed to pharmaceutical drugs in TREATED drinking water.

We have all heard the saying 'There is something in the water' Well There IS.

Time to Stand UP and Get Pissed for Once AMERICA. Remember your baby's formula now being contaminated with drugs.

And there is NO FEDERAL or STATE REGULATIONS ON WATER TREATMENT FOR DRUGS.

'There Is Something In The Water' well this saying is no more just an idea of a conspiracist. This is what is really going on across America from major cities to suburban neighborhoods.

Are you the Americans going to take this with a smile. Are you going to trust the government to fix this problem when they don't even have any regulations for it. What are you going to do.

The New World Order, Big Corporations taken over, 911 inside job, Alex Jones, Micheal Moore, George Bush, Hillary Clinton, Barack Obama, IRS, Illuminati, Free Masons, WTC, Major Media, Corrupt Politicians, Iraq, Iran, Israel, Jews running the world, Terrorist trying to take freedom, etc. All of this does not matter when Americans cannot even get up and DEMAND CLEAN WATER.

Below is a list of some of the pharmaceuticals they found in TREATED drinking water.

ANTIBIOTICS

Amoxicillin for pneumonia, stomach ulcers

Azithromycin for pneumonia, sexually transmitted diseases

Bacitracin prevents infection in cuts and burns

Chloramphenicol for serious infections when other antibiotics can't be used

Ciprofloxacin for anthrax, other infections

Doxycycline for pneumonia, Lyme disease, acne

Erythromycin for pneumonia, whooping cough, Legionnaires' disease

Lincomycin for strep, staph, other serious infections

Oxytetracycline for respiratory, urinary infections

Penicillin G for anthrax, other infections

Penicillin V for pneumonia, scarlet fever, infections of ear, skin, throat

Roxithromycin for respiratory, skin infections

Sulfadiazine for urinary infections, burns

Sulfamethizole for urinary infections

Sulfamethoxazole for traveler's diarrhea, pneumonia, urinary and ear infections

Tetracycline for pneumonia, acne, stomach ulcers, Lyme disease

Trimethoprim for urinary and ear infections, traveler's diarrhea, pneumonia

PAIN RELIEVERS

Acetaminophen soothes arthritis, aches, colds; reduces fever

Antipyrine for ear infections

Aspirin for minor aches, pain; lowers risk of heart attack and stroke

Diclofenac for arthritis, menstrual cramps, other pain

Ibuprofen for arthritis, aches, menstrual cramps; reduces fever

Naproxen for arthritis, bursitis, tendinitis, aches; reduces fever

Prednisone for arthritis, allergic reactions, multiple sclerosis, some cancers

HEART DRUGS

Atenolol for high blood pressure

Bezafibrate for cholesterol problems

Clofibric acid byproduct of various cholesterol medications

Diltiazem for high blood pressure, chest pain

Gemfibrozil regulates cholesterol

Simvastatin slows production of cholesterol

MIND DRUGS

Carbamazepine for seizures, mood regulating

Diazepam for anxiety, seizures; eases alcohol withdrawal

Fluoxetine for depression; relieves premenstrual mood swings

Meprobamate for anxiety

Phenytoin controls epileptic seizures

Risperidone for schizophrenia, bipolar disorder, severe behavior problems

OTHER HUMAN DRUGS

Caffeine found in coffee; also used in pain relievers

Cotinine byproduct of nicotine; drug in tobacco, also used in products to help smokers quit

Iopromide given as contrast agent for medical imaging

Nicotine found in tobacco, also in medicinal products to help smokers quit

Paraxanthine a byproduct of caffeine

Theophylline for asthma, bronchitis and emphysema

VETERINARY

Carbadox for control of dysentery, bacterial enteritis in pigs; promotes growth

Chlortetracycline for eye, joint, other animal ailments

Enrofloxacin for infections in farm animals and pets; treats wounds

Monensin for weight gain, prevention of severe diarrhea in farm animals

Narasin for severe diarrhea in farm animals

Oleandomycin for respiratory disease; promotes growth in farm animals

Salinomycin promotes growth in livestock

Sulfachloropyridazine for enteritis in farm animals

Sulfadimethoxine for severe diarrhea, fowl cholera, other conditions in farm animals

Sulfamerazine for a range of infections in cats, fowl

Sulfamethazine for bacterial diseases in farm animals; promotes growth

Sulfathiazole for diseases in aquarium fish

Tylosin promotes growth, treats infections in farm animals, including bees

Virginiamycin M1 prevents infection, promotes growth in farm animals

All these pharmaceutical drugs and more were found in TREATED WATER SUPPLY.

Do something for once, stand up and be heard, stop this insanity NOW.

You can respond to [sparkleystitch](#) by visiting your [inbox](#).

2008 YouTube, Inc.

| 26322|2008-06-26 08:14:32|Tafari khumbaka|Re: [SmaiTawi] The Milk Debate|
under a prognosis for rickets or some other disabling bone disease a physician may use milk as 1
of his/her therapies

cows stop drinking milk once they have some maturity, people of the northern hemisphere in
ancient and in medieval times depended on flesh since the environment wasn't conducive to a
mostly vegetarian lifestyle.

mothers should never if possible replace cow's milk for mother's milk, cows milk builds cow's
bones and mother's milk builds a healthy immune system and human/divine brain nervous system
for babies



Tafari-sudra, Khumbaka

--- On **Wed, 6/25/08**, **eye_mage** wrote:

From: eye_mage

Subject: [SmaiTawi] The Milk Debate

To: SmaiTawi@yahoogroups.com

Date: Wednesday, June 25, 2008, 10:41 PM

I don't consume dairy products but a researcher made the claim that the
problems that stem from milk is due to pasteurization. Raw Milk is a
superior food. Now, I use milk due to the mucous build up. What are
your thoughts on the subject?

bro. tye

| 26323|2008-06-26 10:54:52|bonotchim@aol.com|Re: [SmaiTawi] The Milk Debate|
A question, what ancient African people were mostly vegetarian?

-----Original Message-----

From: Tafari khumbaka

To: SmaiTawi@yahoogroups.com

Cc: abenaanum@hotmail.com; andre ; brandy ; catherine rosales ; chris ; courtland7@comcast.net; dannymfd ; debswiney@aol.com; elizabeth ; fsfayne@aol.com; glenise ; Grant Jones ; henesy9@yahoo.com; hkmaat@aol.com; hollingshed ; Ike ; imhotep 6437294 ; isosceles woody ; jabari ; Jacqueline Ingram ; jancam5@hotmail.com; jewel ; jogrant2004@yahoo.com; John M.Gilmore ; john barnes& noble ; kendra ; latundras@yahoo.com; lottr22@yahoo.com; maatcollective@yahoogroups.com; maurice ; mensa neru ; miekisaboo Lott ; mike ; mildred morgan ; NITA SLACK ; norman ; oboke ; robert Dowie ; roberta ; rodney kreativekutz ; Sadio Arnett ; smaitawi@yahoogroups.com; somuchprincess@hotmail.com; tafari sudra khumbaka ; Tanya Keynote ; terron wright ; thomas lomax ; traune ; tripwithstephanie@yahoo.com; tweety ; Abbie Heckman ; afrikannubian@yahoo.com; curtisw25@aol.com; Derrick Harris ; feferachelle227@yahoo.com; javajuiceandjazz@yahoo.com; jm39@netzero.net; mamsamha@juno.com; m emphasiegypt2002@netscape.net; redz09@yahoo.com; Sadio Bomani ; ta_seti@yahoogroups.com; the_paut_neteru@yahoogroups.com; thirdeyegoddess@yahoo.com
Sent: Thu, 26 Jun 2008 12:44 am
Subject: [Ta_Seti] Re: [SmaiTawi] The Milk Debate

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| 26324|2008-06-26 11:15:11|Paul Kekai Manansala|The Great Human Migration|

Why humans left their African homeland 80,000 years ago to colonize the world

- By Guy Gugliotta
- [Smithsonian magazine](#), July 2008

Seventy-seven thousand years ago, a craftsman sat in a cave in a limestone cliff overlooking the rocky coast of what is now the Indian Ocean. It was a beautiful spot, a workshop with a glorious natural picture window, cooled by a sea breeze in summer, warmed by a small fire in winter. The sandy cliff top above was covered with a white-flowering shrub that one distant day would be known as blombos and give this place the name Blombos Cave.

The man picked up a piece of reddish brown stone about three inches long that he?or she, no one knows?had polished. With a stone point, he etched a geometric design in the flat surface?simple crosshatchings framed by two parallel lines with a third line down the middle.

Today the stone offers no clue to its original purpose. It could have been a religious object, an ornament or just an ancient doodle. But to see it is to immediately recognize it as something only a person could have made. Carving the stone was a very human thing to do.

The scratchings on this piece of red ocher mudstone are the oldest known example of an intricate design made by a human being. The ability to create and communicate using such symbols, says Christopher Henshilwood, leader of the team that discovered the stone, is "an unambiguous marker" of modern humans, one of the characteristics that separate us from any other species, living or extinct.

Henshilwood, an archaeologist at Norway's University of Bergen and the University of the Witwatersrand, in South Africa, found the carving on land owned by his grandfather, near the southern tip of the African continent. Over the years, he had identified and excavated nine sites on the property, none more than 6,500 years old, and was not at first interested in this cliffside cave a few miles from the South African town of Still Bay. What he would find there, however, would change the way scientists think about the evolution of modern humans and the factors that triggered perhaps the most important event in human prehistory, when *Homo sapiens* left their African homeland to colonize the world.

This great migration brought our species to a position of world dominance that it has never relinquished and signaled the extinction of whatever competitors remained?Neanderthals in Europe and Asia, some scattered pockets of *Homo erectus* in the Far East and, if scholars ultimately decide they are in fact a separate species, some diminutive people from the Indonesian

island of Flores (see "Were 'Hobbits' Human?"). When the migration was complete, *Homo sapiens* was the last?and only?man standing.

Even today researchers argue about what separates modern humans from other, extinct hominids. Generally speaking, moderns tend to be a slimmer, taller breed: "gracile," in scientific parlance, rather than "robust," like the heavy-boned Neanderthals, their contemporaries for perhaps 15,000 years in ice age Eurasia. The modern and Neanderthal brains were about the same size, but their skulls were shaped differently: the newcomers' skulls were flatter in back than the Neanderthals', and they had prominent jaws and a straight forehead without heavy brow ridges. Lighter bodies may have meant that modern humans needed less food, giving them a competitive advantage during hard times.

The moderns' behaviors were also different. Neanderthals made tools, but they worked with chunky flakes struck from large stones. Modern humans' stone tools and weapons usually featured elongated, standardized, finely crafted blades. Both species hunted and killed the same large mammals, including deer, horses, bison and wild cattle. But moderns' sophisticated weaponry, such as throwing spears with a variety of carefully wrought stone, bone and antler tips, made them more successful. And the tools may have kept them relatively safe; fossil evidence shows Neanderthals suffered grievous injuries, such as gorings and bone breaks, probably from hunting at close quarters with short, stone-tipped pikes and stabbing spears. Both species had rituals?Neanderthals buried their dead?and both made ornaments and jewelry. But the moderns produced their artifacts with a frequency and expertise that Neanderthals never matched. And Neanderthals, as far as we know, had nothing like the etching at Blombos Cave, let alone the bone carvings, ivory flutes and, ultimately, the mesmerizing cave paintings and rock art that modern humans left as snapshots of their world.

[1](#) [2](#) [3](#) [4](#) [5](#)

| 26325|2008-06-26 11:16:36|Mahari Mengistu|THE BUSH FAMILY'S SLAVEHOLDING PAST|

The Bush Family's Slaveholding Past

By Edward Ball | TheRoot.com

Was their dynasty built on slavery?

Wm. L. Brown for The RootType Size The image most people have of slavery involves a cotton plantation with a big white house, a black village where 300 people live in cabins and a cruel overseer in the wings. This was not the model followed by the ancestors of President George W. Bush when, 175 years ago, they enslaved about 30 people on the shores of the upper Chesapeake.

It is an apt time to contemplate the link between slavery and the White House. This week President Bush is in the midst of a six-day trip to Africa, his second tour of the continent. He will visit

several countries ? including Benin, Ghana, and Liberia ? from which the United States once drew slaves. That the trip falls on either side of President's Day, which honors statesmanship in the White House, makes the occasion all the more fitting. The moment is mature for the president to speak about slavery, especially given his personal connection to slavery's legacy.

A new book by Jacob Weisberg, *The Bush Tragedy*, mentions in passing that at one time some of the president's family owned slaves. Weisberg doesn't dwell on the links between the White House and the antebellum past except to say the Bush clan's story is a long-held "family secret." *The Bush Tragedy*, a revealing book about family dynamics in the Bush political dynasty, treats the slavery matter only briefly, focusing instead on the "spectacular, avoidable flame-out" of the receding administration. But the story that joins the 43rd president to predecessors who held title to dozens of people bears retelling in detail.

The skeletal facts surfaced in April 2007, when an amateur historian named Robert Hughes published his research in the *Illinois Times*, a small paper out of Springfield. Hughes found census records showing that during the late-eighteenth and early-nineteenth centuries, in Cecil County, Maryland, five households of the Walker family, the president's ancestors via his father's mother, Dorothy Walker Bush, had been slaveholding farmers. The evidence is simple but persuasive: genealogies of the Bush family match up with census data that counted farmers who used enslaved workers. With this, the president joins perhaps fifteen million living white Americans who trace their roots to the long-gone master class.

It's not as though the president is the only politician whose family owned slaves. Of the first eighteen presidents, from George Washington to Ulysses Grant, twelve owned people, eight of them while in office. At one time, Andrew Jackson was even a slave trader. Since Emancipation in 1865, a number of presidents have come from families that once contained slave masters. Even the current presidential hopefuls are likely to have slave owners among their ancestors. The descendants of slaveholders do not wear special tattoos or announce themselves in secret handshakes, but most know who they are.

The tragic story of America's slave days inspires disabling levels of fear among whites and anger among blacks. Probably neither the 43rd president nor his father, the 41st, possesses the introspection

needed to grasp the relationship between the Bush family's slaveholding past and its present circumstances without escaping into defensiveness. Still, President Bush has talked about slavery from several microphones, most memorably in a 2003 speech on Gorée Island, one of the "slave castles" in West Africa from which captive youth and children were dispatched to the Americas. Speechwriters likely supplied the words on that occasion when the president said, "slavery was one of the greatest crimes of history." But the words fell short of an accounting by the White House for America's role in the Middle Passage, and they came before the revelation of the Bush family's own link to the slave past.

As for the African Americans in this tale, the Walker family slaves, neither names nor biographical details about them have survived. According to the genealogist who uncovered the records, Robert Hughes, the census accounts show that they lived at four different farms in Cecil County, Maryland, on a string of land called Sassafras Neck, which separates two slender rivers that empty into upper Chesapeake Bay. There, in 1790, William and Sarah Davis, direct ancestors of the president, owned seven people, while another branch of the family owned five. Twenty years later, in 1810, a third couple in the president's ancestral clan were counted as masters to eighteen people. The last appearance of the family as slaveholders of record comes in 1830, when George E. and Harriet Walker, great-great-great grandparents of President George W. Bush, owned 321 acres and two slaves, a female between 10 and 24 and a male between 24 and 36. The namelessness of the slaves is the fault of the so-called slave schedules used in the census, which called for nothing more than approximate ages.

With their small farms, the Walkers and their cousins did not belong to the class of oligarchs, whose vast plantations held scores or hundreds of workers. I've looked, and there were dynasties in Cecil County, places like Cherry Grove, former residence of a Maryland governor, and Mt. Harmon, a vast tobacco estate with a Georgian mansion. The president's forebears probably saw themselves as little people in competition with these fat-cat neighbors.

Still, all slaveholders were also slave traders. The president's family had to avail themselves of a slave auction on at least two occasions: initially, to buy people, and later, when a Walker farm failed, to sell some of the same people, much the way a stockholder liquidates an investment. No story has surfaced about how it happened, but in the mid-1830s, it appears that George E. Walker, the president's third great-grandfather, lost his land. After that, in 1838, he packed his family into a wagon and went west, settling in

southern Illinois on a homestead near the town of Bloomington. It is from this branch of migrants that the current Bush clan descends.

Since the Walkers, in effect, declared bankruptcy, and there is no evidence they kept slaves after 1838, it is difficult to follow a money trail from the family's commercial stake in slavery to the White House. However, before he took his family west, it's likely that George Walker sold the people he owned, handing them off to a speculating slave dealer; thereby financing the family's fresh start in Illinois. Things get worse when you contemplate the probable circumstances. In the 1830s, the old tobacco economy of Maryland and Virginia was waning, while the new king, cotton, had caused Mississippi, Alabama, and Georgia to boom. The tobacco states were selling tens of thousands of slaves to the cotton states, and sending these people south. It is quite possible the Walker slaves were marched 500 miles from Maryland to Alabama to end up on a giant cotton plantation, where the work regime ? large crews on vast, unshaded fields ? was crueller than the one they'd left behind.

<http://www.theroot.com/id/44844>

Follow link for rest of story....

HTP,

Mahari

| 26326|2008-06-26 21:08:39|Tafari khumbaka|Re: [SmaiTawi] The Milk Debate|
mostly India



Tafari-sudra,Khumbaka

--- On **Thu, 6/26/08, bonotchim@aol.com** wrote:

From: bonotchim@aol.com

Subject: Re: [Ta_Seti] Re: [SmaiTawi] The Milk Debate

To: Ta_Seti@yahoogroups.com

Date: Thursday, June 26, 2008, 12:08 PM

A question, what ancient African people were mostly vegetarian?

-----Original Message-----

From: Tafari khumbaka

To: SmaiTawi@yahoogroup s.com

Cc: abenaanum@hotmail. com; andre ; brandy ; catherine rosales ; chris ;
courtland7@comcast. net; dannymfd ; debswiney@aol. com; elizabeth ;

fsfayne@aol. com; glenise ; Grant Jones ; henesy9@yahoo. com;

hkmaat@aol.com; hollingshed ; Ike ; imhotep 6437294 ; isosceles woody ; jabari ;

Jacqueline Ingram ; jancam5@hotmail. com; jewel ; jogrant2004@ yahoo.com;
John M.Gilmore ; john barnes& noble ; kendra ; latundras@yahoo. com;
lottr22@yahoo. com; maatcollective@ yahoogroups. com; maurice ; mensa neru ;
miekisaboo Lott ; mike ; mildred morgan ; NITA SLACK ; norman ; oboke ;
robert Dowie ; roberta ; rodney kreativekutz ; Sadio Arnett ;
smaitawi@yahoogroup s.com; somuchprincess@ hotmail.com; tafari sudra
khumbaka ; Tanya Keynote ; terron wright ; thomas lomax ; traune ;
tripwithstephanie@ yahoo.com; tweety ; Abbie Heckman ; afrikannubian@
yahoo.com; curtisw25@aol. com; Derrick Harris ; feferachelle227@ yahoo.com;
javajoiceandjazz@ yahoo.com; jm39@netzero. net; mamsamha@juno. com; m
emphisegypt2002@ netscape. net; redz09@yahoo. com; Sadio Bomani ;
ta_seti@yahoogroups .com; the_paut_neteru@ yahoogroups. com;
thirdeyegoddess@ yahoo.com
Sent: Thu, 26 Jun 2008 12:44 am
Subject: [Ta_Seti] Re: [SmaiTawi] The Milk Debate

under a prognosis for rickets or some other disabling bone disease a physician may use mi
of his/her therapies
cows stop drinking milkonce they have some maturity, people of the northern hemisphere
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mothers should never if possible replace cow's milk for mothers milk,, cows milk builds c
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for babies



Tafari-sudra, Khumbaka

--- On **Wed, 6/25/08, eye_mage** wrote:
From: eye_mage
Subject: [SmaiTawi] The Milk Debate
To: SmaiTawi@yahoogroup s.com
Date: Wednesday, June 25, 2008, 10:41 PM

I don't consume dairy products but a reseacrher made the claim that the
problems that stem from milk is due to pasteurization. Raw Milk is a
superior food. Now, I use milk due to the mucous build up. What are
your thought on the subject?

bro. tye

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Attachments :

i have attached 2 files , 1 were King Tut shows himself and another where arabs and europeans imagine what he looks like,,, u make the decision



Tafari-sudra,Khumbaka

| 26328|2008-06-26 21:11:34|Paul Kekai Manansala|Re: [SmaiTawi] The Milk Debate|

--- In Ta_Seti@yahoogroups.com, bonotchim@... wrote:

>

>

> A question, what ancient African people were mostly vegetarian?

>

A number of Bantu peoples up into modern times were vegetarian or mostly vegetarian. The Kikuyu of Kenya is one such group whose diet has been studied by researchers.

Regards,

Paul Kekai Manansala

| 26329|2008-06-26 22:35:15|Tafari khumbaka|Re: [SmaiTawi] The Milk Debate|

good info, tua-u

also among certain initiates , a teacher may have his particular students vegetarian and/ or on a restrictive diet,,,,,,from what i see in the temples of khamit it wasn't class rms like modern times it was more like shaolin , or dharmasala were what u learned depended greatly by who was your master and 1 nome may have had rabbits as sacred another bulls and so on,,, and you couldn't eat those things like Obatala initiates and priest cant eat red meat, still one's particular master-guru-shifu-henne etc. may be a vegetarian or whatever so one has to do as his teacher until you get ya own students(lol)



Tafari-sudra,Khumbaka

--- On **Thu, 6/26/08, Paul Kekai Manansala** wrote:

From: Paul Kekai Manansala

Subject: [Ta_Seti] Re: [SmaiTawi] The Milk Debate

To: Ta_Seti@yahoogroups.com

Date: Thursday, June 26, 2008, 11:11 PM

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Regards,
Paul Kekai Manansala

| 26330|2008-06-27 01:13:20|Peter Kaiza|Re: The Great Human Migration|

Nice article, but the most interesting part is the actual conclusion, if it were not for the bravery of these early Africans there wouldnt be any other race other than Africans.

But Grine noticed that the braincase was filled with a carbonate sand matrix. Using a technique unavailable in the 1950s, Grine, Morris and an Oxford University-led team of analysts measured radioactive particles in the matrix. The skull, they learned, was 36,000 years old. Comparing it with skulls from Neanderthals, early modern Europeans and contemporary humans, they discovered it had nothing in common with Neanderthal skulls and only peripheral similarities with any of today's populations. But it matched the early Europeans elegantly. The evidence was clear. Thirty-six thousand years ago, says Morris, before the world's human population differentiated into the mishmash of races and ethnicities that exist today, "We were all Africans.

To: ta_seti@yahoogroups.com
From: pmanansala@sbcglobal.net
Date: Thu, 26 Jun 2008 18:15:09 +0000
Subject: [Ta_Seti] The Great Human Migration

Why humans left their African homeland 80,000 years ago to colonize the world

- By Guy Gugliotta
- [Smithsonian magazine](#), July 2008

Seventy-seven thousand years ago, a craftsman sat in a cave in a limestone cliff overlooking the rocky coast of what is now the Indian Ocean. It was a beautiful spot, a workshop with a glorious natural picture window, cooled by a sea breeze in summer, warmed by a small fire in winter. The sandy cliff top above was covered with a white-flowering shrub that one distant day would be known as blombos and give this place the name Blombos Cave.

The man picked up a piece of reddish brown stone about three inches long that he or she, no one knows had polished. With a stone point, he etched a geometric design in the flat surface simple crosshatchings framed by two parallel lines with a third line down the middle.

Today the stone offers no clue to its original purpose. It could have been a religious object, an ornament or just an ancient doodle. But to see it is to immediately recognize it as something only a person could have made. Carving the stone was a very human thing to do. The scratchings on this piece of red ocher mudstone are the oldest known example of an intricate design made by a human being. The ability to create and communicate using such symbols, says Christopher Henshilwood, leader of the team that discovered the stone, is "an unambiguous marker" of modern humans, one of the characteristics that separate us from any other species, living or extinct.

Henshilwood, an archaeologist at Norway's University of Bergen and the University of the Witwatersrand, in South Africa, found the carving on land owned by his grandfather, near the southern tip of the African continent. Over the years, he had identified and excavated nine sites on the property, none more than 6,500 years old, and was not at first interested in this cliffside cave a few miles from the South African town of Still Bay. What he would find there, however, would change the way scientists think about the evolution of modern humans and the factors that triggered perhaps the most important event in human prehistory, when *Homo sapiens* left their African homeland to colonize the world.

This great migration brought our species to a position of world dominance that it has never relinquished and signaled the extinction of whatever competitors remained. Neanderthals in Europe and Asia, some scattered pockets of *Homo erectus* in the Far East and, if scholars ultimately decide they are in fact a separate species, some diminutive people from the Indonesian island of Flores (see "Were 'Hobbits' Human?"). When the migration was complete, *Homo sapiens* was the last and only man standing.

Even today researchers argue about what separates modern humans from other, extinct hominids. Generally speaking, moderns tend to be a slimmer, taller breed: "gracile," in scientific parlance, rather than "robust," like the heavy-boned Neanderthals, their contemporaries for perhaps 15,000 years in ice age Eurasia. The modern and Neanderthal brains were about the same size, but their skulls were shaped differently: the newcomers' skulls were flatter in back than the Neanderthals', and they had prominent jaws and a straight forehead without heavy brow ridges. Lighter bodies may have meant that modern humans needed less food, giving them a competitive advantage during hard times.

The moderns' behaviors were also different. Neanderthals made tools, but they worked with chunky flakes struck from large stones. Modern humans' stone tools and weapons usually featured elongated, standardized, finely crafted blades. Both species hunted

and killed the same large mammals, including deer, horses, bison and wild cattle. But moderns' sophisticated weaponry, such as throwing spears with a variety of carefully wrought stone, bone and antler tips, made them more successful. And the tools may have kept them relatively safe; fossil evidence shows Neanderthals suffered grievous injuries, such as gorings and bone breaks, probably from hunting at close quarters with short, stone-tipped pikes and stabbing spears. Both species had ritualsNeanderthals buried their deadand both made ornaments and jewelry. But the moderns produced their artifacts with a frequency and expertise that Neanderthals never matched. And Neanderthals, as far as we know, had nothing like the etching at Blombos Cave, let alone the bone carvings, ivory flutes and, ultimately, the mesmerizing cave paintings and rock art that modern humans left as snapshots of their world.

[1](#) [2](#) [3](#) [4](#) [5](#)

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| 26331|2008-06-27 06:06:00|Djehuti Sundaka|Re: [SmaiTawi] The Milk Debate|
"people of the northern hemisphere in ancient and in medieval times depended on flesh since the environment wasn't conducive to a mostly vegetarian lifestyle."

The northern hemisphere includes all peoples from the equator to the north pole and even the average European isn't known to have had a substantial meat inclusive diet until fairly recent times (as a constant consumption of meat was not affordable to most). I only know of people close to the polar regions such as the Inuit to have a meat-based diet. So, what other peoples of the northern hemisphere are specifically being referred to?

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, Tafari khumbaka wrote:

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> under a prognosis for rickets or some other disabling bone disease

a physician may use milk as 1 of his/her therapies

> cows stop drinking milk once they have some maturity, people of the

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flesh since the environment wasn't conducive to a mostly vegetarian
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> Tafari-sudra, Khumbaka

>

> --- On Wed, 6/25/08, eye_mage wrote:

>

> From: eye_mage

> Subject: [SmaiTawi] The Milk Debate

> To: SmaiTawi@yahoogroups.com

> Date: Wednesday, June 25, 2008, 10:41 PM

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> I don't consume dairy products but a researcher made the claim that

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> superior food. Now, I use milk due to the mucous build up. What are

> your thought on the subject?

>

> bro. tye

>

| 26332|2008-06-27 06:08:02|Djehuti Sundaka|Re: [SmaiTawi] The Milk Debate|
Perhaps a better question would be which ones weren't.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, bonotchim@... wrote:

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> Subject: [SmaiTawi] The Milk Debate
> To: SmaiTawi@yahoogroups.com
> Date: Wednesday, June 25, 2008, 10:41 PM

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| 26333|2008-06-27 07:50:34|bonotchim@aol.com|Re: [SmaiTawi] The Milk Debate|
Yes I agree however, in this country a vegetarian is someone who has certain ideas about meat
and health. It would be interesting to understand the reasons behind the Bantu not eating meat.
Often we use terms to describe practices of Kemet and African cultures that do not fit
our meaning of the concept. Because of that it would be best to say why the people did not eat
meat. To just say they were vegetarian may not be accurate as we understand and use the term
today. A people can have a lot of different reasons for what they eat and don't eat.
So far we have used the term (vegetarian) in such a manner that it can not mean
someone who does not eat meat. Obatala initiates not eating red meat does not make
them vegetarians. If corn was your totem the person would not eat corn. If vegetarian
means not to eat meat how can you be mostly vegetarian. We have placed a value on
being vegetarians and we have projected this value on African cultures. All terms have
cultural content and this is a big problem when we talk about African culture. This
comes from not knowing African culture form a standpoint of African languages. This
would give us terms (words, ideas, concepts) based on African constructs of reality.
Bro.B.

A number of Bantu peoples up into modern times were vegetarian or mostly vegetarian. The Kikuyu of Kenya is one such group whose diet has been studied by researchers.

-----Original Message-----

From: Tafari khumbaka

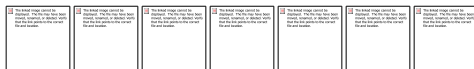
To: Ta_Seti@yahooogroups.com

Sent: Fri, 27 Jun 2008 1:06 am

Subject: Re: [Ta_Seti] Re: [SmaiTawi] The Milk Debate

good info, tua-u

also among certain initiates , a teacher may have his particular students vegetarian and/ or on a restrictive diet,,,,,,, from what i see in the temples of khamit it wasn't class rms like modern times it was more like shaolin , or dharmasala were what u learned dependened greatly by who was your master and 1 nome may have had rabbits as sacred another bulls and so on,,, and you couldn't eat those things like Obatala initiates and priest cant eat red meat, still one's particular master-guru- shifu-henne etc. may be a vegetarian or whatever so one has to do as his teacher until you get ya own students(lol)



Tafari-sudra, Khumbaka

--- On **Thu, 6/26/08, Paul Kekai Manansala** wrote:

From: Paul Kekai Manansala

Subject: [Ta_Seti] Re: [SmaiTawi] The Milk Debate

To: Ta_Seti@yahooogroups .com

Date: Thursday, June 26, 2008, 11:11 PM

--- In [Ta_Seti@yahooogroups .com](mailto:Ta_Seti@yahooogroups.com), bonotchim@.. . wrote:

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Paul Kekai Manansala

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| 26334|2008-06-27 07:55:33|Paul Kekai Manansala|Re: [SmaiTawi] The Milk Debate|

--- In Ta_Seti@yahoogroups.com, bonotchim@... wrote:

>

>

> Yes I agree however, in this country a vegetarian is someone who

has certain ideas about meat and health.>

Not necessarily. My sister and brother-in-law are vegetarians primarily for environmental and ethical reasons. They will tell you that they did not become vegetarian for health reasons, although they are generally health conscious. This is quite a common reason for vegetarianism. Many people in the organic movement are vegetarians for this reason.

For example, in India vegetarianism is practiced because of beliefs in non-violence (ahimsa).

> If vegetarian means not to eat meat how can you be mostly vegetarian.

We have placed a value on being vegetarians and we have projected this value on African cultures.

>

Even in the U.S., there is such thing as a 'cheating vegetarian.' By "vegetarian," I mean someone who normally does not eat meat.

Regards,
Paul Kekai Manansala

| 26335|2008-06-27 08:08:39|Peter Gray|Re: [SmaiTawi] The Milk Debate|

Djehuti,

What evidence is there that ancient African populations were ever vegetarian, by which I mean that they did not hunt/eat meat? Is meat consumption in Africa a modern phenomenon?

Peter

> Sent: Thu, 26 Jun 2008 12:44 am
> Subject: [Ta_Seti] Re: [SmaiTawi] The Milk Debate

- > under a prognosis for rickets or some other disabling bone disease a physician may use milk as 1 of his/her therapies
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> bro. tye

>

The other season of giving begins 6/24/08. Check out the im Talkathon. [Check it out!](#)

| 26336|2008-06-27 09:51:29|Mahari|Re: (unknown)|

It's just the psychotic lying response of certain caucasians - much like a white Egyptian researcher said during the early years of Egyptology that "just because a person's hair is kinky and his skin black doesn't mean he is negro/Afrakan" !- to paraphrase.

I watched the PBS' P.O.V. last night which dealt with the slave trade engineered and facilitated by ancestors of the filmmaker which firmly proves that not only the south benefitted but the north participated not only in slave ownership but heavily benefitted indirectly from the slave trade. In fact, Bristol, RI where the northern center was located was wholly (the complete town) dependent on the slave trade. Of course, they try to hide this little vile secret; thus what you see is this gross lie of a little pristine idyllic town. And to add insult to injury, the program was followed by a program covering the Tut exhibit where they show these obviously Afrakan iconography and including- even highlighting - and ending the program with the "supposed" modern re-construction of the Afrakan boy king (which you posted): Boy George.

FREE INDIA'S BLACKS.....

History: An account mostly false, of events mostly unimportant, which are brought about by rulers mostly knaves, and soldiers mostly fools.

Ambrose Bierce

History is more or less bunk. It's tradition. We don't want tradition. We want to live in the present and the only history that is worth a tinker's dam is the history we made today.

Henry Ford

--- On Thu 06/26, Tafari khumbaka <tafari_sudra@yahoo.com> wrote:

From: Tafari khumbaka [mailto:tafari_sudra@yahoo.com]

To: maatcollective@yahoogroups.com

Date: Thu, 26 Jun 2008 14:06:46 -0700 (PDT)

Subject: [Ta_Seti] (unknown)

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Tafari-sudra, Khumbaka

Attachment: false tut.jpg (3.81KB)

Attachment: tut.jpg (2.83KB)

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| 26337|2008-06-27 13:06:15|Vernessa McVay|Please connect with me :)|

**I looked for you on Reunion.com, but you weren't there.
Please connect with me so we can keep in touch.**

Do you know Vernessa?

Yes

No

Tell us, and see who's searching for you!



Reunion.com - Find Everyone from Your Past.

You have received this email because a Reunion.com Member sent an invitation to this email address.

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| 26338|2008-06-27 22:12:03|Tafari khumbaka|Re: [SmaiTawi] The Milk Debate|
i said vegetarian or a restrictive diet



Tafari-sudra,Khumbaka

--- On **Fri, 6/27/08**, **bonotchim@aol.com** wrote:

From: bonotchim@aol.com

Subject: Re: [Ta_Seti] Re: [SmaiTawi] The Milk Debate

To: Ta_Seti@yahoogroups.com

Date: Friday, June 27, 2008, 6:26 AM

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| 26339|2008-06-27 22:12:37|Tafari khumbaka|Re: [SmaiTawi] The Milk Debate|

its common knowledge that people of europe have had a meat based diet and/or cheese or milk , blood.... in general all europe, even mediterranean people use and have traditionally use alot of goats ,sheep and fish in their diet. in the northern hemisphere where farms usually only produce 1 cash crop a yr. and in ancient europe where woolly mammoth and deer were

a staple food, the love of meat is famous. especially among europeans peasants who couldnt have much meat and could not hunt for meat due too laws only allowing the gentry the privilege of the best hunting lands ,they (peasantry)have always aspired to have much meat on their tables



Tafari-sudra,Khumbaka

--- On **Fri, 6/27/08, Djehuti Sundaka** wrote:

From: Djehuti Sundaka

Subject: [Ta_Seti] Re: [SmaiTawi] The Milk Debate

To: Ta_Seti@yahoogroups.com

Date: Friday, June 27, 2008, 8:05 AM

"people of the northern hemisphere in ancient and in medieval times depended on flesh since the environment wasn't conducive to a mostly vegetarian lifestyle."

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Djehuti Sundaka

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Tafari khumbaka wrote:

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> bro. tye

>

| 26340|2008-06-27 22:12:49|NATE55@BELLSOUTH.NET|New Member|

Hello everyone. My name is Nathaniel. I have been interest in Ancient Egypt and it's many
mysteries for years but don't know what books, videos, courses and audios to buy to start my
study. Can anyone guide me please to learning the Ancient Mysteries of Egypt please?

thanks

| 26341|2008-06-27 22:25:36|Djehuti Sundaka|Re: [SmaiTawi] The Milk Debate|

If it seems I was implying that they didn't eat meat, my apologies.

Meat was eaten but it's never been a main part of the diet as in
modern European (especially American) society. Great consumptions of
meat have only come about recently in history with great agricultural
production and affordability for the masses.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, Peter Gray wrote:

>

>

> Djehuti,

>

> What evidence is there that ancient African populations were ever vegetarian, by which I mean that they did not hunt/eat meat? Is meat consumption in Africa a modern phenomenon?

>

> Peter

>

>

> To: Ta_Seti@...: Djehuti_Sundaka@...: Fri, 27 Jun 2008 13:08:01
+0000Subject: [Ta_Seti] Re: [SmaiTawi] The Milk Debate

>

>

>

>

> Perhaps a better question would be which ones weren't. Djehuti Sundaka --- In Ta_Seti@yahoogroups.com, bonotchim@ wrote:>> > A question, what ancient African people were mostly vegetarian?> > > >

>>>>>> -----Original Message-----> From: Tafari khumbaka

> To: SmaiTawi@yahoogroups.com> Cc: abenaanum@; andre

; brandy ; catherine rosales ;

chris ; courtland7@; dannymfd ;

debswiney@; elizabeth ; fsfayne@; glenise ;

Grant Jones ; henesy9@; hkmaat@; hollingshed

; Ike ; imhotep 6437294 ; isosceles

woody ; jabari ; Jacqueline Ingram

; jancam5@; jewel ; jogrant2004@; John

M.Gilmore ; john barnes& noble ; kendra

; latundras@; lottr22@;

maatcollective@yahoogroups.com; maurice ; mensa neru

; miekisaboo Lott ; mike ;

mildred morgan ; NITA SLACK ; norman

; oboke ; robert Dowie ; roberta

; rodney kreativekutz ; Sadio Arnett ;

smaitawi@yahoogroups.com; somuchprincess@; tafari sudra khumbaka

; Tanya Keynote ; terron wright

; thomas lomax ; traune ;

tripwithstephanie@; tweety ; Abbie Heckman

; afrikannubian@; curtisw25@; Derrick Harris

; feferachelle227@; javajuiceandjazz@; jm39@; mamsamha@;

memphisegypt2002@; redz09@; Sadio Bomani ;

$$\triangleright \triangleright \triangleright \triangleright \triangleright \triangleright$$
$$>$$

Djehuti Sundaka

 \gg

diet and/or cheese or milk , blood.... in general all europe, even mediterrian people use and have traditionally use alot of goats ,sheep and fish in their diet. in the northern hemisphere where

farms usually only produce 1 cash crop a yr. and in ancient europe
where woolly mammoth and deer were
> a staple food, the love of meat is famous. especially among

europeans peasants who couldn't have much meat and could not hunt for
meat due to laws only allowing the gentry the privilege of the best
hunting lands, they (peasantry) have always aspired to have much meat
on their tables

>

>

>

> Tafari-sudra, Khumbaka

>

> --- On Fri, 6/27/08, Djehuti Sundaka wrote:

>

> From: Djehuti Sundaka

> Subject: [Ta_Seti] Re: [SmaiTawi] The Milk Debate

> To: Ta_Seti@yahoogroups.com

> Date: Friday, June 27, 2008, 8:05 AM

>

>

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>

> "people of the northern hemisphere in ancient and in medieval times

> depended on flesh since the environment wasn't conducive to a

mostly

> vegetarian lifestyle."

>

> The northern hemisphere includes all peoples from the equator to

the

> north pole and even the average European isn't known to have had a

> substantial meat inclusive diet until fairly recent times (as a

> constant consumption of meat was not affordable to most). I only

> know of people close to the polar regions such as the Inuit to have

a

> meat-based diet. So, what other peoples of the northern hemisphere

> are specifically being referred to?

>

> Djehuti Sundaka

>

> --- In Ta_Seti@yahoogroups .com, Tafari khumbaka

> wrote:

> >

> > under a prognosis for rickets or some other disabling bone

disease

> a physician may use milk as 1 of his/her therapies

> > cows stop drinking milk once they have some maturity, people of

the

> northern hemisphere in ancient and in medieval times depended on

> flesh since the environment wasn't conducive to a mostly vegetarian

> lifestyle.

> > mothers should never if possible replace cow's milk for mothers

> milk,, cows milk builds cow's bones and mothers milk builds a

healthy

> immune system and human/divine brain nervous system for babies

> >

> >

> >

> >

> > Tafari-sudra, Khumbaka

> >

> > --- On Wed, 6/25/08, eye_mage wrote:

> >

> > From: eye_mage

> > Subject: [SmaiTawi] The Milk Debate

> > To: SmaiTawi@yahoo group s.com

> > Date: Wednesday, June 25, 2008, 10:41 PM

> >

> >

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> >

> >

> > I don't consume dairy products but a researcher made the claim

that

> the

> > problems that stem from milk is due to pasteurization. Raw Milk

is

> a

> > superior food. Now, I use milk due to the mucous build up. What

are

> > your thought on the subject?

> >

> > bro. tye

> >

>

| 26343|2008-06-28 07:55:23|Sekmet|LECTURE OF THE MONTH- "JENA 6, THE NOOSE, THE SWAZTICKER & THE BURNI|

LECTURE OF THE MONTH: JUNE 08' until July 15th

"THE JENA 6, THE NOOSE, THE SWAZTICKER AND THE BURNING CROSS"

by DR. FRANCES CRESS WELSING

<http://www.blackconsciousness.com/sshop/welsing.html>

reviewed by Booty Adams

For those that are unfamiliar with this great woman, Dr. Welsing is the Queen Mother of the Global Black Race-Family. The GOOD DOCTOR fights and works strictly and solely for Black People. This lecture is one of her more recent talks and is clear, concise and informative.

She has spent the last 37 years analyzing and talking about White Supremacy, while finding methods, means and solutions so that our people could pursue global justice in this time and space.

SOME OF THE SUBJECTS COVERED:

Lesbianism

HOMOSEXUAL EPIDEMIC

Genetic Annihilation / Inferiority

PUSHED INTO SEXUALITY- NOT CHOICE

JAMES WATSON - WILLIAM SHOCKLEY

Only hoping racism, problems disappear

TATTOOS & WHY

Frightened men can't have sex

FONDLING FATHER, not Founding

Don't Waste Energy Hating Whites

CIA- MILITARY WEAPONS, HIV. AIDS

Color Sickness, Color Coding

Demeaning & Degrading SELF

GLOBAL WHITE MINORITY

Slave Holders Raping Black Women

IMPOSE / FORCE SEXUAL INTERCOURSE

WITHOUT SANCTUARY,

No Turkeys, No Christmas trees

50% of men unemployed is Terrorism

LAWS TO DO WHAT CHAINS DID

And a lot more!

This lecture is rated "G" for general audience- There is no name

calling, no provocative dress, no cussing, nothing restrictive, no rump shaking and no pimping. Dr. Welsing's lectures tend to open eyes and minds to existence beyond just survival. If you do not continue to grow in what you are doing, than you just have a job. You become stagnant. This lecture goes beyond the job and helps in the process of MAKING OUR FOLKS MORE THAN JUST TOOLS TO BE USED BY OTHER GROUPS. Be sure to buy Dr. Welsing books at Black book stores as well as Black book sellers sites online if at all possible. ~fini~

<http://www.blackconsciousness.com/sshop/reviews.html>

| 26344|2008-06-28 11:16:42|Asar Imhotep|Re: New Member|

Kia Mbote (greetings) Nathaniel

In general, there are two ways one can learn about the ancient i-Kami (Egyptian) civilization: Directly and Indirectly. Direct sources focuses strictly on ancient i-Kami civilization: culture, sciences, architecture, medicine and the like. The indirect method will not focus on Ta-Merri (Egypt) directly, but you can gain some insight into the ancient civilization by studying the related cultures outside of Ta-Merri: The Yoruba, Akan, Dogon, Buhanga (Rwanda), the various cultures of the Kongo, etc.

An example of indirect study would be in the name of Egypt itself. We know one name for Egypt is KM.T, most people pronounce it as Kemet. Well when you study the Bantu of Buhanga (Rwanda) and the Zulu of South Africa, we know that the /t/ sound was not pronounced because when the Buhanga and the Zulus refer to KMT they pronounce it:

Zulu = Khemu (BonaaBakulu Abase**Khemu** - The brotherhood of the higher ones of Egypt)
Buhanga = i-Kami (The people of i-Kami are called Abanyakami)

So studying outside cultures can give you insight into Egyptian culture and even how to pronounce certain words and concepts in the ancient Egyptian language. I usually recommend the indirect method first because it will help you to develop the cultural lens in which to better understand ancient i-Kami culture and philosophy.

So I will give you some direct books you can read and then give you some indirect books you can read that if you have a good mind that can connect the dots, will help to illuminate that which the direct books addresses.

Direct Books

African Philosophy during the reign of the Pharaohs - Dr. Theophile Obenga

Ancient Egypt and Black Africa - Dr. Theophile Obenga

The Star of Deep Beginnings - Dr. Charles S. Finch

MAAT: The Moral Ideal in Ancient Egypt - Dr. Maulana Karenga

Stolen Legacy - Dr. George GM James

Black Man of the Nile - Dr. Yosef Ben Jochannan

Husia - Dr. Maulana Karenga

Let The Ancestors Speak - Ankh Mi Ra
Egypt Child of Africa - Dr. Ivan Van Sertima
African Origins of Civilization: Myth or Reality - Dr. Cheikh Anta Diop
The Science of the Dogon - Laird Scranton
Sacred Symbols of the Dogon - Laird Scranton
Exiled Egyptians - Moustafa Gadalla

Indirect Books

Ropes To God: Experiencing the Bushman Spiritual Universe - Bradford Keenay
From Babylon to Timbuktu - Rudolph Windsor
African Cosmology of the Bantu Kongo - Dr. Bunseki Fu-Kiau
KMT - Ayi Kwei Armah
The Healing Wisdom of Africa - Dr. Malidoma Some
Indaba My Children - Credo Mutwa
Precolonial Central Africa - Dr. Theophile Obenga
Ifa: The Ancient Wisdom - Dr. Afolabi Epega
African Religions and Philosophy - Dr. John S. Mbiti
Inside Africa - John Gunther
The Signs and Symbols of Primordial Man - Albert Churchward
General History of Africa - UNESCO
The Africans Who Wrote The Bible - Dr. Nana Banchie Darkwah

I hope this short list (which will have you busy for months) helps in your search for understanding.

Hutuapo (Hotep)

Asar Imhotep

<http://www.asarimhotep.com>

NATE55@BELLSOUTH.NET wrote:

Hello everyone. My name is Nathaniel. I have been interest in Ancient Egypt and it's many mysteries for years but don't know what books, videos, courses and audios to buy to start my study. Can anyone guide me please to learning the Ancient Mysteries of Egypt please?

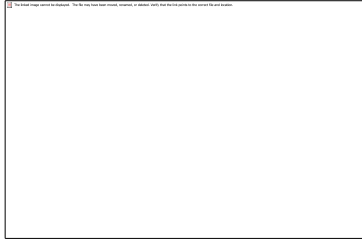
thanks

| 26345|2008-06-28 18:16:30|Paul Kekai Manansala|Syria unearths 2,300-year-old pharaonic engraving|

Sat Jun 28, 1:12 PM ET

http://news.yahoo.com/s/afp/20080628/lf_afp/syriaarchaeology_080628171204;_ylt=AgAtvZaOG8i7ajkW2DLOV6VFeQoB

DAMASCUS (AFP) - Syrian archaeologists have unearthed a hieroglyph close to Damascus which dates back to the pharaonic period around 1,300 years BC, the official SANA news agency reported on Saturday.



[AFP/File Photo:](#) Archaeologists work in an excavation site. Syrian archaeologists have unearthed a hieroglyph close to Damascus...

"The antiquities department has discovered a hieroglyph on the outskirts of Damascus, 25 kilometres (15 miles) east (of the capital), engraved into a basalt stone slab (measuring) 70 by 50 cm (28 by 20 inches)," SANA said.

"This type of slab was quite widespread during the era of the Pharaohs, who used it to mark a special occasion," department head Mahmud Hammud said, adding text on the stone dated back to the reign of Pharaoh Rameses II, between 1,290 and 1,224 years BC.

The slab shows the leg of the king and behind it, the foot of the Egyptian god Amon. Amon's name figures in the text below the engraving although the date is illegible.

A similar engraving which dates from the same period was discovered several years ago in Al-Kiswah region near the capital and is on display at the Damascus national museum.

| 26346|2008-06-29 08:51:44|Tafari khumbaka|Re: [SmaiTawi] The Milk Debate|
that which is commonly known, among people, a given.....

please understand i in no way expouse a vegetarian lifestyle based specifically on what ancient african/melinated peoples lifestyle is, no matter where people live if they are herders of any kind of cattle they are going to be carnivorous, (thats a given common knowledge) like most of the masai or Nuer (the 1st nilolitic people) direct descendents of the khama-u , even people of the ancient forest and jungles of africa loved meat, take for instance the Twa, known for supplying wild-game to people like the ancient Kuba and Djenne etc.,

i referenced europe because it seems to me people like the vikings,francs, visigoths, even the latinos(spain, italy, greeco-romans,) have a reputation for loving and depending on meat and meat by-products, take for instance russia known for their love and need for meat and distilled veges like britain,,.....needed to survive harsh winters, and short growing seasons (the word meat and mead are synonymous in Val-

Halla).

grain production started in africa (proper) or the asia-minor(sumer-babylon) and people of the southern cradle had a opportunity to specialize in grain-production(2 or 3 growing seasons in a yr.) , and some did like those inthe nile valley and eventually India(southern Tamil-Toba) i said in a earlier Email vegetarianism has been a unique proclivity among certain masters and students (especially in India which has whole regions vegetarian) , India specifically...

like u say its common knowledge the inuit live on fish ,caribou, blubber etc. but in the heat of the southern hemisphere the masai men-folk live on a diet of fresh blood and buttermilk mix and only on occasion actually kill their cattle and eat the flesh, so the point to me is do the people of the southern cradle have a better opportunity for a omnivorous and /or herborvorious lifestyle and have they taken advantgeous of vegetarian lifestyle,

my point is they have mostly in India.

the nile valley was the bread basket of the old world it supplied the roman army and rome in general it had 3 harvest seasons , and it was very diverse in its diet up and down the Nile , the temple had vast tracts of farmland they owned along with cattle, if a master was vegetarian and demanded or asked it of his students such a diet was easily available , like some yoruba priest(babalawo) do today.,

in the northern world seems to me that would be less likely especially among the 1st inhabitants of europe; and without a stable source of grains from the southern hemisphere it would've been uncommon even among the later standing armies of europe, who depended on the mediterrian world (when not warring on themselves) and the nile valley as a food source

the idea that many northern cradle people use and have used mostly a meat based diet (cheese ,milk, distilled vege's with meatcanned or stored in animal intestines cellared or buried) i think comes to be commom knowledge because of the many documentaries i ve seen on food channel and discovery channel, along with what i seen on documentaries about cro-magnon and neantherthal man in europe, .

the books i ref. are

civilization or barbarism

by cheikh anta diop

.....

a history of pagan europe

by prudence jones

.....

the paleo diet

by l. cordain

.....

also maybe something in the book

neanthertal

by R andette



Tafari-sudra,Khumbaka

--- On **Sat, 6/28/08, Djehuti Sundaka** wrote:

From: Djehuti Sundaka

Subject: [Ta_Seti] Re: [SmaiTawi] The Milk Debate

To: Ta_Seti@yahoogroups.com

Date: Saturday, June 28, 2008, 12:31 AM

I await your references to the source of this 'common knowledge'.

Djehuti Sundaka

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Tafari khumbaka wrote:

>

>

> its common knowledge that people of europe have had a meat based diet and/or cheese or milk , blood.... in general all europe, even mediterrian people use and have traditionally use alot of goats ,sheep and fish in their diet. in the northern hemisphere where farms usually only produce 1 cash crop a yr. and in ancient europe where wolly mammoth and deer were

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> From: Djehuti Sundaka

> Subject: [Ta_Seti] Re: [SmaiTawi] The Milk Debate

> To: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)

> Date: Friday, June 27, 2008, 8:05 AM

>

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> > Tafari-sudra, Khumbaka
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> > Subject: [SmaiTawi] The Milk Debate
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> > bro. tye
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>

| 26347|2008-06-29 08:51:54|Tafari khumbaka|el-Qa'ba = kabala ?|

[The Mysterious Osirion at Abydos](#)

Abydos (the Egyptians call it Umm el-Qa'ab) was the capital of early Dynastic [Egypt](#), before the center of government was moved north to Memphis. This remote site, seldom visited by tourists, is the location of perhaps the finest New Kingdom temple, built during the rule of Seti I (Sety I), the first important pharaoh of the Nineteenth Dynasty. In 1902, behind that temple, William Flinders Petrie and Margaret Alice Murray [discovered](#) the Osirion (Osiron or Osireion).



The Entrance to the Temple of Seti I, from the outer courtyard.

While every New Kingdom temple in Egypt is different, adapted to the attributes of the god (neter) that it serves, they also have many characteristics in common. For example, all are built at ground level from stones of one or two tons weight and all have nearly every available space carved and painted. The Osirion breaks those rules. The floor is located 40 feet below the present ground level, the [stones](#) used in its construction often weigh 60 tons, and most of the walls are not decorated.

Abydos is the cult center of Osiris, the god of death and rebirth and there is little doubt that this strange structure is dedicated to him. But when was it built? The conventional explanation is that it was Seti I or his grandson Merenptah who caused it's construction, but advocates of an earlier, lost, pre-dynastic civilization in Egypt have noticed that the Osirion resembles only two known buildings - the two temples beside the [Sphinx](#).

These two, called today the Sphinx temple and the Valley temple, are known to have been built from the stone removed from the base of the Sphinx during its' construction. This would place them, by conventional dating, in the Fourth Dynasty, about 4,500 years ago and over a thousand years before Seti.

Geologist Robert Schoch has examined the erosion of the Sphinx and the nearby temples and concluded that they were subject to heavy rain, a condition that ended in that region about 8000 years ago. His conclusion, to which other geologists concur, is a central piece of evidence in the argument for an earlier, so far undiscovered, civilization on the Nile.

So, how old is the Osirion? I recently examined the report of Mr. Petrie and Miss Murray who excavated the site in 1902-3.

"The cartouche of Merenptah appeared in every place where it could be inserted" says Miss Murray. *Egyptian Research Account: 1903* While this could mean merely that Merenptah repaired an existing building, it should not be dismissed lightly. The temple of Seti is "L" shaped, the Osirion located beyond the central chapels. Thus the support areas are located on the side, rather than behind the central chapel, as they are in other temples. This conveys the idea that either the Osirion was considered more important than the chapels (Egyptian temples are arranged in a progression from the common to the most holy), or that it was pre-existing and Seti built his temple carefully in line with it. Thus the Seti Temple and the Osirion form a architectural whole. But Merenptah began his rule 34 years after Seti I's death.



*The floor plan of the Temple of Seti I
and the portion of the Osirion discovered in the 1903-4 excavation season.
The entire Osirion is nearly as wide as the main section of Seti's temple
and includes most of the area between the portion shown and the temple.
Map drawn by Margaret Alice Murray*

The Osirion is the only temple known from Ancient Egypt to be built below ground level. This has been presented as evidence that it is much more ancient than the adjacent Temple of Seti I, the slow deposition of silt raising the ground level over time. On this point Miss Murray will disagree:

"The nature of the desert is that after removing from two to four feet of loose wind blown sand, the hard marl, called *gebel* by the workmen, comes into view. This is so firmly compacted together that it can be cut like rock. The ancient builders took advantage of this fact, and excavated passages and halls with steeply sloping, almost perpendicular, sides. These were lined and roofed with great blocks of stone, and the hollow at the top filled up with sand; the building was then completely hidden from the outside. In our clearance it was only necessary to descend a few feet till the rock-like *gebel* was exposed, and then to follow down the excavation; and the trial pits that we sunk within the temenos invariably showed that the *gebel* had been cut perpendicularly to admit of building below." *ibid*

To recount Miss Murray: The desert in the area consists of loose sand to a depth of a few feet. Below that is *gebel*, basically rock. This rock was cut out to allow the building of the Osirion. Deposits of sand that contained Roman rubbish were not at all solidified.



What secret ceremonies took place in these strange underground chambers? Osiris was the god of rebirth - perhaps the fertility ceremony each spring was centered here. Like a Native American Kiva, a dark underground space can make spirit more powerful.

Could it have been an ancient, lost, civilization that cut away the rock and built the Osirion? Yes, it could have been, but there is nothing here to make that point, beyond the uniqueness of the design and the size of the stones. And it should be remembered that Sir Petrie, unlike modern

archaeologists, was quite willing to accept the existence of an earlier, yet undiscovered civilization in Egypt.

Osiris was believed to have been a king in pre-historic, legendary times. Egyptian tombs **were** built underground - could this be his? Or is the nature of this site so removed from our way of thinking that we cannot comprehend its' purpose?

The report of Mr. Petrie and Miss Murray can be seen at:
AscendingPassage.com/Osirion-at-Abydos.htm

An overview of alternative theories of Ancient Egypt is :



Tafari-sudra,Khumbaka

| 26348|2008-06-29 14:01:18|Agola Kisira|Fw: Fwd: This Past Must Address Its Present -By
Wole Soyinka|

-

This Past Must Address Its Present
(Dedicated to Mandela)

A rather curious scene, unscripted, once took place in the wings of a London theatre at the same time as the scheduled performance was being presented on the actual stage, before an audience. What happened was this: an actor refused to come on stage for his allocated role. Action was suspended. A fellow actor tried to persuade him to emerge, but he stubbornly shook his head. Then a struggle ensued. The second actor had hoped that, by suddenly exposing the reluctant actor to the audience in full glare of the spotlight, he would have no choice but to rejoin the cast. And so he tried to take the delinquent actor by surprise, pulling him suddenly towards the stage. He did not fully succeed, so a brief but untidy struggle began. The unwilling actor was completely taken aback and deeply embarrassed - some of that tussle was quite visible to a part of the audience.

The performance itself, it should be explained, was an improvisation around an incident. This meant that the actors were free, within the convention of the performance - to stop, re-work any part they wished, invite members of the audience on stage, assign roles and change costumes in full view of the audience. They therefore could also dramatize their wish to have that uncooperative actor join them - which they did with gusto. That actor had indeed left the stage before the contentious scene began. He had served notice during rehearsals that he would not participate in it. In the end, he had his way, but the incident proved very troubling to him for weeks afterwards. He found himself compelled to puzzle out this clash in attitudes between himself and his fellow writers and performers. He experienced, on the one hand, an intense rage that he had been made to appear incapable of confronting a stark reality, made to appear to suffer

from interpretative coyness, to seem inhibited by a cruel reality or perhaps to carry his emotional involvement with an event so far as to interfere with his professional will. Of course, he knew that it was none of these things. The truth was far simpler. Unlike his colleagues together with whom he shared, unquestionably, the same political attitude towards the event which was being represented, he found the mode of presentation at war with the ugliness it tried to convey, creating an intense disquiet about his very presence on that stage, in that place, before an audience whom he considered collectively responsible for that dehumanizing actuality.

And now let us remove some of the mystery and make that incident a little more concrete. The scene was the Royal Court Theatre, London, 1958. It was one of those Sunday nights which were given to experimentation, an innovation of that remarkable theatre manager-director, George Devine, whose creative nurturing radicalised British theatre of that period and produced later icons like John Osborne, N. F. Simpson, Edward Bond, Arnold Wesker, Harold Pinter, John Arden, etc., and even forced the then conservative British palate to sample stylistic and ideological pariahs like Samuel Beckett and Bertold Brecht. On this particular occasion, the evening was devoted to a form of "living" theatre, and the main fare was titled ELEVEN MEN DEAD AT HOLA. The actors were not all professional actors; indeed they were mostly writers who jointly created and performed these dramatic pieces. Those with a long political memory may recall what took place at Hola Camp, Kenya, during the Mau-Mau Liberation struggle. The British Colonial power believed that the Mau-Mau could be smashed by herding Kenyans into special camps, trying to separate the hard cases, the mere suspects and the potential recruits - oh, they had it all neatly worked out. One such camp was Hola Camp and the incident involved the death of eleven of the detainees who were simply beaten to death by camp officers and warders. The usual enquiry set up, and it was indeed the Report which provided the main text on which the performance was based.

We need now only to identify the reluctant actor, if you have not guessed that by now - it was none other than this speaker. I recall the occasion as vividly as actors are wont to recollect for ever and ever the frightening moment of a blackout, when the lines are not only forgotten but even the moment in the play. The role which I had been assigned was that of a camp guard, one of the killers. We were equipped with huge night-sticks and, while a narrator read the testimony of one of the guards, our task was to raise the cudgels slowly and, almost ritualistically, bring them down on the necks and shoulders of the prisoners, under orders of the white camp officers. A surreal scene. Even in rehearsals, it was clear that the end product would be a surrealist tableau. The Narrator at a lectern under a spot; a dispassionate reading, deliberately clinical, letting the stark facts reveal the states of mind of torturers and victims. A small ring of white officers, armed. One seizes a cudgel from one of the warders to demonstrate how to beat a human being without leaving visible marks. Then the innermost clump of detainees, their only weapon - non-violence. They had taken their decision to go on strike, refused to go to work unless they obtained better camp conditions. So they squatted on the ground and refused to move, locked their hands behind their knees in silent defiance. Orders were given. The inner ring of guards, the blacks, moved in, lifted the bodies by hooking their hands underneath the armpits of the detainees, carried them like toads in a state of petrification to one side, divided them in groups.

The faces of the victims are impassive; they are resolved to offer no resistance. The beatings

begin: one to the left side, then the back, the arms - right, left, front, back. Rhythmically. The cudgels swing in unison. The faces of the white guards glow with professional satisfaction, their arms gesture languidly from time to time, suggesting it is time to shift to the next batch, or beat a little more severely on the neglected side. In terms of images, a fluid, near balletic scene.

Then the contrast, the earlier official version, enacting how the prisoners were supposed to have died. This claimed that the prisoners had collapsed, that they died after drinking from a poisoned water supply. So we staged that also. The prisoners filed to the water waggon, gasping with thirst. After the first two or three had drunk and commenced writhing with pain, these humane guards rushed to stop the others but no, they were already wild with thirst, fought their way past salvation and drank greedily the same source. The groans spread from one to the other, the writhing, the collapse - then agonized deaths. That was the version of the camp governors.

The motif was simple enough, the theatrical format a tried and tested one, faithful to a particular convention. What then was the problem? It was one, I believe, that affects most writers. When is playacting rebuked by reality? When is fictionalizing presumptuous? What happens after playacting? One of the remarkable properties of the particular theatrical convention I have just described is that it gives off a strong odour of perennality, that feeling of "I have been here before". "I have been a witness to this." "The past enacts its presence." In such an instance, that sense of perennality can serve both as exorcism, a certificate of release or indeed - especially for the audience, a soporific. We must bear in mind that at the time of presentation, and to the major part of that audience, every death of a freedom fighter was a notch on a gun, the death of a fiend, an animal, a bestial mutant, not the martyrdom of a patriot.

We know also, however, that such efforts can provoke changes, that an actualization of the statistical, journalistic footnote can arouse revulsion in the complacent mind, leading to the beginning of a commitment to change, redress. And on this occasion, angry questions had been raised in the Houses of Parliament. Liberals, humanitarians and reformists had taken up the cause of justice for the victims. Some had even travelled to Kenya to obtain details which exposed the official lie. This profound unease, which paralysed my creative will, therefore reached beyond the audience and, finally, I traced its roots to my own feelings of assaulted humanity, and its clamour for a different form of response. It provoked a feeling of indecency about that presentation, rather like the deformed arm of a leper which is thrust at the healthy to provoke a charitable sentiment. This, I believe, was the cause of that intangible, but totally visceral rejection which thwarted the demands of my calling, rendered it inadequate and mocked the empathy of my colleagues. It was as if the inhuman totality, of which that scene was a mere fragment, was saying to us: Kindly keep your comfortable sentiment to yourselves.

Of course, I utilize that episode only as illustration of the far deeper internalised processes of the creative mind, a process that endangers the writer in two ways: he either freezes up completely, or he abandons the pen for far more direct means of contesting unacceptable reality. And again, Hola Camp provides a convenient means of approaching that aspect of my continent's reality which, for us whom it directly affronts, constitutes the greatest threat to global peace in our actual existence. For there is a gruesome appropriateness in the fact that an African, a black man should stand here today, in the same year that the progressive Prime Minister of this host country was murdered, in the same year as Samora Machel was brought down on the territory of the

desperate last-ditch guardians of the theory of racial superiority which has brought so much misery to our common humanity. Whatever the facts are about Olof Palme's death, there can be no question about his life. To the racial oppression of a large sector of humanity, Olof Palme pronounced, and acted, a decisive No! Perhaps it was those who were outraged by this act of racial "treachery" who were myopic enough to imagine that the death of an individual would arrest the march of his convictions; perhaps it was simply yet another instance of the Terror Epidemic that feeds today on shock, not reason. It does not matter; an authentic conscience of the white tribe has been stilled, and the loss is both yours and mine. Samora Machel, the leader who once placed his country on a war footing against South Africa, went down in as yet mysterious circumstances. True, we are all still haunted by the Nkomati Accord which negated that earlier triumphant moment on the African collective will; nevertheless, his foes across the border have good reason to rejoice over his demise and, in that sense, his death is, ironically, a form of triumph for the black race.

Is that perhaps too stark a paradox? Then let me take you back to Hola Camp. It is cattle which are objects of the stick, or whip. So are horses, goats, donkeys etc. Their definition therefore involves being occasionally beaten to death. If, thirty years after Hola Camp, it is at all thinkable that it takes the ingenuity of the most sophisticated electronic interference to kill an African resistance fighter, the champions of racism are already admitting to themselves what they continue to deny to the world: that they, white supremacist breed, have indeed come a long way in their definition of their chosen enemy since Hola Camp. They have come an incredibly long way since Sharpeville when they shot unarmed, fleeing Africans in the back. They have come very far since 1930 when, at the first organized incident of the burning of passes, the South African blacks decided to turn Dingaan's Day, named for the defeat of the Zulu leader Dingaan, into a symbol of affirmative resistance by publicly destroying their obnoxious passes. In response to those thousands of passes burnt on Cartright Flats, the Durban police descended on the unarmed protesters killing some half dozen and wounding hundreds. They backed it up with scorched earth campaign which dispersed thousands of Africans from their normal environment, victims of imprisonment and deportation. And even that 1930 repression was a quantum leap from that earlier, spontaneous protest against the Native Pass law in 1919, when the police merely rode down the protesters on horseback, whipped and sjamboked them, chased and harried them, like stray goats and wayward cattle, from street corner to shanty lodge. Every act of racial terror, with its vastly increasing sophistication of style and escalation in human loss, is itself an acknowledgement of improved knowledge and respect for the potential of what is feared, an acknowledgement of the sharpening tempo of triumph by the victimized.

For there was this aspect which struck me most forcibly in that attempt to recreate the crime at Hola Camp: in the various testimonies of the white officers, it stuck out, whether overtly stated or simply through their efficient detachment from the ongoing massacre. It was this: at no time did these white overseers actually experience the human "otherness" of their victims. They clearly did not experience the reality of the victims as human beings. Animals perhaps, a noxious form of vegetable life maybe, but certainly not human. I do not speak here of their colonial overlords, the ones who formulated and sustained the policy of settler colonialism, the ones who dispatched the Maxim guns and tuned the imperial bugle. They knew very well that empires existed which had to be broken, that civilizations had endured for centuries which had to be destroyed. The "sub-human" denigration for which their "civilizing mission" became the

altruistic remedy, was the mere rationalizing icing on the cake of imperial greed. But yes indeed, there were the agents, those who carried out orders (like Eichmann, to draw parallels from the white continent); they - whether as bureaucrats, technicians or camp governors had no conceptual space in their heads which could be filled - except very rarely and exceptionally - by "the black as also human". It would be correct to say that this has remained the pathology of the average South African white since the turn of the last century to this moment. Here, for example is one frank admission by an enlightened, even radical mind of that country:

"It was not until my last year in school that it had occurred to me that these black people, these voteless masses, were in any way concerned with the socialism which I professed or that they had any role to play in the great social revolution which in these days seemed to be imminent. The 'workers' who were destined to inherit the new world were naturally the white carpenters and bricklayers, the tramworkers and miners who were organized in their trade unions and who voted for the Labour Party. I would no more have thought of discussing politics with a native youth than of inviting him home to play with me or to a meal or asking him to join the Carnarvon Football Club. The African was on a different plane, hardly human, part of the scene as were dogs and trees and, more remotely, cows. I had no special feelings about him, not interest nor hate nor love. He just did not come into my social picture. So completely had I accepted the traditional attitudes of the time."

Yes, I believe that this self-analysis by Eddie Roux, the Afrikaaner political rebel and scientist, remains today the flat, unvarnished truth for the majority of Afrikaaners. "No special feelings, not interest nor hate nor love", the result of a complete acceptance of "traditional attitudes". That passage captures a mind's racial tabula rasa, if you like - in the first decade of this century - about the time, in short, when the Nobel series of prizes was inaugurated. But a slate, no matter how clean, cannot avoid receiving impressions once it is exposed to air - fresh or polluted. And we are now in the year 1986, that is after an entire century of direct, intimate exposure, since that confrontation, that first rejection of the dehumanizing label implicit in the Native Pass Laws.

Eddie Roux, like hundreds, even thousands of his countrymen, soon made rapid strides. His race has produced its list of martyrs in the cause of nonracialism - one remembers, still with a tinge of pain, Ruth First, destroyed by a letter bomb delivered by the long arm of Apartheid. There are others - Andr頂rink, Abram Fischer, Helen Suzman - Breyten Breytenbach, with the scars of martyrdom still seared into their souls. Intellectuals, writers, scientists, plain working men, politicians - they come to that point where a social reality can no longer be observed as a culture on a slide beneath the microscope, nor turned into aesthetic variations on pages, canvas or the stage. The blacks of course are locked into an unambiguous condition: on this occasion I do not need to address us. We know, and we embrace our mission. It is the other that this precedent seizes the opportunity to address, and not merely those who are trapped within the confines of that doomed camp, but those who live outside, on the fringes of conscience. Those specifically, who with shameless smugness invent arcane moral propositions that enable them to plead inaction in a language of unparalleled political flatulence: "Personally, I find sanctions morally repugnant". Or what shall we say of another leader for whom economic sanctions which work against an Eastern European country will not work in the Apartheid enclave of South Africa, that master of histrionics who takes to the world's airwaves to sing: "Let Poland be", but turns off his hearing aid when the world shouts: "Let Nicaragua be". But enough of these world leaders of double-talk and multiple moralities.

It is baffling to any mind that pretends to the slightest claim to rationality, it is truly and formidably baffling. Can the same terrain of phenomenal assimilation - that is, one which produced evidence of a capacity to translate empirical observations into implications of rational human conduct - can this same terrain which, over half a century ago, fifty entire years, two, three generations ago produced the Buntings, the Roux, the Douglas Woltons, Solly Sachs, the Gideon Bothas - can that same terrain, fifty, sixty, even seventy years later, be peopled by a species of humanity so ahistorical that the declaration, so clearly spelt out in 1919 at the burning of the passes, remains only a troublesome event of no enduring significance?

Some atavistic bug is at work here which defies all scientific explanation, an arrest in time within the evolutionary mandate of nature, which puts all human experience of learning to serious question! We have to ask ourselves then, what event can speak to such a breed of people? How do we reactivate that petrified cell which houses historic apprehension and development? Is it possible, perhaps, that events, gatherings such as this might help? Dare we skirt the edge of hubris and say to them: Take a good look. Provide your response. In your anxiety to prove that this moment is not possible, you had killed, maimed, silenced, tortured, exiled, debased and dehumanized hundreds of thousands encased in this very skin, crowned with such hair, proudly content with their very being? How many potential partners in the science of heart transplant have you wasted? How do we know how many black South African scientists and writers would have stood here, by now, if you had had the vision to educate the rest of the world in the value of a great multi-racial society.

Jack Cope surely sums it up in his Foreword to *THE ADVERSARY WITHIN*, a study of dissidence in Afrikaaner literature when he states:

"Looking back from the perspective of the present, I think it can justly be said that, at the core of the matter, the Afrikaaner leaders in 1924 took the wrong turning. Themselves the victims of imperialism in its most evil aspect, all their sufferings and enormous loss of life nevertheless failed to convey to them the obvious historical lesson. They became themselves the new imperialists. They took over from Britain the mantle of empire and colonialism. They could well have set their faces against annexation, aggression, colonial exploitation, and oppression, racial arrogance and barefaced hypocrisy, of which they had been themselves the victims. They could have opened the doors to humane ideas and civilizing processes and transformed the great territory with its incalculable resources into another New World.

Instead they deliberately set the clock back wherever they could. Taking over ten million indigenous subjects from British colonial rule, they stripped them of what limited rights they had gained over a century and tightened the screws on their subjection."

Well, perhaps the wars against Chaka and Dingaan and Digginswayo, even the Great Trek were then too fresh in your laager memory. But we are saying that over a century has passed since then, a century in which the world has leapt, in comparative tempo with the past, at least three centuries. And we have seen the potential of man and woman - of all races - contend with the most jealously guarded sovereignty of Nature and the Cosmos. In every field, both in the Humanities and Sciences, we have seen that human creativity has confronted and tempered the hostility of his environment, adapting, moderating, converting, harmonizing, and even

subjugating. Triumphant over errors and resuming the surrendered fields, when man has had time to lick his wounds and listen again to the urgings of his spirit. History - distorted, opportunistic renderings of history have been cleansed and restored to truthful reality, because the traducers of the history of others have discovered that the further they advanced, the more their very progress was checked and vitiated by the lacunae they had purposefully inserted in the history of others. Self-interest dictated yet another round of revisionism - slight, niggardly concessions to begin with. But a breach had been made in the dam and an avalanche proved the logical progression. From the heart of jungles, even before the aid of high-precision cameras mounted on orbiting satellites, civilizations have resurrected, documenting their own existence with unassailable iconography and art. More amazing still, the records of the ancient voyagers, the merchant adventurers of the age when Europe did not yet require to dominate territories in order to feed its industrial mills - those objective recitals of mariners and adventurers from antiquity confirmed what the archeological remains affirmed so loudly. They spoke of living communities which regulated their own lives, which had evolved a working relationship with Nature, which ministered to their own wants and secured their future with their own genius. These narratives, uncluttered by the impure motives which needed to mystify the plain self-serving rush to dismantle independent societies for easy plundering - pointed accusing fingers unerringly in the direction of European savants, philosophers, scientists, and theorists of human evolution. Gobineau is a notorious name, but how many students of European thought today, even among us Africans, recall that several of the most revered names in European philosophy - Hegel, Locke, Montesquieu, Hume, Voltaire - an endless list - were unabashed theorists of racial superiority and denigrators of the African history and being. As for the more prominent names among the theorists of revolution and class struggle - we will draw the curtain of extenuation on their own intellectual aberration, forgiving them a little for their vision of an end to human exploitation.

In any case, the purpose is not really to indict the past, but to summon it to the attention of a suicidal, anachronistic present. To say to that mutant present: you are a child of those centuries of lies, distortion and opportunism in high places, even among the holy of holies of intellectual objectivity. But the world is growing up, while you wilfully remain a child, a stubborn, self-destructive child, with certain destructive powers, but a child nevertheless. And to say to the world, to call attention to its own historic passage of lies - as yet unabandoned by some - which sustains the evil precocity of this child. Wherein then lies the surprise that we, the victims of that intellectual dishonesty of others, demand from that world that is finally coming to itself, a measure of expiation? Demand that it rescues itself, by concrete acts, from the stigma of being the wilful parent of a monstrosity, especially as that monstrous child still draws material nourishment, breath, and human recognition from the strengths and devices of that world, with an umbilical cord which stretches across oceans, even across the cosmos via so-called programmes of technological co-operation. We are saying very simply but urgently: Sever that cord. By any name, be it Total Sanction, Boycott, Disinvestment, or whatever, sever this umbilical cord and leave this monster of a birth to atrophy and die or to rebuild itself on long-denied humane foundations. Let it collapse, shorn of its external sustenance, let it collapse of its own social disequilibrium, its economic lopsidedness, its war of attrition on its most productive labour. Let it wither like an aborted foetus of the human family if it persists in smothering the minds and sinews which constitute its authentic being.

This pariah society that is Apartheid South Africa plays many games on human intelligence. Listen to this for example. When the whole world escalated its appeal for the release of Nelson Mandela, the South African Government blandly declared that it continued to hold Nelson Mandela for the same reasons that the Allied powers continued to hold Rudolf Hess! Now a statement like that is an obvious appeal to the love of the ridiculous in everyone. Certainly it wrung a kind of satiric poem out of me - Rudolf Hess as Nelson Mandela in blackface! What else can a writer do to protect his humanity against such egregious assaults! But yet again to equate Nelson Mandela to the archcriminal Rudolf Hess is a macabre improvement on the attitude of regarding him as sub-human. It belongs on that same scale of Apartheid's self-improvement as the ratio between Sharpeville and Von Brandis Square, that near-kind, near-considerate, almost benevolent dispersal of the first Native Press rebellion.

That world which is so conveniently traduced by Apartheid thought is of course that which I so wholeheartedly embrace - and this is my choice - among several options - of the significance of my presence here. It is a world that nourishes my being, one which is so self-sufficient, so replete in all aspects of its productivity, so confident in itself and in its destiny that it experiences no fear in reaching out to others and in responding to the reach of others. It is the heartstone of our creative existence. It constitutes the prism of our world perception and this means that our sight need not be and has never been permanently turned inwards. If it were, we could not so easily understand the enemy on our doorstep, nor understand how to obtain the means to disarm it. When this society which is Apartheid South Africa indulges from time to time in appeals to the outside world that it represents the last bastion of civilization against the hordes of barbarism from its North, we can even afford an indulgent smile. It is sufficient, imagines this state, to raise the spectre of a few renegade African leaders, psychopaths and robber barons who we ourselves are victims of - whom we denounce before the world and overthrow when we are able - this Apartheid society insists to the world that its picture of the future is the reality which only its policies can erase. This is a continent which only destroys, it proclaims, it is peopled by a race which has never contributed anything positive to the world's pool of knowledge. A vacuum, that will suck into its insatiable maw the entire fruits of centuries of European civilization, then spew out the resulting mush with contempt. How strange that a society which claims to represent this endangered face of progress should itself be locked in centuries-old fantasies, blithely unaware of, or indifferent to the fact that it is the last, institutionally functioning product of archaic articles of faith in Euro-Judaic thought.

Take God and Law for example, especially the former. The black race has more than sufficient historic justification to be a little paranoid about the intrusion of alien deities into its destiny. For even today, Apartheid's mentality of the pre-ordained rests - according to its own unabashed claims, on what I can only describe as incidents in a testamentary Godism - I dare not call it Christianity. The sons of Ham on the one hand; the descendants of Shem on the other. The once pronounced, utterly immutable curse. As for Law, these supremacists base their refusal to concede the right of equal political participation to blacks on a claim that Africans have neither respect for, nor the slightest proclivity for Law - that is, for any arbitrating concept between the individual and the collective.

Even the mildest, liberal, somewhat regretful but contented apologists for Apartheid, for at least some form of Apartheid which is not Apartheid but ensures the status quo - even this ambivalent

breed bases its case on this lack of the idea of Law in the black mind. I need only refer to a recent contribution to this literature in the form of an autobiography by a famous heart transplant surgeon, one who in his own scientific right has probably been a candidate for a Nobel Prize in the Sciences. Despite constant intellectual encounters on diverse levels, the sad phenomenon persists of Afrikaaner minds which, in the words of Eddie Roux, is a product of that complete acceptance of the "traditional attitudes of the time".

They have, as already acknowledged, quite "respectable" intellectual ancestors. Friedrich Wilhelm Hegel, to cite just my favourite example, found it convenient to pretend that the African had not yet developed to the level where he

"attained that realization of any substantial objective existence - as for example, God, or Law - in which the interest of man's volition is involved and in which he realizes his own being". He continues:

"This distinction between himself as an individual and the universality of his essential being, the African in the uniform, undeveloped oneness of his existence, has not yet attained: so that the knowledge of absolute Being, an Other and a Higher than his individual self, is entirely wanting".

Futile to waste a moment refuting the banal untruthfulness of this claim, I content myself with extracting from it only a lesson which escapes, even today, those who insist that the pinnacle of man's intellectual thirst is the capacity to project this universality in the direction of a Super-Other. There is, I believe, a very healthy school of thought which not only opposes this materially, but has produced effectively structured societies which operate independently of this seductive, even productively, inspiring but extravagant fable.

Once we thus overcome the temptation to contest the denial of this feat of imaginative projection to the African, we find ourselves left only with the dispassionate exercise of examining in what areas we encounter differences between the histories of societies which, according to Hegel and company, never conceived of this Omnipotent Extrusion into Infinite Space, and those who did - be these differences in the areas of economic or artistic life, social relations or scientific attainment - in short, in all those activities which are empirically verifiable, quite different from the racial consequences of imprecations arising from that post Adam-and-Eve nudist escapade in the Old Testament.

When we do this, we come upon a curious fact. The pre-colonial history of African societies - and I refer to both Euro-Christian and Arab-Islamic colonization - indicates very clearly that African societies never at any time of their existence went to war with another over the issue of their religion. That is, at no time did the black race attempt to subjugate or forcibly convert others with any holier-than-thou evangelizing zeal. Economic and political motives, yes. But not religion. Perhaps this unnatural fact was responsible for the conclusions of Hegel - we do not know. Certainly, the bloody histories of the world's major religions, localized skirmishes of which extend even to the present, lead to a sneaking suspicion that religion, as defined by these eminent philosophers, comes to self-knowledge only through the activity of war.

When, therefore, towards the close of the Twentieth Century, that is, centuries after the Crusades

and Jihads that laid waste other and one another's civilizations, fragmented ancient cohesive social relations and trampled upon the spirituality of entire peoples, smashing their cultures in obedience to the strictures of unseen gods, when today, we encounter nations whose social reasoning is guided by canonical, theological claims, we believe, on our part, that the era of darkness has never truly left the world. A state whose justification for the continuing suppression of its indigenes, indigenes who constitute the majority on that land, rests on claims to divine selection is a menace to secure global relationship in a world that thrives on nationalism as common denominator. Such a society does not, in other words, belong in this modern world. We also have our myths, but we have never employed them as a base for the subjugation of others. We also inhabit a realistic world, however, and, for the recovery of the fullness of that world, the black race has no choice but to prepare itself and volunteer the supreme sacrifice.

In speaking of that world - both myth and reality - it is our duty, perhaps our very last peaceful duty to a doomed enemy - to remind it, and its supporters outside its boundaries, that the phenomenon of ambivalence induced by the African world has a very long history, but that most proponents of the slanderous aspects have long ago learnt to abandon the untenable. Indeed it is probably even more pertinent to remind this racist society that our African world, its cultural hoards and philosophical thought, have had concrete impacts on the racists' own forebears, have proved seminal to a number of movements and even created tributaries, both pure and polluted, among the white indigenes in their own homelands.

Such a variety of encounters and responses have been due, naturally, to profound searches for new directions in their cultural adventures, seeking solaces to counter the remorseless mechanization of their existence, indeed seeking new meanings for the mystery of life and attempting to overcome the social malaise created by the very triumphs of their own civilization. It has led to a profound respect for the African contribution to world knowledge, which did not, however, end the habitual denigration of the African world. It has created in places a near-deification of the African person - that phase in which every African had to be a prince - which yet again, was coupled with a primitive fear and loathing for the person of the African. To these paradoxical responses, the essentiality of our black being remains untouched. For the black race knows, and is content simply to know, itself. It is the European world that has sought, with the utmost zeal, to re-define itself through these encounters, even when it does appear that he is endeavouring to grant meaning to an experience of the African world.

We can make use of the example of that period of European Expressionism, a movement which saw African art, music, and dramatic rituals share the same sphere of influence as the most disparate, astonishingly incompatible collection of ideas, ideologies, and social tendencies - Freud, Karl Marx, Bakunin, Nietzsche, cocaine, and free love. What wonder then, that the spiritual and plastic presence of the Bakota, Nimba, the Yoruba, Dogon, Dan etc., should find themselves at once the inspiration and the anathematized of a delirium that was most peculiarly European, mostly Teutonic and Gallic, spanning at least four decades across the last and the present centuries. Yet the vibrant goal remained the complete liberation of man, that freeing of his yet untapped potential that would carve marble blocks for the construction of a new world, debourgeoisify existing constrictions of European thought and light the flame to forge a new fraternity throughout this brave new world. Yes, within this single movement that covered the vast spectrum of outright fascism, anarchism, and revolutionary communism, the reality that was

Africa was, as always, sniffed at, delicately tested, swallowed entire, regurgitated, appropriated, extoiled, and damned in the revelatory frenzy of a continent's recreative energies.

Oscar Kokoschka for instance: for this dramatist and painter African ritualism led mainly in the direction of sadism, sexual perversion, general self-gratification. It flowed naturally into a Nietzschean apocalyptic summons, full of self-induced, ecstatic rage against society, indeed, against the world. Vassily Kadinsky on his part, responded to the principles of African art by foreseeing:

"a science of art erected on a broad foundation which must be international in character".
insisting that

"it is interesting, but certainly not sufficient, to create an exclusively European art theory".
The science of art would then lead, according to him, to

"a comprehensive synthesis which will extend far beyond the confines of art into the realm of the oneness of the human and the 'divine'".

This same movement, whose centenary will be due for celebrations in European artistic capitals in the next decade or two - among several paradoxes the phenomenon of European artists of later acknowledged giant stature - Modigliani, Matisse, Gauguin, Picasso, Brancusi etc. worshipping with varying degrees of fervour, at the shrine of African and Polynesian artistic revelations, even as Johannes Becher, in his Expressionist delirium, swore to build a new world on the eradication of all plagues, including -

"Negro tribes, fever, tuberculosis, venereal epidemics, intellectual psychic defects - I'll fight them, vanquish them."

And was it by coincidence that contemporaneously with this stirring manifesto, yet another German enthusiast, Leo Frobenius - with no claims whatever to being part of, or indeed having the least interest in the Expressionist movement, was able to visit Ile-Ife, the heartland and cradle of the Yoruba race and be profoundly stirred by an object of beauty, the product of the Yoruba mind and hand, a classic expression of that serene portion of the world resolution of that race, in his own words:

"Before us stood a head of marvellous beauty, wonderfully cast in antique bronze, true to the life, incrustated with a patina of glorious dark green. This was, in very deed, the Olokun, Atlantic Africa's Poseidon."

Yet listen to what he had to write about the very people whose handiwork had lifted him into these realms of universal sublimity:

"Profoundly stirred, I stood for many minutes before the remnant of the erstwhile Lord and Ruler of the Empire of Atlantis. My companions were no less astounded. As though we have agreed to do so, we held our peace. Then I looked around and saw - the blacks - the circle of the sons of the 'venerable priest', his Holiness the Oni's friends, and his intelligent officials. I was moved to silent melancholy at the thought that this assembly of degenerate and feeble-minded posterity should be the legitimate guardians of so much loveliness."

A direct invitation to a free-for-all race for dispossession, justified on the grounds of the keeper's

unworthiness, it recalls other schizophrenic conditions which are mother to, for instance, the far more lethal, dark mythopoeia of Van Lvyck Louw. For though this erstwhile Nazi sympathizer would later rain maledictions on the heads of the more extreme racists of his countrymen:

"Lord, teach us to think what 'own' is, Lord let us think! and then: over hate against blacks, browns, whites: over this and its cause, I dare to call down judgement."

Van Lvyck's powerful epic RAKA was guaranteed to churn up the white cesspools of these primordial fears. A work of searing, visceral impact operating on racial memory, it would feed the Afrikaaner Credo on the looming spectre of a universal barbaric recession, bearing southwards on the cloven hooves of the Fifth Horseman of the Apocalypse, the black.

There is a deep lesson for the world in the black races' capacity to forgive, one which, I often think, has much to do with ethical precepts which spring from their world view and authentic religions, none of which is ever totally eradicated by the accretions of foreign faiths and their implicit ethnocentrism. For, not content with being a racial slanderer, one who did not hesitate to denigrate, in such uncompromisingly nihilistic terms, the ancestral fount of the black races - a belief which this ethnologist himself observed - Frobenius was also a notorious plunderer, one of a long line of European archeological raiders. The museums of Europe testify to this insatiable lust of Europe; the frustrations of the Ministries of Culture of the Third World and, of organizations like UNESCO are a continuing testimony to the tenacity, even recidivist nature of your routine receiver of stolen goods. Yet, is it not amazing that Frobenius is today still honoured by black institutions, black leaders, and scholars? That his anniversaries provide ready excuse for intellectual gatherings and symposia on the black continent, that his racist condescensions, assaults have not been permitted to obscure his contribution to their knowledge of Africa, or the role which he has played in the understanding of the phenomenon of human culture and society, even in spite of the frequent patchiness of his scholarship?

It is the same largeness of spirit which has informed the relationship today of erstwhile colonial nations, some of whom have undergone the most cruel forms of settler or plantation colonialism, where the human degradation that goes with greed and exploitation attained such levels of perversion that human ears, hands, and noses served to atone for failures in production quota. Nations which underwent the agony of wars of liberation, whose earth freshly teems with the bodies of innocent victims and unsung martyrs, live side by side today with their recent enslavers, even sharing the control of their destiny with those who, barely four or five years ago, compelled them to witness the massacre of their kith and kin. Over and above Christian charity, they are content to rebuild, and share. This spirit of collaboration is easy to dismiss as the treacherous ploy of that special breed of leaders who settle for early compromises in order to safeguard, for their own use, the polished shoes of the departing oppressors. In many cases, the truth of this must be conceded. But we also have examples of regimes, allied to the aspirations of their masses on the black continent, which have adopted this same political philosophy. And, in any case, the final arbiters are the people themselves, from whose relationships any observations such as this obtain any validity. Let us simply content ourselves with remarking that it is a phenomenon worthy of note. There are, after all, European nations today whose memory of domination by other races remains so vivid more than two centuries after liberation, that a terrible vengeance culturally, socially, and politically is still exacted, even at this very moment, from the descendants of those erstwhile conquerors. I have visited such nations whose cruel

histories under foreign domination are enshrined as icons to daily consciousness in monuments, parks, in museums and churches, in documentation, woodcuts, and photo gravures displayed under bullet-proof glass-cases but, most telling of all, in the reduction of the remnants of the conquering hordes to the degraded status of aliens on sufferance, with reduced civic rights, privileges, and social status, a barely tolerate marginality that expresses itself in the pathos of downcast faces, dropped shoulders, and apologetic encounters in those rare times when intercourse with the latterly assertive race is unavoidable. Yes, all this I have seen, and much of it has been written about and debated in international gatherings. And even while acknowledging the poetic justice of it in the abstract, one cannot help but wonder if a physical pound of flesh, excised at birth, is not a kinder act than a lifelong visitation of the sins of the father on the sons even to the tenth and twelfth generations.

Confronted with such traditions of attenuating the racial and cultural pride of these marginalized or minority peoples, the mind travels back to our own societies where such causative histories are far fresher in the memory, where the ruins of formerly thriving communities still speak eloquent accusations and the fumes still rise from the scorched earth strategies of colonial and racist myopia. Yet the streets bear the names of former oppressors, their statues and other symbols of subjugation are left to decorate their squares, the consciousness of a fully confident people having relegated them to mere decorations and roosting-places for bats and pigeons. And the libraries remain unpurged, so that new generations freely browse through the works of Frobenius, of Hume, Hegel, or Montesquieu and others without first encountering, freshly stamped on the fly-leaf: **WARNING! THIS WORK IS DANGEROUS FOR YOUR RACIAL SELF-ESTEEM.**

Yet these proofs of accommodation, on the grand or minuscule scale, collective, institutional, or individual, must not be taken as proof of an infinite, uncritical capacity of black patience. They constitute in their own nature, a body of tests, an accumulation of debt, an implicit offer that must be matched by concrete returns. They are the blocks in a suspended bridge begun from one end of a chasm which, whether the builders will it or not, must obey the law of matter and crash down beyond a certain point, settling definitively into the widening chasm of suspicion, frustration, and redoubled hate. On that testing ground which, for us, is Southern Africa, that medieval camp of biblical terrors, primitive suspicions, a choice must be made by all lovers of peace: either to bring it into the modern world, into a rational state of being within that spirit of human partnership, a capacity for which has been so amply demonstrated by every liberated black nation on our continent, or - to bring it abjectly to its knees by ejecting it, in every aspect, from humane recognition, so that it caves in internally, through the strategies of its embattled majority. Whatever the choice, this inhuman affront cannot be allowed to pursue our Twentieth Century conscience into the Twenty-first, that symbolic coming-of-age which peoples of all cultures appear to celebrate with rites of passage. That calendar, we know, is not universal, but time is, and so are the imperatives of time. And of those imperatives that challenge our being, our presence, and humane definition at this time, none can be considered more pervasive than the end of racism, the eradication of human inequality, and the dismantling of all their structures. The Prize is the consequent enthronement of its complement: universal suffrage, and peace.

"the idea that many northern cradle people use and have used mostly a meat based diet (cheese ,milk, distilled vege's with meat canned or stored in animal intestines cellared or buried) i think comes to be commom knowledge because of the many documentaries i ve seen on food channel and discovery channel, along with what i seen on documentaries about cro-magnon and neantherthal man in europe, ."

You seem to be classifying anything from an animal as being meat-based which certainly isn't what something meat-based is understood to be. Perhaps you mean animal-based which is far different than a diet composed mainly of daily meat consumption.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, Tafari khumbaka wrote:

>

>

> that which is commonly known, among people, a given.....

>

> please understand i in no way expouse a vegetarian lifestyle based

specifically on what ancient african/melinated peoples lifestyle is, no matter where people live if they are herders of any kind of cattle they are going to be carnivorous, (thats a given common knowledge) like most of the masai or Nuer (the 1st nilolitic people) direct descendents of the khama-u , even people of the ancient forest and jungles of africa loved meat, take for instance the Twa, known for supplying wild-game to people like the ancient Kuba and Djenne etc., > i referenced europe because it seems to me people like the

vikings,francs, visigoths, even the latinos(spain, italy, greeco-romans,) have a reputation for loving and depending on meat and meat by-products, take for instance russia known for their love and need for meat and distilled veges like britain,,.....needed to survive harsh winters, and short growing seasons (the word meat and mead are synonymous in Val-Halla).

>

> grain production started in africa (proper) or the asia-minor(sumer-

babylon) and people of the southern cradle had a opportunity to specialize in grain-production(2 or 3 growing seasons in a yr.) , and some did like those inthe Nile valley and eventually India (southern Tamil-Toba) i said in a earlier Email vegetarianism has

been a unique proclivity among certain masters and students (especially in India which has whole regions vegetarian) , India specifically...

>

> like u say its common knowledge the inuit live on fish ,caribou,

blubber etc. but in the heat of the southern hemisphere the masai men-folk live on a diet of fresh blood and buttermilk mix and only on occasion actually kill their cattle and eat the flesh, so the point to me is do the people of the southern cradle have a better opportunity for a omnivorous and /or herbivorous lifestyle and have they taken advantage of vegetarian lifestyle,

> my point is they have mostly in India.

>

> the Nile valley was the bread basket of the old world it supplied

the Roman army and Rome in general it had 3 harvest seasons , and it was very diverse in its diet up and down the Nile , the temple had vast tracts of farmland they owned along with cattle, if a master was vegetarian and demanded or asked it of his students such a diet was easily available , like some Yoruba priest (babalawo) do today.,

> in the northern world seems to me that would be less likely

especially among the 1st inhabitants of Europe; and without a stable source of grains from the southern hemisphere it would've been uncommon even among the later standing armies of Europe, who depended on the Mediterranean world (when not warring on themselves) and the Nile valley as a food source

>

> the idea that many northern cradle people use and have used mostly

a meat based diet (cheese ,milk, distilled veges with meatcanned or stored in animal intestines cellared or buried) i think comes to be common knowledge because of the many documentaries i ve seen on Food Channel and Discovery Channel, along with what i seen on documentaries about Cro-Magnon and Neanderthal man in Europe, .

>

>

> the books i ref. are

> civilization or barbarism

> by Cheikh Anta Diop

>

> a history of pagan Europe

> by Prudence Jones

>

>

> the Paleo diet

> by I. cordain
>
> also maybe something in the book
> neantherthal
> by R andette
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>
> Tafari-sudra,Khumbaka
>
> --- On Sat, 6/28/08, Djehuti Sundaka wrote:
>
> From: Djehuti Sundaka
> Subject: [Ta_Seti] Re: [SmaiTawi] The Milk Debate
> To: Ta_Seti@yahoogroups.com
> Date: Saturday, June 28, 2008, 12:31 AM
>
>
>
>
>
>
>
> I await your references to the source of this 'common knowledge'.
>
> Djehuti Sundaka
>
> --- In Ta_Seti@yahoogroups .com, Tafari khumbaka

> wrote:
> >
> >
> > its common knowledge that people of europe have had a meat based
> diet and/or cheese or milk , blood.... in general all europe, even
> mediterrian people use and have traditionally use alot of
> goats ,sheep and fish in their diet. in the northern hemisphere

where

> farms usually only produce 1 cash crop a yr. and in ancient europe
> where wolly mammoth and deer were
> > a staple food, the love of meat is famous. especiallyamong
> europeans peasants who couldnt have much meat and could not hunt

for

> meat due too laws only allowing the gentry the privilege of the

best

> hunting lands ,they (peasentry)have always aspired to have much

meat

> on their tables

> >

> >

> >

> > Tafari-sudra, Khumbaka

> >

> > --- On Fri, 6/27/08, Djehuti Sundaka wrote:

> >

> > From: Djehuti Sundaka

> > Subject: [Ta_Seti] Re: [SmaiTawi] The Milk Debate

> > To: Ta_Seti@yahoogroups .com

> > Date: Friday, June 27, 2008, 8:05 AM

> >

> >

> >

> >

> >

> >

> > "people of the northern hemisphere in ancient and in miedeval

times

> > depended on flesh since the environment wasn't condusive to a

> mostly

> > vegetarian lifestyle."

> >

> > The northern hemisphere includes all peoples from the equator to

> the

> > north pole and even the average European isn't known to have had

a

> > substantial meat inclusive diet until fairly recent times (as a

> > constant consumption of meat was not affordable to most). I only

> > know of people close to the polar regions such as the Inuit to

have

> a

> > meat-based diet. So, what other peoples of the northern

hemisphere

> > are specifically being referred to?

> >

> > Djehuti Sundaka

> >

> > --- In Ta_Seti@yahoogroups .com, Tafari khumbaka

>

> > wrote:

> > >

> > > under a prognosis for rickets or some other disabling bone

> disease

> > a physician may use milk as 1 of his/her therapies

> > > cows stop drinking milk once they have some maturity, people of

> the

> > northern hemisphere in ancient and in medieval times depended on

> > flesh since the environment wasn't conducive to a mostly

vegetarian

> > lifestyle.

> > > mothers should never if possible replace cow's milk for mothers

> > milk,, cows milk builds cow's bones and mothers milk builds a

> healthy

> > immune system and human/divine brain nervous system for babies

> > >

> > >

> > >

> > >

> > > Tafari-sudra, Khumbaka

> > >

> > > --- On Wed, 6/25/08, eye_mage wrote:

> > >

> > > From: eye_mage

> > > Subject: [SmaiTawi] The Milk Debate

> > > To: SmaiTawi@yahoogroups.com

> > > Date: Wednesday, June 25, 2008, 10:41 PM

> > >

> > >

> > >

> > >

> > >

> > >

> > > I don't consume dairy products but a researcher made the claim

> that
> > the
> > > problems that stem from milk is due to pasteurization. Raw Milk
> is
> > a
> > > superior food. Now, I use milk due to the mucous build up. What
> are
> > > your thought on the subject?
> > >
> > > bro. ty
> > >
> >
>

| 26350|2008-06-29 20:22:20|Paul Kekai Manansala|London Skeletons on Display|
Although the skeletons discussed are not of royalty, it still makes interesting reading.

Regards,
Paul Kekai Manansala

From The Times
June 28, 2008

Museum of London's skeleton key to the bodies under city's streets

Jack Malvern

Tens of thousands of skeletons that lie hidden beneath the streets, houses and offices of London have been revealed for the first time on a map, in a collaboration between the Museum of London and *The Times*.

The [electronic map](#) allows readers to zoom in on streets to see how many bodies they walk over on the way to work. It pinpoints the location of many of the 37,000 skeletons the museum found in the capital. Curators have kept 17,000 of these in storage at the museum's headquarters in Central London, but reinterred the rest.

The map is available in the UK news section of Times Online.

The skeletons on the map represent only a fraction of the number of bodies lying beneath the city. They were discovered when buildings were demolished and new foundations dug.



Times Archive 1849: The cholera epidemic

Even as we write, from innumerable burial-grounds within this metropolis pestilential miasmata are steaming up and polluting the air we must breathe

- [Metropolitan graveyards](#)
- [The condition of London graveyards](#)

Related Links

- [Now everyone is digging it](#)

The 26 skeletons with the most fascinating stories will be put on display at the Wellcome Collection in London. The most gruesome example is the skeleton of a young woman who died around the beginning of the 19th century. She had such severe syphilis that her skull still bears the scars of where the disease entered her bones.

Bill White, senior curator of the museum's bio-archaeology department, said that the woman would have had open sores on her forehead. "By that time she would have been out of her mind, so she wouldn't have known much about it," he said. "She was in her twenties when she died. We think she may have been a prostitute, because Southwark, where she was found, was well known for prostitution at the time." She also suffered from rickets, probably from being kept indoors away from sunlight as a child, and had chronic tooth decay.

Another skeleton was found with a metal spike lodged in its spine. Its owner, a man who was buried in Smithfield, East London, in about 1350, was probably hit with an arrow or spear, but the attack did not kill him. He survived only to catch bubonic plague in his late thirties or early forties. "Somehow the injury didn't cause an infection," Mr White said. "The body has reacted by building bone around the projectile. He survived for months or possibly years. He was found in a large plot of land set aside for burying victims of the Black Death." It is not known why the man was attacked, but it is thought that he may have been a soldier in the Hundred Years War.

Nicholas Adams, whose remains were discovered in Chelsea, led a more charmed life and died in 1827, aged 78, with a full head of hair. The hair is still attached to the skull, kept in place by a hairnet placed on it by curators.

Archaeologists exploring the Chelsea graveyard also discovered the Handbrothers, imaginatively named Richard Gideon and Gideon Richard, whose family invented the Chelsea Bun. Richard Gideon, whose skeleton will not be in the exhibition, was an officer in the Staffordshire militia and known to his men as "Captain Bun". To his neighbours in Chelsea he was seen as a bit of an eccentric. "He used to go around in a fez and a long gown," said Jelena Bekvalac, an osteologist at the museum.

Archaeologists who unearth the skeletons occasionally take fright when they discover bodies. Mr White said: "At Christchurch in Spitalfields they found someone with smallpox scars in soft tissue. They dropped it and ran away. They sent it to one of the two laboratories in the world that can deal with smallpox." The labs said that smallpox spores were present, but not enough to be a danger.

It is now routine to rebury unbreached lead-lined coffins without opening them in case the disease that killed the occupant is still a threat.

The Wellcome Collection exhibition will also feature a skull with green teeth, which came from a woman in her thirties who was buried near the Royal Mint. Copper deposits from the mint leached into the soil and stained skeletons buried beneath. Skeletons are usually off-white, but minerals and moulds mean that purple and black bones have also been found.

Unfortunately, the public will not get a chance to see one of the most bizarre finds. Archaeologists exploring a graveyard at St Pancras stumbled across a coffin containing a mysterious set of bones. They were later identified as belonging to a walrus. An explanation for the animal's dignified burial has not yet surfaced.

? The exhibition takes place at the Wellcome Collection, London NW1, from July 23 to September 28.

*Map data courtesy of London Archaeological Archive and Research Centre

| 26351|2008-06-30 10:00:55|Michael Bayman|H-I-M On The Crisis-Resolution-Essentials: Part: 2|

From: Amexem-Moor-Empire: Imperial-Broadcasting-Agency: Staff

Unto: All-Moors (Declared/Undeclared)/Aboriginals

Re: New-video-link from the **Amexem-Moor-Empire:**
Imperial-Broadcasting-Agency

I.S.L.A.M.:

On the behalf of the **Amexem-Moor-Empire:** Constitutional-Monarch, His-Imperial-Majesty:
Emperor: An-Anu-El: Bey and the entire: **Amexem-Moor-Empire:** National-Collective, peace,
much-joy, good-health, and prosperity unto you and your family.

By the presenting of the link-below unto the all of the **Amexem-Moor-Empire**:
National-Collective with the including of the all of the houses of the Moors/our-kith and kindred
by the order from the **Amexem-Moor-Empire**: Imperial-Broadcasting-Agency: Operations-
Director, Distinguished-Noble: Seti-Hotep: Bey.
<http://www.youtube.com/watch?v=c9rDcUa02d8>

>Of the dispatching by the **Amexem-Moor-Empire**: Imperial-Broadcasting-
Agency: Staff

| 26352|2008-06-30 11:11:00|cristofori whitakara|Re: el-Qa'ba = kabala ?|
does Abtu mean the heart(ab) of the earth(tu/a)? and if so what would these passageways lead to
inside the earth and what for? any ideas?

--- On **Sat, 6/28/08, Tafari khumbaka** wrote:

From: Tafari khumbaka

Subject: [Ta_Seti] el-Qa'ba = kabala ?

To: maatcollective@yahooogroups.com

Date: Saturday, June 28, 2008, 9:37 PM

The Mysterious Osirion at Abydos

Abydos (the Egyptians call it Umm el-Qa'ab) was the capital of early Dynastic [Egypt](#), before the center of government was moved north to Memphis. This remote site, seldom visited by tourists, is the location of perhaps the finest New Kingdom temple, built during the rule of Seti I (Sety I), the first important pharaoh of the Nineteenth Dynasty. In 1902, behind that temple, William Flinders Petrie and Margaret Alice Murray [discovered](#) the Osirion (Osiron or Osireion).



The Entrance to the Temple of Seti I, from the outer courtyard.

While every New Kingdom temple in Egypt is different, adapted to the attributes of the god (neter) that it serves, they also have many characteristics in common. For example, all are built at ground level from stones of one or two tons weight and all have nearly every available space carved and painted. The Osirion breaks those rules. The floor is located 40 feet below the present ground level, the [stones](#) used in its construction often weigh 60 tons, and most of the walls are not decorated.

Abydos is the cult center of Osiris, the god of death and rebirth and there is little doubt that this strange structure is dedicated to him. But when was it built? The conventional explanation is that it was Seti I or his grandson Merenptah who caused it's construction, but advocates of an earlier, lost, pre-dynastic civilization in Egypt have noticed that the Osirion resembles only two known buildings - the two temples beside the [Sphinx](#).

These two, called today the Sphinx temple and the Valley temple, are known to have been built

from the stone removed from the base of the Sphinx during its' construction. This would place them, by conventional dating, in the Fourth Dynasty, about 4,500 years ago and over a thousand years before Seti.

Geologist Robert Schoch has examined the erosion of the Sphinx and the nearby temples and concluded that they were subject to heavy rain, a condition that ended in that region about 8000 years ago. His conclusion, to which other geologists concur, is a central piece of evidence in the argument for an earlier, so far undiscovered, civilization on the Nile.

So, how old is the Osirion? I recently examined the report of Mr. Petrie and Miss Murray who excavated the site in 1902-3.

"The cartouche of Merenptah appeared in every place where it could be inserted" says Miss Murray. *Egyptian Research Account: 1903* While this could mean merely that Merenptah repaired an existing building, it should not be dismissed lightly. The temple of Seti is "L" shaped, the Osirion located beyond the central chapels. Thus the support areas are located on the side, rather than behind the central chapel, as they are in other temples. This conveys the idea that either the Osirion was considered more important than the chapels (Egyptian temples are arranged in a progression from the common to the most holy), or that it was pre-existing and Seti built his temple carefully in line with it. Thus the Seti Temple and the Osirion form a architectural whole. But Merenptah began his rule 34 years after Seti I's death.



*The floor plan of the Temple of Seti I
and the portion of the Osirion discovered in the 1903-4 excavation season.
The entire Osirion is nearly as wide as the main section of Seti's temple
and includes most of the area between the portion shown and the temple.
Map drawn by Margaret Alice Murray*

The Osirion is the only temple known from Ancient Egypt to be built below ground level. This has been presented as evidence that it is much more ancient than the adjacent Temple of Seti I, the slow deposition of silt raising the ground level over time. On this point Miss Murray will disagree:

"The nature of the desert is that after removing from two to four feet of loose wind blown sand, the hard marl, called *gebel* by the workmen, comes into view. This is so firmly compacted together that it can be cut like rock. The ancient builders took advantage of this fact, and excavated passages and halls with steeply sloping, almost perpendicular, sides. These were lined and roofed with great blocks of stone, and the hollow at the top filled up with sand; the building was then completely hidden from the outside. In our clearance it was only necessary to descend a few feet till the rock-like *gebel* was exposed, and then to follow down the excavation; and the trial pits that we sunk within the temenos invariably showed that the *gebel* had been cut perpendicularly to admit of building below." *ibid*

To recount Miss Murray: The desert in the area consists of loose sand to a depth of a few feet. Below that is *gebel*, basically rock. This rock was cut out to allow the building of the Osirion. Deposits of sand that contained Roman rubbish were not at all solidified.



What secret ceremonies took place in these strange underground chambers? Osiris was the god of rebirth - perhaps the fertility ceremony each spring was centered here. Like a Native American Kiva, a dark underground space can make spirit more powerful.

Could it have been an ancient, lost, civilization that cut away the rock and built the Osirion? Yes, it could have been, but there is nothing here to make that point, beyond the uniqueness of the design and the size of the stones. And it should be remembered that Sir Petrie, unlike modern archaeologists, was quite willing to accept the existence of an earlier, yet undiscovered civilization in Egypt.

Osiris was believed to have been a king in pre-historic, legendary times. Egyptian tombs **were** built underground - could this be his? Or is the nature of this site so removed from our way of thinking that we cannot comprehend its' purpose?

The report of Mr. Petrie and Miss Murray can be seen at:
AscendingPassage.com/Osirion-at-Abydos.htm

An overview of alternative theories of Ancient Egypt is :



Tafari-sudra, Khumbaka

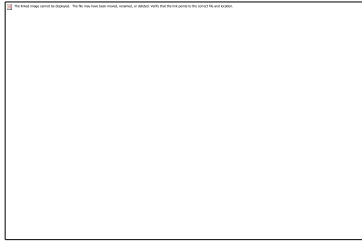
| 26353|2008-06-30 11:15:41|cristofori whitakara|Re: Syria unearths 2,300-year-old pharaonic engraving|
 could this possibly have something to do with the biblical reference of a king who reigned from the euphrates to the nile?

--- On **Sat, 6/28/08, Paul Kekai Manansala** wrote:
 From: Paul Kekai Manansala
 Subject: [Ta_Seti] Syria unearths 2,300-year-old pharaonic engraving
 To: ta_seti@yahoogroups.com
 Date: Saturday, June 28, 2008, 9:16 PM

Sat Jun 28, 1:12 PM ET

http://news.yahoo.com/s/afp/20080628/lf_afp/syriaarchaeology_080628171204;_ylt=AgAtvZaOG8i7ajkW2DLOV6VFeQoB

DAMASCUS (AFP) - Syrian archaeologists have unearthed a hieroglyph close to Damascus which dates back to the pharaonic period around 1,300 years BC, the official SANA news agency reported on Saturday.



[AFP/File Photo](#): Archaeologists work in an excavation site. Syrian archaeologists have unearthed a hieroglyph close to Damascus...

"The antiquities department has discovered a hieroglyph on the outskirts of Damascus, 25 kilometres (15 miles) east (of the capital), engraved into a basalt stone slab (measuring) 70 by 50 cm (28 by 20 inches)," SANA said.

"This type of slab was quite widespread during the era of the Pharaohs, who used it to mark a special occasion," department head Mahmud Hammud said, adding text on the stone dated back to the reign of Pharaoh Rameses II, between 1,290 and 1,224 years BC.

The slab shows the leg of the king and behind it, the foot of the Egyptian god Amon. Amon's name figures in the text below the engraving although the date is illegible.

A similar engraving which dates from the same period was discovered several years ago in Al-Kiswah region near the capital and is on display at the Damascus national museum.

| 26354|2008-06-30 13:16:04|cristofori whitakara|Re: Web Site Following Archaeologists to the Bottom of Mut Temple's |
the essenes of biblical times also had ceremonies around the dead sea and lake moeris and i wonder if baptismal through water has any connection to the sacredness of water?

--- On **Fri, 6/20/08, Asar Imhotep** wrote:

From: Asar Imhotep

Subject: Re: [Ta_Seti] Web Site Following Archaeologists to the Bottom of Mut Temple's Sacred Lake

To: Ta_Seti@yahoogroups.com

Date: Friday, June 20, 2008, 4:42 PM

Peace Paul

This is interesting for the those interested in ancient African mythology. I find it strange that a lot of African cultures within their mythology have a sacred lake. In all of the references I can think of, this sacred "lake" symbolizes the realm in which all knowledge and ideas reside.

African people believe that human beings do not dream up anything: that all ideas come from this sacred lake and if you want to find out something you do not know, or need an idea, this is where you go to find out - the sacred lake.

This is especially true in the Kongo and in South Africa and we know this realm, or lake to represent the Nu/Nun in ancient i-Kami (Kemetic) mythology as well. This is just an observation.

Paul Kekai Manansala wrote:

Libraries

Science News

Keywords

ANCIENT EGYPT
ARCHAEOLOGY LUXOR
MUT

Contact Information

Available for logged-in reporters only

Description

You can follow along online as Egyptologist Betsy Bryan and her team of graduate student artists, conservators and photographers expand their investigation of Luxor's Mut Temple summer, turning their attention to the temple's Sacred Lake.

Asar Imhotep

<http://www.asarimhotep.com>



| 26355|2008-06-30 16:03:43|Momolu Cooke|Re: New Member|

You will have to go to the Library that is your best source

--- On Fri, 6/27/08, NATE55@BELLSOUTH.NET <NATE55@BELLSOUTH.NET> wrote:

> From: NATE55@BELLSOUTH.NET <NATE55@BELLSOUTH.NET>

> Subject: [Ta_Seti] New Member

> To: Ta_Seti@yahoogroups.com

> Date: Friday, June 27, 2008, 9:59 PM

> Hello everyone. My name is Nathaniel. I have been interest
> in Ancient Egypt and it's many mysteries for years but
> don't know what books, videos, courses and audios to
> buy to start my study. Can anyone guide me please to
> learning the Ancient Mysteries of Egypt please?

>

>

> thanks

| 26356|2008-06-30 17:36:37|Tafari khumbaka|Re: [SmaiTawi] The Milk Debate|

i see ghee, butter, blood, semen, lymph fluids, stomach fluids needed to make cheese's, boneall as meat or animal ,same difference to me.



Tafari-sudra,Khumbaka

--- On **Sun, 6/29/08, Djehuti Sundaka** wrote:

From: Djehuti Sundaka

Subject: [Ta_Seti] Re: [SmaiTawi] The Milk Debate

To: Ta_Seti@yahoogroups.com

Date: Sunday, June 29, 2008, 4:28 PM

"the idea that many northern cradle people use and have used mostly a meat based diet (cheese ,milk, distilled vege's with meat canned or stored in animal intestines cellared or buried) i think comes to be commom knowledge because of the many documentaries i ve seen on food channel and discovery channel, along with what i seen on documentaries about cro-magnon and neantherthal man in europe, ."

You seem to be classifying anything from an animal as being meat-based which certainly isn't what something meat-based is understood to be. Perhaps you mean animal-based which is far different than a diet composed mainly of daily meat consumption.

Djehuti Sundaka

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Tafari khumbaka wrote:

>

>

> that which is commonly known, among people, a given..... .

>

> please understand i in no way expouse a vegetarian lifestyle based specifically on what ancient african/melinated peoples lifestyle is, no matter where people live if they are herders of any kind of cattle they are going to be carnivorous, (thats a given common knowledge) like most of the masai or Nuer (the 1st nilolitic people) direct descendents of the khama-u , even people of the ancient forest and jungles of africa loved meat, take for instance the Twa, known for supplying wild-game to people like the ancient Kuba and Djenne etc.,
> i referenced europe because it seems to me people like the

vikings,francs, visigoths, even the latinos(spain, italy, greeco-romans,) have a reputation for loving and depending on meat and meat by-products, take for instance russia known for their love and need for meat and distilled vege's like britain,,... .needed to survive harsh winters, and short growing seasons (the word meat and mead are synonymous in Val-Halla).

>

> grain production started in africa (proper) or the asia-minor(sumer-babylon) and people of the southern cradle had a opportunity to specialize in grain-production(2 or 3 growing seasons in a yr.) , and some did like those inthe nile valley and eventually India (southern Tamil-Toba) i said in a earlier Email vegetarianism has been a unique proclivity among certain masters and students (especially in India which has whole regions vegetarian) , India specifically. ..

>

> like u say its common knowledge the inuit live on fish ,caribou, blubber etc. but in the heat of the southern hemisphere the masai men-folk live on a diet of fresh blood and buttermilk mix and only on occasion actually kill their cattle and eat the flesh, so the point to me is do the people of the southern cradle have a better opportunity for a omnivorous and /or herbivorous lifestyle and have they taken advantage of vegetarian lifestyle,

> my point is they have mostly in India.

>

> the nile valley was the bread basket of the old world it supplied the roman army and rome in general it had 3 harvest seasons , and it was very diverse in its diet up and down the Nile , the temple had vast tracts of farmland they owned along with cattle, if a master was vegetarian and demanded or asked it of his students such a diet was easily available , like some yoruba priest(babalawo) do today.,

> in the northern world seems to me that would be less likely especially among the 1st inhabitants of europe; and without a stable source of grains from the southern hemisphere it would've been uncommon even among the later standing armies of europe, who depended on the mediterranean world (when not warring on themselves) and the nile valley as a food source

>

> the idea that many northern cradle people use and have used mostly a meat based diet (cheese ,milk, distilled vege's with meatcanned or stored in animal intestines cellared or buried) i think comes to be common knowledge because of the many documentaries i ve seen on food channel and discovery channel, along with what i seen on documentaries about cro-magnon and neanderthal man in europe, .

>

>

> the books i ref. are
> civilization or barbarism
> by cheikh anta diop
>
> a history of pagan europe
> by prudence jones
>
> the paleo diet
> by l. cordain
>
> also maybe something in the book
> neantherthal
> by R andette
>
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> Tafari-sudra, Khumbaka
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> --- On Sat, 6/28/08, Djehuti Sundaka wrote:
>
> From: Djehuti Sundaka
> Subject: [Ta_Seti] Re: [SmaiTawi] The Milk Debate
> To: Ta_Seti@yahoogroups.com
> Date: Saturday, June 28, 2008, 12:31 AM
>
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>
> I await your references to the source of this 'common knowledge'.
>
> Djehuti Sundaka
>
> --- In Ta_Seti@yahoogroups .com, Tafari khumbaka

> wrote:
>>
>>

> > its common knowledge that people of europe have had a meat based
 > diet and/or cheese or milk , blood.... in general all europe, even
 > mediterrian people use and have traditionally use alot of
 > goats ,sheep and fish in their diet. in the northern hemisphere
 where
 > farms usually only produce 1 cash crop a yr. and in ancient europe
 > where wolly mammoth and deer were
 > > a staple food, the love of meat is famous. especiallyamong
 > europeans peasants who couldnt have much meat and could not hunt
 for
 > meat due too laws only allowing the gentry the privilege of the
 best
 > hunting lands ,they (peasentry)have always aspired to have much
 meat
 > on their tables
 > >
 > >
 > >
 > > Tafari-sudra, Khumbaka
 > >
 > > --- On Fri, 6/27/08, Djehuti Sundaka wrote:
 > >
 > > From: Djehuti Sundaka
 > > Subject: [Ta_Seti] Re: [SmaiTawi] The Milk Debate
 > > To: Ta_Seti@yahoogroups .com
 > > Date: Friday, June 27, 2008, 8:05 AM
 > >
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 > >
 > > "people of the northern hemisphere in ancient and in miedeval
 times
 > > depended on flesh since the environment wasn't condusive to a
 > mostly
 > > vegetarian lifestyle."
 > >
 > > The northern hemisphere includes all peoples from the equator to
 > the
 > > north pole and even the average European isn't known to have had
 a
 > > substantial meat inclusive diet until fairly recent times (as a
 > > constant consumption of meat was not affordable to most). I only
 > > know of people close to the polar regions such as the Inuit to
 have

> a
>> meat-based diet. So, what other peoples of the northern hemisphere
>> are specifically being referred to?
>>
>> Djehuti Sundaka
>>
>> --- In Ta_Seti@yahoogroups .com, Tafari khumbaka
>
>> wrote:
>>>
>>> under a prognosis for rickets or some other disabling bone
> disease
>> a physician may use milk as 1 of his/her therapies
>>> cows stop drinking milk once they have some maturity, people of
> the
>> northern hemisphere in ancient and in medieval times depended on
>> flesh since the environment wasn't conducive to a mostly
vegetarian
>> lifestyle.
>>> mothers should never if possible replace cow's milk for mothers
>> milk,, cows milk builds cow's bones and mothers milk builds a
> healthy
>> immune system and human/divine brain nervous system for babies
>>>
>>>
>>>
>>>
>>> Tafari-sudra, Khumbaka
>>>
>>> --- On Wed, 6/25/08, eye_mage wrote:
>>>
>>> From: eye_mage
>>> Subject: [SmaiTawi] The Milk Debate
>>> To: SmaiTawi@yahoogroups.com
>>> Date: Wednesday, June 25, 2008, 10:41 PM
>>>
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>>>
>>>
>>> I don't consume dairy products but a researcher made the claim
> that
>> the
>>> problems that stem from milk is due to pasteurization. Raw Milk

> is
> > a
> > > superior food. Now, I use milk due to the mucous build up. What
> are
> > > your thought on the subject?
> > >
> > > bro. tye
> > >
> >
>

| 26357|2008-06-30 17:36:47|Tafari khumbaka|Re: el-Qa'ba = kabala ?|
i dont know,,something to research and punder.....



Tafari-sudra,Khumbaka

--- On **Mon, 6/30/08, cristofori whitakara** wrote:

From: cristofori whitakara

Subject: Re: [Ta_Seti] el-Qa'ba = kabala ?

To: Ta_Seti@yahoogroups.com

Date: Monday, June 30, 2008, 1:10 PM

does Abtu mean the heart(ab) of the earth(tu/a)? and if so what would these passageways I
inside the earth and what for? any ideas?

--- On **Sat, 6/28/08, Tafari khumbaka** wrote:

From: Tafari khumbaka

Subject: [Ta_Seti] el-Qa'ba = kabala ?

To: maatcollective@ yahoogroups. com

Date: Saturday, June 28, 2008, 9:37 PM

The Mysterious Osirion at Abydos

Abydos (the Egyptians call it Umm el-Qa'ab) was the capital of early Dynastic [Egypt](#), before the center of government was moved north to Memphis. This remote site, seldom visited by tourists, is the location of perhaps the finest New Kingdom temple, built during the rule of Seti I (Seti the first important pharaoh of the Nineteenth Dynasty. In 1902, behind that temple, William Flinders Petrie and Margaret Alice Murray [discovered](#) the Osirion (Osiron or Osireion).



The Entrance to the Temple of Seti I, from the outer courtyard.

While every New Kingdom temple in Egypt is different, adapted to the attributes of the god (neter) that it serves, they also have many characteristics in common. For example, all are built at ground level from stones of one or two tons weight and all have nearly every available space carved and painted. The Osirion breaks those rules. The floor is located 40 feet below the present ground level, the [stones](#) used in its construction often weigh 60 tons, and most of the walls are not decorated.

Abydos is the cult center of Osiris, the god of death and rebirth and there is little doubt that this strange structure is dedicated to him. But when was it built? The conventional explanation is that it was Seti I or his grandson Merenptah who caused it's construction, but advocates of an earlier, lost, pre-dynastic civilization in Egypt have noticed that the Osirion resembles only two known buildings - the two temples beside the [Sphinx](#).

These two, called today the Sphinx temple and the Valley temple, are known to have been built from the stone removed from the base of the Sphinx during its' construction. This would place them, by conventional dating, in the Fourth Dynasty, about 4,500 years ago and over a thousand years before Seti.

Geologist Robert Schoch has examined the erosion of the Sphinx and the nearby temples and concluded that they were subject to heavy rain, a condition that ended in that region about 8000 years ago. His conclusion, to which other geologists concur, is a central piece of evidence in the argument for an earlier, so far undiscovered, civilization on the Nile.

So, how old is the Osirion? I recently examined the report of Mr. Petrie and Miss Murray who excavated the site in 1902-3.

"The cartouche of Merenptah appeared in every place where it could be inserted" says Miss Murray. *Egyptian Research Account: 1903* While this could mean merely that Merenptah repaired an existing building, it should not be dismissed lightly. The temple of Seti is "L" shaped, the Osirion located beyond the central chapels. Thus the support areas are located on the side, rather than behind the central chapel, as they are in other temples. This conveys the idea that either the Osirion was considered more important than the chapels (Egyptian temples are arranged in a progression from the common to the most holy), or that it was pre-existing and Seti built his temple carefully in line with it. Thus the Seti Temple and the Osirion form a architectural whole. But Merenptah began his rule 34 years after Seti I's death.



*The floor plan of the Temple of Seti I
and the portion of the Osirion discovered in the 1903-4 excavation season.
The entire Osirion is nearly as wide as the main section of Seti's temple
and includes most of the area between the portion shown and the temple.
Map drawn by Margaret Alice Murray*

The Osirion is the only temple known from Ancient Egypt to be built below ground level. This has been presented as evidence that it is much more ancient than the adjacent Temple of Seti I,

the slow deposition of silt raising the ground level over time. On this point Miss Murray will disagree:

"The nature of the desert is that after removing from two to four feet of loose wind blown sand, the hard marl, called *gebel* by the workmen, comes into view. This is so firmly compacted together that it can be cut like rock. The ancient builders took advantage of this fact, and excavated passages and halls with steeply sloping, almost perpendicular, sides. These were lined and roofed with great blocks of stone, and the hollow at the top filled up with sand; the building was then completely hidden from the outside. In our clearance it was only necessary to descend a few feet till the rock-like *gebel* was exposed, and then to follow down the excavation; and the trial pits that we sunk within the temenos invariably showed that the *gebel* had been cut perpendicularly to admit of building below." *ibid*

To recount Miss Murray: The desert in the area consists of loose sand to a depth of a few feet. Below that is *gebel*, basically rock. This rock was cut out to allow the building of the Osirion. Deposits of sand that contained Roman rubbish were not at all solidified.



What secret ceremonies took place in these strange underground chambers? Osiris was the god of rebirth - perhaps the fertility ceremony each spring was centered here. Like a Native American Kiva, a dark underground space can make spirit more powerful.

Could it have been an ancient, lost, civilization that cut away the rock and built the Osirion? Yes, it could have been, but there is nothing here to make that point, beyond the uniqueness of the design and the size of the stones. And it should be remembered that Sir Petrie, unlike modern archaeologists, was quite willing to accept the existence of an earlier, yet undiscovered civilization in Egypt.

Osiris was believed to have been a king in pre-historic, legendary times. Egyptian tombs **were** built underground - could this be his? Or is the nature of this site so removed from our way of thinking that we cannot comprehend its' purpose?

The report of Mr. Petrie and Miss Murray can be seen at:
AscendingPassage.com/Osirion-at-Abydos.htm

An overview of alternative theories of Ancient Egypt is :



Tafari-sudra, Khumbaka

| 26358|2008-06-30 17:38:47|Paul Kekai Manansala|Newcomer in Early Eurafrican Population?|
30 June 2008 Newcomer in Early Eurafrican Population?

http://www.alphagalileo.org/index.cfm?fuseaction=readrelease&releaseid=530382&ez_search=1

A complete mandible of Homo erectus was discovered at the Thomas I quarry in Casablanca by

a French-Moroccan team co-led by Jean-Paul Raynal, CNRS senior researcher at the PACEA[1] laboratory (CNRS/Université de Bordeaux 1/ Ministry of Culture and Communication). This mandible is the oldest human fossil uncovered from scientific excavations in Morocco. The discovery will help better define northern Africa's possible role in first populating southern Europe.

A Homo erectus half-jaw had already been found at the Thomas I quarry in 1969, but it was a chance discovery and therefore with no archeological context. This is not the case for the fossil discovered May 15, 2008, whose characteristics are very similar to those of the half-jaw found in 1969. The morphology of these remains is different from the three mandibles found at the Tighenif site in Algeria that were used, in 1963, to define the North African variety of Homo erectus, known as Homo mauritanicus, dated to 700,000 B.C.

The mandible from the Thomas I quarry was found in a layer below one where the team has previously found four human teeth (three premolars and one incisor) from Homo erectus, one of which was dated to 500,000 B.C. The human remains were grouped with carved stone tools characteristic of the Acheulian[2] civilization and numerous animal remains (baboons, gazelles, equines, bears, rhinoceroses, and elephants), as well as large numbers of small mammals, which point to a slightly older time frame. Several dating methods are being used to refine the chronology.

The Thomas I quarry in Casablanca confirms its role as one of the most important prehistoric sites for understanding the early population of northwest Africa. The excavations that CNRS and the Institut National des Sciences de l'Archéologie et du Patrimoine du Maroc have led there since 1988 are part of a French-Moroccan collaboration. They have been jointly financed by the French Ministry of Foreign Affairs[3], the Department of Human Evolution at the Max Planck Institute in Leipzig (Germany), INSAP[4] (Morocco) and the Aquitaine region.

[1] De la Préhistoire à l'Actuel : Culture, Environnement et Anthropologie (From Prehistory to Present day: Culture, Environment, and Anthropology)

[2] Acheulians appeared in Africa around 1.5 million years ago and disappeared about 300,000 years ago, giving way to Middle Stone Age civilizations. Their material culture is characterized by the production of large stone fragments shaped into bifacial pieces and hatchets, and of large sharp-edged objects.

[3] (Mission archéologique littoral Maroc, led by J.P. Raynal).[4] (INSAP-Rabat) which falls under the authority of the Moroccan Ministry of Cultural Affairs.

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| 26359|2008-06-30 17:39:57|Paul Kekai Manansala|The Sirius lore|

To the earliest Egyptians, Sirius/Sothis was the home of departed souls. **Assem Deif*** shows how the triad Osiris-Isis-Nephthys affected other cultures

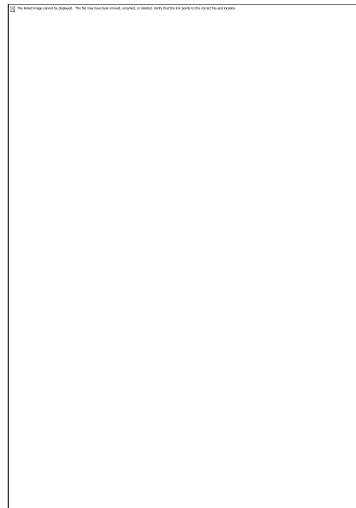
<http://weekly.ahram.org.eg/2008/903/heritage.htm>

The place is the Isis-Hathor Temple of Denderah, where the priests hasten along the columned aisle to witness an important event. The principal temple is dedicated to Hathor, whereas a small adjacent one is dedicated to Isis in which a statue of the goddess is located at the end of the aisle.

It is a little before 5am on 22 July, 700 BC, the summer solstice; the priests wait to watch Sirius rise and its rays penetrate the temple to fall on Isis's gem. As they arrive the sun is still below the horizon, and they gaze impatiently for the apparent heliacal rising of the Dog Star. For the priests already knew that the appearance of Sepdet lasts only for a brief moment before Ra brightens the sky.

When the star begins to flicker low on the horizon it marks the beginning of a New Year in Ancient Egypt. The festivities will soon begin. The Egyptians referred to the heliacal rising and its associated festival as *pri spdt*, "the going forth of Sepdet". The star hid for 70 days, and now it has returned from the *duat* (underworld) to bring welfare to the land and to allow its people to bury their dead.

The 70 days of the star's invisibility is due to the dominance of sunlight in this period. When it starts its heliacal rise from the east it is ahead of the sun by about 11 degrees, moving across the celestial sphere to set in the west. On subsequent nights, it distances itself from the sun by appearing earlier and spending longer in the night sky until it eventually becomes out of phase with the sun, rising just when the sun is setting over the western horizon. It again



[Click to view caption](#)

top: A relief featuring god Osiris From left: an Osirian god; statuette of god Sothis; Senemut's drawing

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approaches the sun on successive nights until it disappears totally from view, obscured by the sun's brilliance for 70 days before reappearing again for a few minutes just before sunrise -- the heliacally rising.

Not only does the star herald the flooding of the Nile, but the shade of the blue-white star is also important. If the star appears bright and clear, the Egyptians expect an abundant harvest. If it is dull and reddish, a poor harvest results. In the second century AD the Egyptian astronomer Ptolemy described the star as being red, and the less red it was the better the harvest.

The Arabs too revered the star, which they called "Al-Shi'ra Al-Yamaniyyah", referring to Yemen, south of Mecca; for it was this star which guided them in this direction. Many nations paid homage to its goddess, Isis. Her fame spread to all corners of the Roman Empire, and the last recorded festival of Isis took place in Rome in 394 AD. There was even a temple of Isis on the River Thames in London. To the Egyptians she was the caring mother and the symbol of fertility. She also owned magical powers; as she restored her husband to life after he was murdered by his brother Set. Some scholars believe the River Nile took its name, Siris, from Sirius. Not only was it the foundation of the Egyptian religious system, but its celestial movement determined the Egyptian calendar.

Another bright star is Canopus (Arabic *Suhayl*), the second brightest star in the sky after Sirius and similarly located in the southern hemisphere. It is used nowadays to guide spaceships. Both stars disappear for an almost equal amount of time and rise heliacally at the summer solstice.

Sirius is the brightest star in the night sky, 20 times brighter than our Sun and twice as massive. It is called the Dog Star because of its prominence in the constellation of Canis Major. Since it is the star of Isis, it was supposedly married to Orion, or her brother Osiris. The Arabs, however, made Sirius the sister as well as the wife of Canopus, "Alpha Carina" rather than Orion. Scholars say "Sah" in the Pyramid Texts, with whom the soul of the king was to be united, resembles the name Suhayl. They also say that Sirius, as a star, was married to another star and not to a constellation.

Sirius is not one single star, but rather a binary one. This became known in 1862 when Alvan Clark, testing a new lens he had made to serve in an 18 1/2 inch refracting telescope, saw another smaller star orbiting Sirius. He thought there was a defect in the lens until he realised he had discovered a companion star to Sirius. Astronomers called them Sirius A and Sirius B. Although B is a dwarf star, it is incredibly dense (120,000 tons/ cm³). In 1926, it was found to revolve in an elliptical orbit around Sirius A once every 50 years. At the beginning of the 20th century, astronomers began to realise the existence of white dwarfs like Sirius B which were small, heavy and white (Sirius B is 10,000 times dimmer than A) yet massive.

In 1931, the French anthropologists Marcel Griaule and Germaine Dieterlen visited Mali, home of the Dogon tribe, and came up with what they announced it to be a very important discovery. The Dogons knew from their ancestors that Sirius A (*sigu tolo* in their language) had an invisible companion, Sirius B (*po tolo*). They even asserted the existence of a third star. Sirius C, which they called *Emme Ya* (extremely small). A book written by both scientists about the Dogons appeared in 1965, after Griaule's death, under the title of *The Pale Fox*.

Since Sirius B could only be seen through strong telescopes unavailable to the Dogons, leaving aside Sirius C, this triggered all sorts of industry, with astronomers looking for the tiny star and writers producing books, most favouring the visit of aliens from Sirius who conveyed this information to the Dogons. A minority of astronomers did not exclude the possibility that Sirius B had evolved from an earlier massive star and was visible to the naked eye in the historical past. But transforming to a dwarf this would have taken at least 500,000 years, and the chances that early Homo sapiens conveyed knowledge to our ancestors are dim. Some say it might take only 2,000 years for the transformation to take place, or how could ancient astronomers describe a red giant in the vicinity of Sirius while the latter is known to be bluish-white? So Sirius was red at times due to atmospheric causes, and Ptolemy called it red. The hieroglyph of Sirius is a red triangle with a small *ben-ben* and a five- pointed star near it.

It happened that the book published by the French anthropologists attracted the attention of Robert Temple,

who in 1970 wrote one of the best selling books on the subject, *The Sirius Mystery*, which suggested the Dogons might have taken their knowledge from the ancient Egyptians for they had initiated the worship of Sirius A, the star of Isis, so perhaps Sirius B related to Osiris and C to Anubis or vice versa. Another author, L Scranton, in *Hidden Meanings*, tried to correlate many of the Dogon symbols, words and rituals, to the structure of matter -- whether the atom, water, or stellar objects. He also offered an insight into the drawings of the Dogons and the hieroglyphs of ancient Egypt. Others correlated it with the Sumerian civilisation. A clear example is the epic poem of Gilgamesh, which describes a dream in which the hero is drawn to a heavy star which cannot be lifted despite enormous effort. This star, which possessed a potent essence, descended from heaven to him. Gilgamesh had as his companions, 50 oarsmen in the great ship, Argo, the constellation bordering Canis Major.

Temple's book and the legend of the Dogons stirred the minds of many researchers. Some argued whether the ancient Egyptians had telescopes enabling them to see Sirius B. Others claimed the discovery in ancient Egypt of a crystal lens, the first step to making a telescope. Others, doubting the honesty of the two anthropologists, chose to go themselves to Africa to investigate. As expected, they found no evidence of the so-called astronomical knowledge of the Dogons and no trace within the tribe of this Sirius mystery. The team attributed it instead to the astronomical background of one of the anthropologists, who passed it on to the Dogons.

I believe the mistake lay in that all the information the scientists relied on came from one source, namely the Dogons. Looking into other cultures we find equal myths about the same type of story. To the Indians the name "Tishtrya" goes back to the Sanskrit term "three stars". In Arab mythology there are abundant poems on the Sirius lore. They believed there were three stars getting along well. They called the original star "Al-Shi'ra Al-Yamaniyyah or "Al-Shi'ra Al-A'bour", denoting Sirius A in Canis Major from the Arabic verb *a'bar*, meaning to traverse, and another "Al-Shi'ra Al-Shamiyyah or Al-Ghomaisaa" from the verb *ghamasa* i.e. blink from excessive weeping. But the latter is not Sirius B, but Procyon in Canis Minor; the appearance of which above the horizon heralds the coming

of Sirius approximately an hour later. Both are the alpha stars of the dog constellations and both are binary stars, each with a white dwarf companion (both are also relatively close, 8.7 light years for Sirius, and 11 light years for Procyon). Perhaps it was because Procyon was also called by the Arabs "Al-Shi'ra" (Sirius) that Griaule took it for Sirius B and impelled the Dogons unnoticeably or involuntarily to accepting it this way; thus attributing them more knowledge than they actually possessed.

A third star in the set is Suhayl in the Constellation Carina (part of Argo), known as "the ship of the desert". There are the three most important stars for the Arabs, along with Ursa Major. It meant they recognised the triplet Sirius-Procyon-Canopus, in which the last was the brother of the first two sisters and Sirius is married to Canopus. Now the legend goes as follows: "As Canopus and Sirius were husband and wife and the first flew to the south, Sirius in order to follow suit traversed the constellation. Procyon, being left alone and losing its brother, not being able to traverse similarly, began to weep heavily; losing its brightness and becoming a smaller star and staying at the end of the constellation". So eventually, Sirius moved to the south, whereas Procyon was tilted to the north. This explains their Arabic names "Al-Shi'ra Al-Yamaniyyah" for Sirius and "Al-Shi'ra Al-Shamiyyah" for Procyon, referring to Al-Sham (Syria).

This is similar to the Dogon story. But where did the Arabs hear it? Clearly from the ancient Egyptians. Sirius-Procyon-Canopus is no more than Isis-Nephthys-Osiris. It follows that Sirius is Isis, Procyon is Nephthys and Canopus is Osiris. I am following an Occam's razor approach (a principle stating that the explanation of a phenomenon should make as few assumptions as possible) by drawing a one-to-one correspondence between both the Arab and Egyptian mythologies to discover that they match. It seems that Canopus or Suhayl, and not Orion, designates the Egyptian star Sah, piloting Osiris. Egyptologist Alexander Badawi, known for his theory of the unification of King Khufu with Osiris via the king's southern shaft, instead considered Betelgeuse "Alpha-Orionis" to denote "Sah". This is possible; for it is neither necessary nor demanded to match or superimpose the Arab mythology with the Egyptian. Badawi had his reasons. Moreover, Betelgeuse is a star not a constellation, and therefore a possible candidate.

To investigate further let us consult the Pyramid Texts, where exists the first appearance of the word *Sah*. On the west wall of the sarcophagus chamber of the Pyramid of Pepi I we encounter utterance no 442, and similar phrases can be found in the pyramids of Merenre and Pepi II: "O King, the sky conceives you with *Sah*, the dawn-light bears you with *Sah*. You will regularly ascend with *Sah* from the eastern region of the sky, you will regularly descend with *Sah* into the western region of the sky, your third is *Sepdet* pure of thrones, and it is she who will guide you both on the goodly roads which are in the sky in the Field of Rushes." Philip Coppens concluded that since Sothis was Sah's guide, it rose first, contrary to Orion which rises before Sirius. The meaning of "guide" is to show the king the way to the afterlife; for Sirius holds its door and it is commonly known that it is the home of departed souls, which the Dogons incidentally believe. So the phrase should be taken in the rhetorical sense. Further, Utterance 216 in Unas says: " *Sah* is encircled by the *duat*, pure and living on the horizon," which applies equally to both stars.

As for Canopus, it does not rise or set, yet it does appear to move but remains at about the same height above the horizon for a few hours, passing through its lowest point in the sky. The Arabs call it *Al-Wazn* (the weight); for the star seems to rise with difficulty from the horizon. It describes a large circle with its centre at the south celestial pole. When above the pole, at the top of the circle, it is high. In the evening it slowly drifts from right to left above the southern horizon as it moves through the lowest point on the circle. Another reason for calling it the weight is that it is virtually directly south of Sirius. Coppens also had a point here: when Isis is identified with Sirius, her husband Osiris would have to be equal, and hence would also be a single, brilliant star, Canopus. So the trade-off here is that since Isis was the brightest, then it should marry no less than Canopus having the most important position, the "throne of heaven", the South Pole Star, around which Sirius revolved. However, it is known that Suhayl disappears like Sirius for a season and this parallels utterance 219: "In your name of Dweller in *sah* with a season in the sky and a season on earth." This conforms to both Sirius and Canopus disappearing into the *duat* for almost the same period.

Betelgeuse is associated with Sirius in what is called the Winter Triangle (with Sirius and Procyon) which is easy to

locate with the naked eye: first find Betelgeuse on Orion's shoulder, then follow a direction down from Orion's Belt to Sirius, then trace a V upwards to Procyon, then return to Betelgeuse to complete the triangle. They form an almost equilateral triangle in the southern sky.

Which of the two stars denotes Osiris? Both share features with Sirius and both live low on the horizon. The king seeks unification with *sah* in order not to be destroyed as the texts imply. Utterance 142 in Unas says: "Grant that I, Unas, may seize the sky and take possession of the horizon." In Utterance 167-170, Unas addresses Osiris: "O Lord of the Horizon, make ready a place for me." In Spell 159: "Stand at the doors of the horizon, open the doors of the firmament."

To identify Sah as Betelgeuse or Canopus, apart from the Arab myth which points to the latter, we have a source in Plutarch (46-120 AD), a Greek historian. In his work *The Moralia* he tells the myth of Isis and Osiris and says he heard from Egyptian priests that the gods Hermes, Typhon, Horus and Osiris had human complexions. Hermes had one shorter hand; Typhon was reddish; Horus fair; and Osiris black. Osiris was a general and Canopus the pilot of the ship the Greeks called Argo, which was made in imitation of the ship of Osiris and turned into a constellation placed near Orion and the Dog Star. The former is sacred to Horus and the latter to Isis. The passage therefore assigns Horus to Orion, Isis to Sirius and Osiris to Argo.

Further, the astronomical ceiling of the tomb of Senmut, a courtier of Hatshepsut, showed -- as Coppens remarks -- Isis standing to the left, Osiris to the right, and above Orion. Looking at the southern sky you will note Sirius on the left, Orion top right and, going down, Canopus. The paintings show the celestial ferryman Herf-haf (he whose face is turned backwards) ferrying the souls of the righteous across the river in the *duat* to the Island of Osiris. None but the righteous could enter his boat, and none but the righteous was allowed to the island. Herf-haf therefore carries Osiris in his boat (Argo) and is precisely where you would expect Canopus to be. This complies also -- as Coppens iterated -- with Utterance 609: "Your sister is Isis, your offspring is the Morning Star, and you shall sit between them on the great throne which is in the presence of the two Enneads." Here we have a reference to Osiris sitting on his "Great Throne"

with Isis/ Sirius on one side and Horus on the other. So Canopus is the plumb lead, the weight.

Recent excavations at Abu Qir, east of Alexandria, have unveiled the legendary sunken cities of Canopus and Heracleion lying at the mouth of the now-extinct Canopic Branch of the Nile. The importance of the site lies in its existence long before Alexandria was founded. The cities renowned for their richness and lifestyle had numerous temples of the god Serapis (also known as Osirapis, a Graeco-Roman fusion of the gods Osiris and Apis). Legend says Canopus, the principal port in Egypt for Greek trade before Alexandria, was named after the pilot of the fleet of Menelaus, who pillaged Troy to regain his wife Helen. Others claim its name was the ancient Egyptian Kah Nub, or golden floor. The temples of Canopus were devoted to Osiris: it was where Isis found the 14th and last part of his body and placed the pieces in a vase. This is why Osiris is often represented in the shape of a canopic vase called an Osirian jar with a stopper in the shape of a crowned head and decorated with a relief depicting a winged scarab carrying the sun disk between two crowned snakes. That the inhabitants of Canopus worshipped human-headed jars personifying Osiris provided Egyptologists with a name for the human-headed jars used for the burial of the viscera of the deceased.

A trilingual decree dated 7 March 238 BC, in the reign of Ptolemy III, states that a statue of Princess Berenice was to be set up with Osiris in the sanctuary of Canopus, and that each year the sacred barque of Osiris would sail to this sanctuary from Heracleion on the 29th day of the month of Choiak. Thus Canopus was the sacred place of the cult of Serapis and Isis. This, in my view, helps establish the Canopus-Osiris connection.

** The writer is a professor of mathematics at Cairo University and Misr University for Science and Technology.*

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| 26360|2008-06-30 17:45:41|Paul Kekai Manansala|Royal Executions in the Middle Kingdom|

Royal Executions: Evidence bearing on the Subject of Sanctioned Killing in the Middle Kingdom

Author: Muhlestein, Kerry¹

Source: [Journal of the Economic and Social History of the Orient](#), Volume 51, Number 2, 2008 , pp. 181-208(28)

Abstract:

Sanctioned killing in Ancient Egypt has been a much debated theme. So far, however, the perspective on this subject matter has been too broad, static, and limited in scope. Supported by a large body of inscriptional evidence dating to the Middle Kingdom, this paper argues that during this period the grounds for sanctioned killing and its practices were more wide-ranging than has often been supposed.

French

Le thème de l'homicide sanctionné dans l'Égypte ancienne a fait l'objet de nombreux débats. Toutefois, jusqu'ici l'approche a été trop générale, statique et limitée. Fondée sur l'étude de nombreuses inscriptions datant du Moyen Empire, cette contribution suggère que durant cette période les principes subordonnés aux pratiques de l'homicide sanctionné étaient plus variés qu'on ne l'avait cru auparavant.

| 26361|2008-06-30 17:50:13|Paul Kekai Manansala|On the Orientation of Ancient Egyptian Temples|



On the Orientation of Ancient Egyptian Temples: (3) Key Points at Lower Egypt and Siwa Oasis, Part II

Authors: Shaltout, Mosalam;Belmonte, Juan Antonio;Fekri, Magdi

Source: [Journal for the History of Astronomy](#), Volume 38, Number 4, November 2007 , pp. 413-442(30)

Publisher: [Science History Publications Ltd.](#)

| 26362|2008-06-30 17:51:53|Paul Kekai Manansala|Monastic diet in Late Antique Egypt|

Monastic diet in Late Antique Egypt: zooarchaeological finds from Kom el-Nana and Tell el-Amarna, Middle Egypt

Author: Luff, Rosemary M.

Source: [Environmental Archaeology](#), Volume 12, Number 2, October 2007, pp. 161-174(14)

Publisher: [Maney Publishing](#)

Abstract:

Contemporary literature suggests that meat and fish were not common fare of monastic communities in Egypt during the Late Antique Period (AD 330 to 642). A sizeable assemblage of fishbone from the Monastery at Kom el-Nana has allowed, in conjunction with other zooarchaeological material, a reappraisal of this assumption. In addition, comparative data from the adjacent Pharaonic site at Tell el-Amarna have highlighted distinct cultural differences in the utilisation of the mammal, bird and especially the fish remains between the sites. The difference in size of the **catfish** *Synodontis schall* demonstrates that in contrast to the ancient Egyptians the monks were targeting very small fish, most likely for salting in ceramic vessels.

| 26363|2008-06-30 17:54:44|Paul Kekai Manansala|Through a Glass Darkly: Magic, Dreams, and Prophecy in Ancient Egypt|



Through a Glass Darkly: Magic, Dreams, and Prophecy in Ancient Egypt - Edited by Kasia Szpakowska

Author: Doxey, Denise M.¹

Source: [Religious Studies Review](#), Volume 34, Number 1, March 2008, pp. 40-40(1)

Publisher: [Blackwell Publishing](#)

| 26364|2008-06-30 22:29:22|Mahari Mengistu|Somalia Targeted by the Colonial US - Anglo-French. Why?|

Interesting perspective on the Somali situation.....

Somalia Targeted by the Colonial US - Anglo-French. Why?

Dr. Muhammad Shamsaddin Megalommatis

Orientalist, Historian, Political Scientist, Dr. Megalommatitis, 51, is the author of 12 books, dozens of scholarly articles, hundreds of encyclopedia entries, and thousands of articles. He speaks, reads and writes more than 15, modern and ancient, languages. He refuted Greek nationalism, supported Martin Bernal's Black Athena, and rejected the Greco-Romano-centric version of History. He pleaded for the European History by J. B. Duroselle, and defended the rights of the Turkish, Pomak, Macedonian, Vlachian, Arvanitic, Latin Catholic, and Jewish minorities of Greece. Born Christian Orthodox, he adhered to Islam when 36, devoted to ideas of Muhyieldin Ibn al Arabi.

Greek citizen of Turkish origin, Prof. Megalommatitis studied and/or worked in Turkey, Greece, France, England, Belgium, Germany, Syria, Israel, Iraq, Iran, Egypt and Russia, and carried out research trips throughout the Middle East, Northeastern Africa and Central Asia. His career extended from Research & Education, Journalism, Publications, Photography, and Translation to Website Development, Human Rights Advocacy, Marketing, Sales & Brokerage. He traveled in more than 80 countries in 5 continents. He defends the Right of Aramaeans, Oromos, Ogadenis, Sidamas, Berbers, Afars, Anuak, Darfuris, Bejas, Balochs and Tibetans to National Independence, demands international recognition for Kosovo, the Turkish Republic of Northern Cyprus, and Transnistria, calls for National Unity in Somalia, and denounces Islamic Terrorism.

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Dr. Muhammad Shamsaddin Megalommatitis
June 30, 2008

There are many indications that a common mistake, made by many Somalis in their efforts to analyze the reasons of the long civil war and foreign involvement in the country's crisis, is the limitation of the issue in the period of the last 30 ? 31 years. Quite unfortunately, the truth lies elsewhere.

A few days ago, I did notice an interesting analysis in the Somali portal Mareeg (<http://www.mareeg.com/fidsan.php?sid=6471&tirsan=3>); I quote three excerpts:

- 1) "Why then has the US policy seemingly turned against Somalia"?
- 2) "A strong stable Somalia may not be in the interest of Ethiopia but it definitely is for America".
- 3) "Ethiopian Factor

Many Somalis believe that US targeting of Somalia has been inspired by the Ethiopian government's allegations that Somalia is being taken over by Islamic extremists. Such charges are clearly intended to advance Ethiopia's own objectives. Having gone to war with Somalia at least three times in as many decades, Ethiopia would like to see Somalia remain divided into small cantons that it can contain. Hence, Ethiopia's effort to convince the US government that Somalia is a danger to US interests in the region".

Comments

I will start from the last point; there is no doubt that Abyssinia (fallaciously re-baptized Ethiopia) did play an evil role against Somalia; certainly, Abyssinias interests are in direct conflict with those of the US. But the story of the Somali ? Abyssinian relations is longer than 2 millennia, in the same way the Egyptian ? Somali relationship spans over 4 millennia.

In the Islamic times, and more particularly since the 13th century, the Somali ? Abyssinian relationship shaped the History of the Horn of Africa area. But it has been overshadowed by the progressive arrival of the European colonial powers, notably Portugal, Italy, France and England, and to lesser extent Germany and Russia. America arrived last in the area.

On the other hand, there is no doubt that a strong Somalia fully corresponds to Americas interests in the Indian Ocean, the Bab al Mandeb straits area, and the Horn of Africa region. But we should never be surprised by an American decision making shaped against the interests of America itself; it occurred many times and in many different cases.

With the first question, we dont apparently get any answer, but the importance lies always in the correct formulation of a question. And the question "Why then has the US policy seemingly turned against Somalia?" is truly the correct question that opens the discussion.

America is not one country.

Of course, the appearance is different as the country has one constitution, a bicameral system, a president and a vice-president. However, when it comes to the real centers of power that influence the American decision-making, the country appears divided into mainly two camps.

In fact, there are three Americas:

America No 1.

An Anti-Colonial, anti-religious but spiritual, secular America, the vision of the Founding Fathers, that reflected the ideas and the principles of the European Renaissance, and Enlightenment. This America is very limited, and does not influence the political and diplomatic developments. It became - in a way - an arsenal for brilliant conceptualizations that are never implemented; great words that serve filthy purposes of people who would have been totally rejected by the Founding Fathers had they been alive nowadays. Believed by some remote theoreticians and marginalized intellectuals, this Anti-Colonial America of the Enlightenment almost never justifies the political choices of other parts of the establishment.

America No 2.

An Anti-Colonial, Catholic America that identifies itself with a certain predilection for isolation, consultations with Latin America, Vatican and Italy, and rejects the basic choices of the American establishment of which it forms only a small part. It is a genuinely democratic and tolerant America that cares for the Third World, environmental issues, poverty eradication, social

solidarity, and Welfare state, while fully understanding Social Entropy and the Limits of the Growth - as splendidly portrayed within publications of the Club of Rome. This anti-consumerist America is close to considerations expressed by Garet Garrett, who rejected the mechanical extension of the Mankind as predestined to doom - in his groundbreaking and majestic opus Ouroboros.

Materialism, Consumerism, Relativism, Evolutionism are all refuted by this socially potent but politically weak America that values spirituality. Typical expressions of this America were President Herbert Hoover (whose dream for an American society with human face vanished, when his enemies triggered the famous 1929 Great Crash), President Kennedy and his younger brothers Robert (assassinated), Reverend Martin Luther King, and more recently Senator John Tower (died in air crash).

America No 3.

A Colonial, materialist, consumerist, arrogant, pseudo-Christian, and viciously Freemasonic America - controlled by the European colonial capital (that moved mostly in the 19th century), which has always been viewed by the Anglo-French Freemasonic colonialism as a country - tool for global supremacy for their interests, at the time the European colonial empires of France and England have fallen and got decomposed.

This perverse and monstrous America of the corruption, the crime and the fanaticism is the best survival of Hitler's Nazi Germany and functioned - according to the prescriptions of the Apostate Freemasonic Lodge - in order to prepare the imposition of a totalitarian system and inhuman control allover the world. This materialist, immoral and utterly evil America had to become hated by hundreds of millions of people allover the world in order to divert the focus from the real responsible for the political choices made and practices pursued by the various American administrations: the various European lobbies and establishments that help implement the policies and achieve the global targets of the Anglo-French Freemasonic circles.

This part of the American establishment was against Somalia, but as it can be understood from the aforementioned the choice was not theirs, but England's.

So, to proceed further, we should rephrase the question as follows:

"Why then has the British colonial policy turned against Somalia?"

The essence of the Anglo-French colonialism.

Very few Somali have correctly and completely perceived the following key points as regards the colonial era in Somalia:

1. Colonialism: Spiritual Genocide

The colonial powers did not act similarly against the colonized nations. Germans were absolutely brutal in Tanganyika, but the French, who were less brutal in Algeria, intended to make of the

Algerians (and not only) pathetic simulacra of the French, considering impossible for an Algerian to live without French culture and language. In this example, among the colonized peoples of Tanganyika and Algeria, the former are slightly luckier because they preserved their identity in a better way. As long as a brutal colonial regime does not take the form of a physical genocide, the spiritual genocide (intended loss of identity, culture, religion, language and historical distinctiveness) is worse.

2. Germany and Italy: Colonialism only to Compete

Not all the colonial powers targets were the same; Germany and Italy came late in the colonial rally, because they had not been instituted as independent states (Italy was incepted in 1860, and Germany was proclaimed in 1870). Both countries were closer to the earlier colonial model of Portugal and Spain, and cared mostly about the exploitation of natural resources and the ensuing trade. To lesser extent, they were involved in proselytism to various Christian denominations. In fact, for Germany and Italy, a significant part of their interest for colonial expansion was European balance of power, as England, France, Holland and Belgium (plus Portugal and Spain) were investing the major part of their colonial income in Europe, thus trying to enlarge their sphere of influence.

3. Colonialism: Anti-Islamic Hysteria

Contrarily to the earlier colonial expansion in America (West Indies), the British and the French expansion in India, Egypt, the Balkans, Northwestern Africa, Eastern Africa, and the Middle East (plus the Russian expansion in the Caucasus region and Central Asia ? an event mostly incited by the Anglo-French) had a deep and cruel, Anti-Islamic character. Islam was targeted by the Freemasonic establishment of France and England in a multi-dimensional (cultural, academic, intellectual, religious, theological, philosophical, social, behavioural, economic, military and political) way.

The Anti-Islamic hysteria of the Western Colonial Freemasonic powers (England and France) proved indeed to be far worse than the Anti-Islamic hatred of the Catholic Crusaders who had left the Middle East 500 years before Napoleon arrived.

In fact, when the English attempted to progressively colonize India, their target was Islam. The world had reached a level of early globalization in the mid-16th century ? under Islam. When in 1558, Suleyman the Magnificent reigned at Istanbul, Tahmasp I ruled in Esfahan, and Akbar rose to power in Delhi, one person could move from today's Western Algeria to Myanmar by only crossing two borderlines, namely the Ottoman ? Persian frontier and the Persian ? Indian border. Through the trickery of fake enemies (they were not), they managed to arrange a fake double alliance (France with the Ottoman Empire, and England with Iran) in order to turn the two great Islamic empires against one another. To speed the process, they managed to incite Russia to expand to the south, which meant wars against the two Islamic empires that were located in Russia's southern borders.

As the two Islamic empires were in control of the entire area of the Red Sea coast, Arabian

Peninsula, Horn of Africa, and Eastern Africa coast, either in terms of territorial integrity or by means of substitutes and representatives of either the Sultan or the Shah, the French and English expansion in the area (the French in Egypt ? 1798 / the English in Aden ? 1838), and all the ensued developments until Somalias colonial division, had for the two colonial powers a clear Anti-Islamic target: the demolition of the Ottoman Caliphate and its replacement by colonial rule.

4. Anglo-French Freemasonic Colonialism: An Effort to alter the Local Identity and the Historical Distinctiveness

The Anglo-French Freemasonic colonialism is a genuine and multifaceted effort to monstrously alter the local identity and the historical distinctiveness of a nation, and to effectively obliterate or disintegrate all the social, behavioural, cultural, spiritual, religious, economic and political elements of national cohesion and diachronic integrity.

The method involves

- a. lack of academic research, exploration, and conclusion as regards the nation in question
- b. imposition of silence concerning studied parts of that nations past
- c. attraction of the colonized nations elites to colonial countries universities that are depicted as more advanced but diffuse utterly forged concepts and dogmas
- d. projection of colonial ? alien for the colonized peoples ? concepts, dogmas, frames and ideas on the colonized nations elites
- e. imposition of elementary, general misconceptions and forged dogmas, Hellenism, Orientalism, Arabism, and Islamism on all the colonized nations elites
- f. projection of a false identity (early 19th century Slavic and Albanian populations in Greece were instructed that they are Greeks, Aramaeans of Mesopotamia were taught that they are Assyrians, Egyptians were told they are Arabs, and so on)
- g. eradication of all elements and testimonies proving anything opposite of the colonial dogmas
- h. marginalization of all local or international scholars who would oppose the colonial dogmas, and
- i. academic ? intellectual disconnection between two and more colonized countries as regards their past (no Somali learnt Egyptian Hieroglyphics or Ancient Yemenite History and Literature, no Yemenite studied Pre-Islamic Iran, Achaemenidian Old Persian Cuneiform Scripture, Language and Literature, and no Egyptian studied Assyriology ? to mention a few examples.

Having all this in mind, we can now identify what truly Colonialism is: above all, the colonial countries France and England intentionally averted or disrupted the Nation-building process at

all levels, and more specifically at the level of National Historical Conscience.

The colonial establishment of France and England was successful ? thus far ? in keeping African and Asiatic nations far from the epicenter of the Nation-building process, which implies automatically cancellation of the National Historical Conscience. Quite contrarily, the national historical conscience has been well absorbed among the colonial countries themselves through the educational system, and the patterns and prototypes of the National Historical Conscience have been permanently reassessed and reproduced.

Somalia: A Threat for the Colonial, Freemasonic Anglo-French Establishment

Somalia and Egypt are the only countries that can relatively easily reach the level of National Historical Conscience, and achieve genuine Nation-building. This is due to their historical past, but when we study the recent past and the present, we realize that Egypt had been deeply plunged into the colonial scheme (since 1798), disoriented (in the Pan-Arabist irrelevance), and confused as regards its real and diachronic ? Kushitic, African ? identity. Nation-building process had been interrupted in Egypt long before the inception of Modern Somalia (1960).

If we examine other countries as case studies as regards the colonial effort to interrupt and avert the nation building process, we realize that there is practically speaking no other country except Somalia that could easily achieve National Historical Conscience and completion of the nation-building process.

Sudan is the territory of many different nations; this destroys the chance for successful nation-building process. In fact, Sudan must be broken to at least 6 countries. An independent Nubia or Beja Republic would have greater success in the nation-building process. The same is valid for Abyssinia (fallaciously re-baptized Ethiopia), a realm that must be broken to 15 countries.

NW Africa could be another African place of great nation-building process as they are all Berbers, having a magnificent past intermingled with the Carthaginians. However, divided into 5 countries (Mauritania, Morocco, Algeria, Tunisia and Libya), confused with the overdose of fallacious Arabism (promoted by the nefarious French socialists), and engulfed in fratricidal rivalry, they have no chance ? for the time being.

Mali and Ghana are two other cases whereby a nation-building process could be undertaken; again, the political and social divisions are the major hindrance.

Somalia may be divided into many tribes but all of them speak the same language, believe the same religion, share the same culture, and have the same long and outstanding past. This situation is different than what happens in Tanzania, Kenya, Mozambique, Congo and South Africa.

A successful Nation Somalia, with National Historical Conscience would be the catalyst for Africa's real emancipation, and a real nemesis for the colonial interests. The English knew that the Somalis could set up the first successful African Nation; since the early days of the Somali Independence, they tried to divert Somalia from the introduction of a National Awareness

educational system, and to instigate in the minds of the Somali political establishment the idea of a war for the liberation of Ogaden. Although there is no doubt about Ogaden's rightful position within a Greater Somalia, for the newly independent state, the education and the historical identity were more urgent choices; if well cultivated, they would make of Somalia a new powerful African nation.

This effort would never lead to any failure; this effort can still be undertaken by today's Somalis. It would help them overcome the current troubles and difficulties, and establish an African prototype state. With many engaged in the effort, an outstanding result would come soon. What it takes to go through a nation-building process, establish a National Awareness educational system, and achieve a Somali National Historical Conscience we will discuss in a forthcoming article.

Note

Picture: Reminiscences of the Earliest Moments of the Most Ancient Nation of Eastern Africa ?
Punt / Somalia

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HTP,
Mahari

| 26365|2008-06-30 23:24:09|Sptpy|Re: Big statue of Amenhotep III discovered in Luxor|



Magnificent statuette of Amenhotep III in the Brooklyn Museum

www.youtube.com/watch?v=5mVqz548mHk&feature=related

| 26366|2008-07-01 09:52:45|Mahari Mengistu|Re: Big statue of Amenhotep III discovered in Luxor|

For those who are less familiar with truthful Egyptian interpretations take a look at Amenhotep III's headpiece. The design of it according to Diop - and certainly seems logical to me - replicates the hair and hair style of Nile Valley peoples. The little circular designs in the piece emulate kinky hair and the shape is of a Nilotic hair design.

And did you notice the stupid, stupid comment at the end where the white woman says referring to his non-athletic look "it's reassuring to know that not all Egyptian kings looked like Brad Pitt"! Which one EVER looked like Brad Pitt?! The guy adds: "or Yul Brynner". What is wrong with white people? And she starts off using black slang. Is she smart enough to know she is using black slang?

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, Sptpy wrote:

>

> [OBJ]

> Magnificent statuette of Amenhotep III in the Brooklyn Museum

>

> www.youtube.com/watch?v=5mVqz548mHk&feature=related

>

| 26367|2008-07-01 10:00:36|Shu Tefnut|Fwd: GET THIS! THE MYSTERIOUS OSIRION AT
ABYDOS|

--- In SmaiTawi@yahooogroups.com, Tafari khumbaka wrote: The Mysterious Osirion at Abydos Abydos (the Egyptians call it Umm el-Qa'ab) was the capital of early Dynastic Egypt, before the center of government was moved north to Memphis. This remote site, seldom visited by tourists, is the location of perhaps the finest New Kingdom temple, built during the rule of Seti I (Sety I), the first important pharaoh of the Nineteenth Dynasty. In 1902, behind that temple, William Flinders Petrie and Margaret Alice Murray discovered the Osirion (Osiron or Osireion). The Entrance to the Temple of Seti I, from the outer courtyard. While every New Kingdom temple in Egypt is different, adapted to the attributes of the god (neter) that it serves, they also have many characteristics in common. For example, all are built at ground level from stones of one or two tons weight and all have nearly every available space carved and painted. The Osirion breaks those rules. The floor is located 40 feet below the present ground level, the stones used in its construction often weigh 60 tons, and most of the walls are not decorated. Abydos is the cult center of Osiris, the god of death and rebirth and there is little doubt that this strange structure is dedicated to him. But when was it built? The conventional explanation is that it was Seti I or his grandson Merenptah who caused it's construction, but advocates of an earlier, lost, pre-dynastic civilization in Egypt have noticed that the Osirion resembles only two known buildings - the two temples beside the Sphinx. These two, called today the Sphinx temple and the Valley temple, are known to have been built from the stone removed from the base of the Sphinx during its' construction. This would place them, by conventional dating, in the Fourth Dynasty, about 4,500 years ago and over a thousand years before Seti. Geologist Robert Schoch has examined the erosion of the Sphinx and the nearby temples and concluded that they were subject to heavy rain, a condition that ended in that region about 8000 years ago. His conclusion, to which other geologists concur, is a central piece of evidence in the argument for an earlier, so far undiscovered, civilization on the Nile. So, how old is the Osirion? I recently examined the report of Mr. Petrie and Miss Murray who excavated the site in 1902-3. "The cartouche of Merenptah appeared in every place where it could be inserted" says Miss Murray. Egyptian Research Account: 1903 While this could mean merely that Merenptah repaired an existing building, it should not be dismissed lightly. The temple of Seti is "L" shaped, the Osirion located beyond the central chapels. Thus the support areas are located on the side, rather than behind the central chapel, as they are in other temples. This conveys the idea that either the Osirion was considered more important than the chapels (Egyptian temples are arranged in a progression from the common to the most holy), or that it was pre-existing and Seti built his temple carefully in line with it. Thus the Seti Temple and the Osirion form a architectural whole. But Merenptah began his rule 34 years after Seti I's death. The floor plan of the Temple of Seti I and the portion of the Osirion discovered in the 1903-4 excavation season. The entire Osirion is nearly as wide as the main section of Seti's temple and includes most of the area between the portion shown and the temple. Map drawn by Margaret Alice Murray The Osirion is the only temple known from Ancient Egypt to be built below ground level. This has been presented as evidence that it is much more ancient than the adjacent Temple of Seti I, the slow deposition of silt raising the ground level over time. On this point Miss Murray will disagree: "The nature of the desert is that after removing from two to four feet of loose wind blown sand, the hard marl, called gebel by the workmen, comes into view. This is so firmly compacted together that it can be cut like rock. The ancient builders took advantage of this fact, and excavated passages and halls with steeply sloping, almost perpendicular, sides. These were lined and roofed with great blocks of stone, and the hollow at the top filled up with sand; the building was then completely hidden from the outside. In our clearance it was only necessary to descend a few feet till the rock-like gebel was exposed, and then to follow down the excavation; and the trial pits that we sunk within the temenos invariably showed that the gebel had been cut perpendicularly to admit of building below." ibid To recount Miss Murray: The desert in the area consists of loose sand to a depth of a few feet. Below that is gebel, basically rock. This rock was cut out to allow the building of the Osirion. Deposits of sand that contained Roman rubbish were not at all solidified. What secret ceremonies took place in these strange underground chambers? Osiris was the god of rebirth - perhaps the fertility ceremony each spring was centered here. Like a Native American Kiva, a dark underground space can make spirit more powerful. Could it have been an ancient, lost, civilization that cut away the rock and built the Osirion? Yes, it could have been, but there is nothing here to make that point, beyond the uniqueness of the design and the size of the stones. And it should be remembered that Sir Petrie, unlike modern archaeologists, was quite willing to accept the existence of an earlier, yet undiscovered civilization in Egypt. Osiris was believed to have been a king in pre-historic, legendary times. Egyptian tombs were built underground - could this be his? Or is the nature of this site so removed from our way of thinking that we cannot comprehend its' purpose? The report of Mr. Petrie and Miss Murray can be seen at: AscendingPassage.com/Osirion-at-Abydos.htm An overview of alternative theories of Ancient Egypt is : Tafari-sudra,Khumbaka --- End forwarded message ---

The making of an African god

By Njoku SaintJerry A.

<http://www.artseffx.com>

"Excerpts:

"Every African home and abroad owes himself one duty; desist from following this worn out vain god from disgracing the entire continent and the African people, there will be no god without a follower, if you can't question your self-made life ruler because he's going to assassinate you or torture you to death; simply ignore him until he'll become weary of his brute behavior and lawlessness, your god is made strong because he has followers, a fellowship of defeated men and women whose conscience been robbed of any humanity left in it."

He is passionate, very religious and diabolical, He is possessive, he is loud, like a child, everything fascinate his fancy, his love of self is excitingly illusive, his display of power is simply childish and without foresight he lacks discipline of self and management so that followers are mere preys and victims to a god of flesh and blood that rules with so much vigour and carelessness only among proselytes of weak conscience and superstitious.

For every 365 days in a year, he switches wardrobe and the fancy primitive perks of life rule his taste of recognition and relevance, he is flamboyant, his entourage and worshipers are in a fit of rage of how to please him and win his favour, he is such a Messiah, a godfather and ruler of the African people, his grip and use of authority is firm and bold and for those who'll dare debate his authority or question his supremacy, He's a tyrant and ruthless. He's a dictator, he listens to no one but his cronies, by force and treachery he conquers all opposition and institutions of men and strings them in a vicious circle of fanfare; Meetings, Probe Panel Meetings, Conferences, Award-Parties, Noisy Debates, Coronations and more airy engagements to keep them busy doing nothing but praise singing and worshipping this self made god of a ruler. Like active children with less thought of a tomorrow too uncertain, the entire efforts of both godhead and followers is concentrated in the events of now while the fun lasts until the whole kingdom come crumbling into a lawless zone rife with anti-social activities, neglect and collapse of social and economic structures.

In Africa, we're real. We don't die to go to hell, we see it and we taste it, we live it and we survive it. There is a paradise of a Jerusalem in every corners of Africa occupied by a vicious god commanding a

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Jerry Njoku

saintjerry72@ ...



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bizarre forced loyalty from his own people and punishing them for their naivety and simple minded. They are made. Some are self-made. The environment produces these gods who'd been robbed of self so much that fear and distrust become the only guiding principle.

"Robert Mugabe's childhood left him lonely, bitter and ruthless. Abandoned by his father, raised by a fanatically religious mother" He grew up trusting nobody. Idi Amin's parents separate soon after his birth. He joins the British Colonial Army an assistant cook. - He slipped into the army as an escape from insecurity and he lived all his life fighting his own fear and distrust-everybody became an enemy. Most African chronicled dictators were all products of same fears. Military training helped to create a platform of man-made god fighting 'Self insecurity and inferiority of the mind' from the North to Central and West Africa, It's been a regime transfer of one military warlord wielding [AK-47 from a battle-field of ethnic cleansing](#) and tribal rivalry to a political experiment of democracy.

I love the military for one thing. "Discipline and Service" until officers begin to put off the uniform for a pot bellied parachute democracy of gluttony and greed.

Why would this ruler of the African people so revered and worshiped chose to keep his people chained in an environment of ruins and decay of infrastructures, rot of family values and betrayed patriotism so that the African has remained on the run, away from motherland to Asia, the Americas, some tiny unfriendly European countries and now Middle East.

The late Mobutu Sese Seko was an avid reader, a rebellious scholar, he also gained discipline through the military, he was drafted into the government because of his intelligence. As he moved up the ladder, he descended below morality code into such a god of corruption and greed. He suddenly lost touch completely with the people and decided to fight his own fears of insecurity and a mind robbed of self - A mind robbed of self becomes empty and inferior and struggles to give an impression of superiority by material gains and threats to compensate for his emptiness.

One of his favourite quote soon became a guiding principle; "Keep your friends close, but your enemies closer still."

The perceived enemies and friends made this African god into such a scary powerful force no one could stand but run and hide or be assassinated. In other to win his favour, you've got to worship him or be damned for voicing out your anger and indifference.

So it was with former Nigerian President, he once authored a book on the depravity of humanity (This Animal called Man) from an African perspective - It takes a level of intelligence to write a book. He was once rated as a Mesiha, owns one of the best libraries in the world in a country where education is abysmally at its lowest ebb and touted as a great African leader at the helm of an African nation that thrives best

in lawlessness, ignorance and excessive greed.

Nobody ever questioned his activities good or bad except few who'll prefer to die by the truth and a level of honesty and go to their own heaven of sincere and honest people rather than the heaven of the African god - a filthy heaven of fraudsters and religious pimps.

Across every region in Africa, there is a god in human skin ruling his own people with such a vicious grip of fear and insecurity to an extent that the life of the average African is hanging on a tiny chord of fate held firmly by his god. These gods were made, some are self made, the environment produces them.

It dated way back; from the school and home, those whose academic ratings were threatened by some creative and intelligent students seek for means to compensate for their abysmal deficiencies, they join cult group to experience a sense of belonging.

Children from troubled homes with values far below moral code seek for attention denied them from the ever busy, rich working class society parents chasing elite status at the detriment of the home. They found one in criminal groups to experience 'family and a fatherly authority'.

It started like a 'fight back' group at self and the society until they merged together to form a criminal gang with common bond "threaten everyone, instil fear and inflict pain on anyone who dares to challenge you by every brute means - they'll be scared of you, they'll worship you - if they become too vulnerable to fight back, they'll beg to belong to your cult group as a means of escape from the sudden insecurity.

By the time they all graduate from the college, the network has spread into something professional of a corporate criminal gangsterism of assassins, political opportunists and terrorists, armed robbers and politicians - a more rewarding advanced cult group and lots more that thrives in a lawless environment that lays red carpet for a primitive recognition of a bloated false-self of superiority.

A false self struggles all his life to create an impression, a vain impression of riches, forced loyalty from everyone and a childish authority of 'biscuits and ice-cream'.

Ever tried to take a cone ice-cream away from an innocent child? The same ice-cream you gave him - scarcely will he release it, rather he'll splash it on the floor and cry back to the mother for another cone.

It used to be the United States, the French and the British. The late Mobutu Sese Seko once accused the CIA of United States of trying to replace him, prior to that he was their favourite although he practiced a government system that favours only members of the cult group - families and friends - neck deep in corruption and greed. The Americans made him a god feared so much by his own people.

Today, every Tom, Dick and Harry is crying against Robert Mugabe of Zimbabwe, how he had become such an African god nobody could

question his authority or be simply assassinated for daring to challenge this old and worn African god in black skin. Like the child with the cone ice-cream, he signalled to his mother in China, one of those who made him a god, to supply enough [AK-47 and amunitions to eliminate anybody](#) that dares to take away his 'ice-cream of a Zimbabwe.'

Come to think of it; scarcely will you find a gun in the streets of China, not even a dane double-barrel. The country enjoys a level of peace strange to the Africans yet they have enough guns for any African ruler that wants to kill enough of his own people - those he has reduced to scare-crows so that they fall upon each other to win his favour even at the cost of any humanity left in them. Sorry, poor Africans!

But these are the kind of people rulling the great African continent, they have guns at all corners given to them by those who foisted them over against their own people, those who never thought any better of Africa other than milking cows and field horses - they serve the interest of these imperialist powers.

When a group of people find you out a man of low moral status and weak conscience, they'll use you against your own people at their selfish interest, they'll tout you as friend, a good friend. They know you're stupid and visionless, your academic training is irrelevant, they know you were merely trying to cover up your low mental and inferior psyche - so they'll keep a blind eye at your ignorance and use you up then dump you. Such will be the fate of all Black Africans hiding in the USA, Europe and now Asia playing host to these African man-made gods running to overseas countries for airy conferences, medicals and education.

You host them with a red carpet because of your selfish interest at the loot of monies you'll benefit from them, monies meant to make your home much better than any European country we all run to hide in for a false safety.

Why don't Swissbank officials question an African ruler when he comes to deposit large chunk of cash running into billions of dollars? At least, people think the Switzs are honest and sincere people and they do see the CNN footage of these farmished kids and terribly weak infrastructures that certainly would encourage crime among the young people, at least, it's obvious - A hungry poor man is a potential criminal.

Why don't the Swissbanks officials see the African ruler, a small fiery god among his people as a potential criminal void of virtue and reject those 'questionable funds' he runs to Switzerland to deposit at will while his people starve and constitute large chunks of immigrants running away from troubled home of scant amenities that could have tempt these beautiful energetic kids to stay back in motherland than prostitute in these unfriendly European countries, hustle across every borders in Asia seeking for a better life I consider 'Useless and a

Waste.'

Why don't IMF or the World Bank group ask the Nigerian elites and man-made gods, what have you done with all the monies you have been borrowing from us? Now you want another \$390 Million Dollars to build your roads - for how long? Get the f**k Off! Go start with the little you have from your oil monies, We want to see signs of improvement before we sign you any further loan."

But No! they wouldn't do that. These groups made the African god into such a vicious tyrant of lawlessness and greed because there is certainly a lot to benefit from the blessed great African continent when there is a dumb ruler of a god in human skin taking advantage of the weakness of his people. There will never be enough money for a greedy man! No! Never! And he will always have an excuse why he'll need more money to build even the simplest road that leads to his own farm. Today every Nigerian is a potential IMF debtor for the next 40 years and more! What a bait!

Remember, most members of the cult group from the university and colleges have graduated and fused up into the society - such a complex society - the last time I saw a former school mate, he'd shaved the dreadlocks, put off the earrings from his nose and ear, looking so confused, the frustration of a criminal so visible that I had to stop and engage him in a chat over a glass of beer. At least he had dropped the killing weapons for a while.

Such a troubled young man threatened by the insecurity of his own inferiority.

The inferior mind is threatened by his own emptiness and lost of self-esteem so much that he resort to force, treachery and violence to gain relevance - and by treachery and violence he will climb up any position. He's quick to grab titles like 'Honourable' 'His Excellency' 'Chief' to compensate for his deficiencies and when he couldn't secure these ones, he jump over to something religious 'Bishop' 'Archbishop' 'Dr.' 'Rev.Dr.Pastor.- One man with all these titles against his airy name. We begin to loose our society the day we begin to respect people with loaded titles they did not merit - he wants to assume a status of what he is not and when he gets there - a self-made god had emerged.

Once in Beijing, I had a heated argument with this African Chief, He was not going to pay for a professional service I gave him and I was not going to take it cool. He became furious at the challenge and screamed;

"Do you know who I am?"

"Sorry I don't know you sir" I replied.

"You mean you've never heard of 'Chief, Alhaji Abiola Ogundokun?"

"Sorry, I have no idea who you are sir." I insisted.

Then he blurted; "No wonder you're talking to me like that"

"I was Abacha's image launderer - we made him!"

"It's unfortunate you..."

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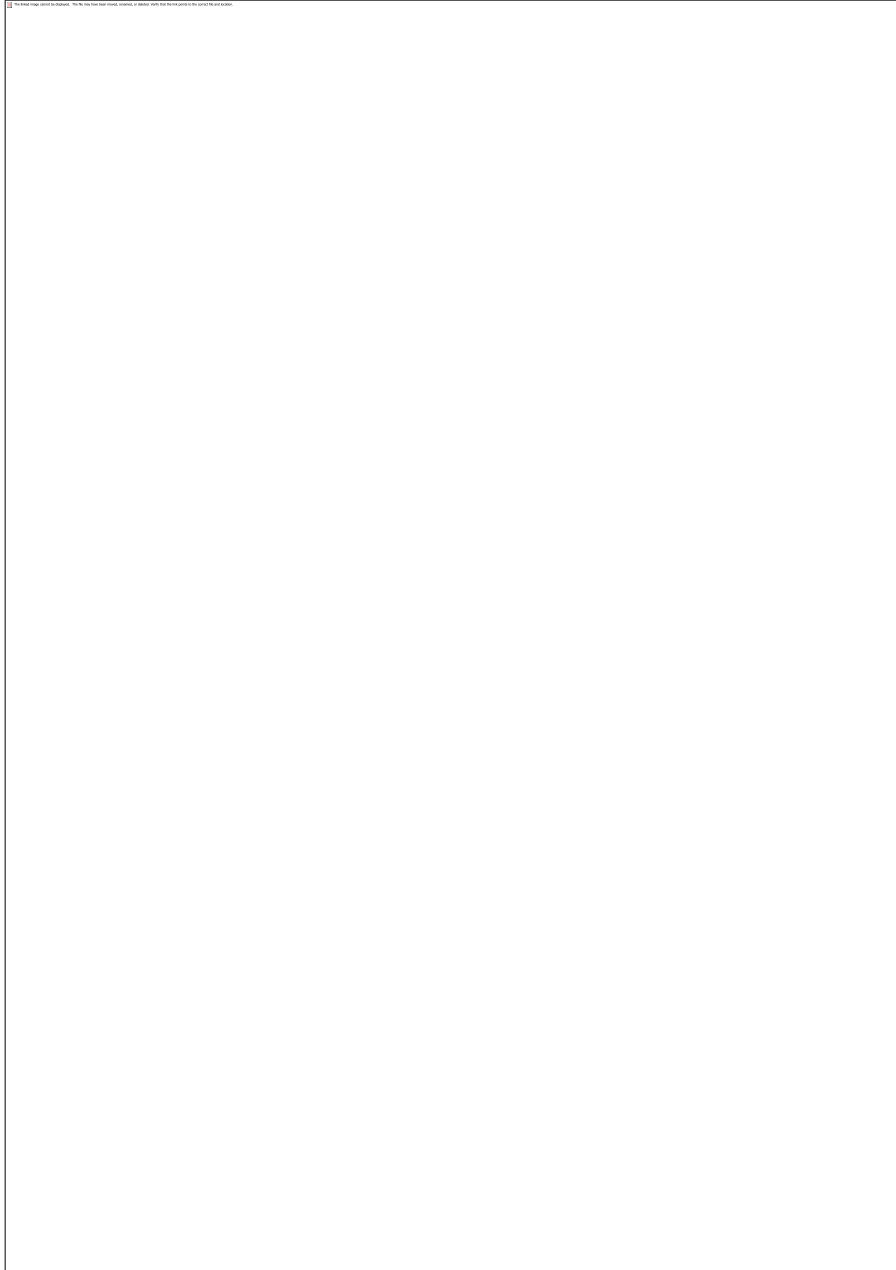
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| 26369|2008-07-01 13:46:31|sakina_ra|BOBBY HEMMITT & NAAZIR RA: "The Metaphysics of Destiny"|

The Metaphysics of Destiny

POWERFUL! A MUST SEE!!

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www.naazir.com

| 26370|2008-07-02 07:04:18|Tafari khumbaka|Re: Big statue of Amenhotep III discovered in Luxor|

i noticed all that also,, its the psycho-pathetic racial syndrome,,,,,,,,,,,,,,,,,



Tafari-sudra,Khumbaka

--- On **Tue, 7/1/08, Mahari Mengistu** wrote:

From: Mahari Mengistu

Subject: [Ta_Seti] Re: Big statue of Amenhotep III discovered in Luxor

To: Ta_Seti@yahoogroups.com

Date: Tuesday, July 1, 2008, 11:52 AM

For those who are less familiar with truthful Egyptian interpretations take a look at Amenhotep III's headpiece. The design of it according to Diop - and certainly seems logical to me - replicates the hair and hair style of Nile Valley peoples. The little circular designs in the piece emulate kinky hair and the shape is of a Nilotic hair design.

And did you notice the stupid, stupid comment at the end where the white woman says referring to his non-athletic look "it's reassuring to know that not all Egyptian kings looked like Brad Pitt"! Which one EVER looked like Brad Pitt?! The guy adds: "or Yul Brynner". What is wrong with white people? And she starts off using black slang. Is she smart enough to know she is using black slang?

HTP,

Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Sptpy wrote:

>

> [Obj]

> Magnificent statuette of Amenhotep III in the Brooklyn Museum

>

> [www.youtube. com/watch? v=5mVqz548mHk& feature=related](http://www.youtube.com/watch?v=5mVqz548mHk&feature=related)

>

| 26371|2008-07-02 07:08:16|Paul Kekai Manansala|Re: Big statue of Amenhotep III discovered in Luxor|

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

>

> And did you notice the stupid, stupid comment at the end where the

> white woman says referring to his non-athletic look "it's reassuring

> to know that not all Egyptian kings looked like Brad Pitt"! Which

> one EVER looked like Brad Pitt?!

I don't think this is stupid but rather calculated to reprogram the conception of Ancient Egyptians as European-looking even after viewing a statue that runs counter to that view.

Regards,

Paul Kekai Manansala

| 26372|2008-07-02 13:25:06|Mahari Mengistu|Re: Big statue of Amenhotep III discovered in Luxor|

Paul,

Unfortunately, I agree with you. As I have said before it is a "mindgame". In the face of so much contrary evidence how could whites in general hold onto such an essentially dumb position of the Egyptians as caucasian? And I use "unfortunately" because until we (blacks) all realize that it (the denial) is designed as psychological warfare we will continue to waste our energies trying to convince them with arguments and evidence that will (with many of them) just harden them and promote a more devious argument(s) to mislead. We, I think, fail to realize the depth, complexity and cold calculation of the opposition. "Let's save their souls; let's be forgiving, etc, etc". Forgiving is fine on our part but don't be deluded into thinking that it means a damn to a lot of them.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

> >

> >

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> conception of Ancient Egyptians as European-looking even after viewing

> a statue that runs counter to that view.

>

> Regards,

> Paul Kekai Manansala

>

| 26373|2008-07-02 20:33:41|neseret|Re: Fwd: GET THIS! THE MYSTERIOUS OSIRION AT ABYDOS|

--- In Ta_Seti@yahoogroups.com, Shu Tefnut wrote:

>

> --- In SmaiTawi@yahoogroups.com, Tafari khumbaka

wrote: The Mysterious Osirion at Abydos

> Abydos (the Egyptians call it Umm el-Qa'ab) was the capital of

early Dynastic Egypt, before the center of government was moved north to Memphis.

Not correct. Umm el Qa'ab is only a portion of the Abydos location, being the necropolis of the Early Dynastic kings at Abydos in Egypt. Its modern name, Umm el Qa'ab, means 'Mother of Pots', as the whole area is littered with the broken pot shards of offerings made in later times.

>This remote site, seldom visited by tourists,<

FWIW, The temple of Seti I at Abydos is widely visited up to 4 times a day by tourists from Luxor, Hurghada, and as far away as Sharm el-Sheikh. I've spent many a day at the Temple of Seti over the past 15+ years to see its popularity grow to very appreciable levels. So, it's not rarely visited by tourists - and anyone who actually knew anything about the temple and osireion would know this.

The 2 structures are also visited quite often by Egyptian school children as part of "field trips" from their schools. According to the madrassas [teachers] I have talked with over the years, the temple of Seti I and the Osireion is one of the more common sites visited by schools in Egypt.

> is the location of perhaps the finest New Kingdom temple, built

during the rule of Seti I (Sety I), the first important pharaoh of the Nineteenth Dynasty. In 1902, behind that temple, William Flinders Petrie and Margaret Alice Murray discovered the Osirion (Osiron or Osireion). The Entrance to the Temple of Seti I, from the outer courtyard. While every New Kingdom temple in Egypt is different, adapted to the attributes of the god (neter) that it serves, they also have many characteristics in common. For example, all are built at ground level from stones of one or two tons weight and all have nearly every available space carved and painted. The Osirion breaks those rules. The floor is located 40 feet below the present ground level, the stones used in its construction

> often weigh 60 tons, and most of the walls are not decorated.<

This is because the Osireion is NOT a temple: it is a cult monument, representing the mythical "mound of creation" upon which the deceased body of the god was supposed to lay. As one of Seti I's monuments, the Osireion represents a "tomb of Osiris," of which there are several examples thorough ancient Egypt, such as this one in the Giza

Plateau:

<<http://www.guardians.net/hawass/osiris1.htm>>

> Abydos is the cult center of Osiris, the god of death and rebirth

and there is little doubt that this strange structure is dedicated to him. But when was it built? The conventional explanation is that it was Seti I or his grandson Merenptah who caused its construction, but advocates of an earlier, lost, pre-dynastic civilization in Egypt have noticed that the Osirion resembles only two known buildings - the two temples beside the Sphinx. These two, called today the Sphinx temple and the Valley temple, are known to have been built from the stone removed from the base of the Sphinx during its' construction. This would place them, by conventional dating, in the Fourth Dynasty, about 4,500 years ago and over a thousand years before Seti.<

This is highly speculative and inaccurate, and considering you are relying upon Schoch, not a surprise. No one in Egyptology has believed that the Osireion predates the reign of Seti I since the foundation blocks of the Osireion are clearly marked with the cartouche of Seti I. This means that the design and construction of the Osireion took place during his reign.

During the early Ramesside periods, there was a tendency to revert both artwork and architecture to "archaïcising" formats, so this is why the Osireion has an "old Kingdom" feel to its construction. But the fact it was built by Seti I, as an act of piety to the Abydene major deity, Osiris, has been established by Frankfort, who wrote the main work on the Osireion in the 1930's (see below).

> So, how old is the Osirion? I recently examined the report of Mr.

Petrie and Miss Murray who excavated the site in 1902-3. "The cartouche of Merenptah appeared in every place where it could be inserted" says Miss Murray. Egyptian Research Account: 1903 While this could mean merely that Merenptah repaired an existing building, it should not be dismissed lightly. The temple of Seti is "L" shaped, the Osirion located beyond the central chapels. Thus the support areas are located on the side, rather than behind the central chapel, as they are in other temples. This conveys the idea that either the Osirion was considered more important than the chapels (Egyptian temples are arranged in a progression from the common to the most holy), or that it was pre-existing and

> Seti built his temple carefully in line with it.

Again, inaccurate. There are 7 main chapels, each dedicated to a separate deity (the deified Seti I, Ptah, Re-Harakhty, Amun, Osiris, Isis and Horus) and the Osiris complex are built in a straight line, as was the case of most New Kingdom temples.

In fact, the western wall of the Osiris complex of the temple of Seti I (a series of additional chapels dedicated to the Abydene Osirian triad (Isis, Osiris and Horus) rests up the eastern wall of the Osireion (at the sarcophagus room of the monument, which contains the representation of Nut). The two structures were built together and relied upon the strength of each other's walls for support.

To the side of the Seti Temple are the _secondary chapels_ to the gods Sokar and Nefertum, as well as the Hall of Barques, treasury, and butcher's room. These rooms abut the royal palace of Seti I at Abydos (which he named "Heart's ease at Abydos") and its magazines, which lie to the south of the temple forecourts (Ghazouli 1964). These two structures communicated with one another, such that the palace magazines may have been also used by the temple staff.

>The Osireion is the only temple known from Ancient Egypt to be built below ground level.<

The Osireion is NOT a temple but a cult monument representing a mythical concept. So important was the idea of the burial of Osiris upon the "mound of creation" which leads to the rejuvenation of both Osiris and the sun-god Ra during his nightly journey during the New Kingdom period, this concept is incorporated as a major feature into a number of royal afterlife books of the period, most notably the Book of Gates, which was written after the Amarna period, during the reign of Horemheb and its use was expanded during the Ramesside period (Hornung 1999).

>This has been presented as evidence that it is much more ancient than the adjacent Temple of Seti I, the slow deposition of silt raising the ground level over time.<

What everyone here seems to avoid is the fact that the groundwater which feeds the Osireion came from a canal from the Nile which passed under the Seti I Temple to the Osireion. As such, the combination of

silt and desert sand above after the pharaonic period explains the rising of the ground level.

Murray and Petrie, while a very good archaeologists and Egyptologists, did not know about the canal at the time of the excavations in the 1900's. In fact, as I recall, the canal may not have been discovered until after the Frankfort excavations of the 1920's.

> What secret ceremonies took place in these strange underground

chambers? Osiris was the god of rebirth - perhaps the fertility ceremony each spring was centered here. Like a Native American Kiva, a dark underground space can make spirit more powerful. Could it have been an ancient, lost, civilization that cut away the rock and built the Osirion? Yes, it could have been, but there is nothing here to make that point, beyond the uniqueness of the design and the size of the stones.<

It's fairly well documented that the Osireion played a part in the Abydene Osirian passion plays which took place at Abydos in the New Kingdom until the end of the pharaonic period (see below for articles about these rituals).

>And it should be remembered that Sir Petrie,
> unlike modern archaeologists, was quite willing to accept the

existence of an earlier, yet undiscovered civilization in Egypt. Osiris was believed to have been a king in pre-historic, legendary times. Egyptian tombs were built underground - could this be his? Or is the nature of this site so removed from our way of thinking that we cannot comprehend its' purpose? The report of Mr. Petrie and Miss Murray can be seen at:

> AscendingPassage.com/Osirion-at-Abydos.htm An overview of

alternative theories of Ancient Egypt is : Tafari-sudra,Khumbaka ---

Better one should read the _later_ works of scholars such as Henri Frankfort who wrote the definitive work on the Osireion in

Frankfort, H., A. de Buck, et al. 1933. _The Cenotaph of Seti I at Abydos_. (Two Vols.). EES Excavation Report 39. London: Egypt Exploration Society.

Other good articles and publications on the Osireion, the Temple of Seti, and the relationship between the two monuments, are as follows:

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As you can see, it's not as if these monuments at Abydos have not been studied and re-excavated several times since Petrie's and Murray's efforts in the early 1900's. Frankfort completed the full excavation of the Osireion in the 1930's, while both the temple and Osireion received additional excavation and restoration work in the 1970's - 1990's as part of the Yale-Pennsylvania Expedition along with the German Archaeological Institute in Cairo(DAIK).

Katherine Griffis-Greenberg, M. A. (Lon)
Member, International Association of Egyptologists
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| 26374|2008-07-03 01:36:59|Sptpy|Re: Big statue of Amenhotep III discovered in Luxor|
Mahari Mengistu wrote:

For those who are less familiar with truthful Egyptian interpretations take a look at Amenhotep III's headpiece. The design of it according to Diop - and certainly seems logical to me - replicates the hair and hair style of Nile Valley peoples. The little circular designs in the piece emulate kinky hair and the shape is of a Nilotic hair design.

Thanks for the reminder, Mahari.

| 26375|2008-07-03 05:58:46|Sptpy|Re: Big statue of Amenhotep III discovered in Luxor|
That should have been the show's *host/hostess*, not the show's *moderator*. I typed that while thinking about something else.

Tyrone

| 26376|2008-07-03 08:23:59|Paul Kekai Manansala|2,278-yr-old mummy dying a slow death|
15 Jun 2008, 0226 hrs IST, Prakash Bhandari,TNN

http://timesofindia.indiatimes.com/India/2278-yr-old_mummy_dying_a_slow_death/articleshow/3130065.cms



Crumbling to dust (TOI Photo)

JAIPUR: It is a 2,278-year-old mummy of an Egyptian priestess and decaying fast at the city's Albert Hall Museum. Displayed in a glass case, it is a key attraction of the museum but may not be around very soon, as exposure to oxygen and moisture has led to its case crumbling to dust.

Egyptian experts, who had visited the city a few years ago, had said that the mummy bought by Sawai Ram Singh, then ruler of Jaipur, from Cairo in 1887 needed to be kept in an oxygen-free environment.

The cost involved was a meagre \$1,000, but the museum authorities seem to be dragging their feet over it, and it may cost the city one of its treasures -the mummy of a priestess of the Ptolemaic dynasty that ruled Egypt for nearly 300 years between 305 BC and 30 BC.

What's worse is the fact that the last time the mummy's case was taken out for restoration and paintwork, its beam was replaced incorrectly adding to the stress on the casket. Nassry Youssef Iskander, director of the Egyptian museum at Cairo who visited Albert Hall a few years ago, had remarked on this, adding that the mummy's base was in bad shape and needed urgent repairs.

Iskander even said his country would be happy to gift an oxygen-free showcase for the mummy, but the museum would have to request the Egyptian government for one. This, the museum, which is now run by the state archaeological department, has not done till now.

Museum officials told TOI that the mummy was preserved as it should be and that there were no concerns about it.

But Iskander had said on his visit that the mummy required major conservation work, none of which seems to have happened.

This despite the state government spending lakhs on the ongoing renovation of this museum, which was modelled on the lines of the Victoria and Albert Museum in London and designed by Sir Swinton Jacob. The building had been constructed to welcome Prince Albert who later became King Edward VII during his visit to Jaipur.

He laid the foundation stone of the museum in 1876.

The local rulers had taken a lot of interest in the museum and even bought large Egyptian

alabaster figures and scriptures to create the right ambience in the room where the mummy is on display.

| 26377|2008-07-03 08:25:52|Paul Kekai Manansala|Uncovering Evidence of a Workaday World Along the Nile|

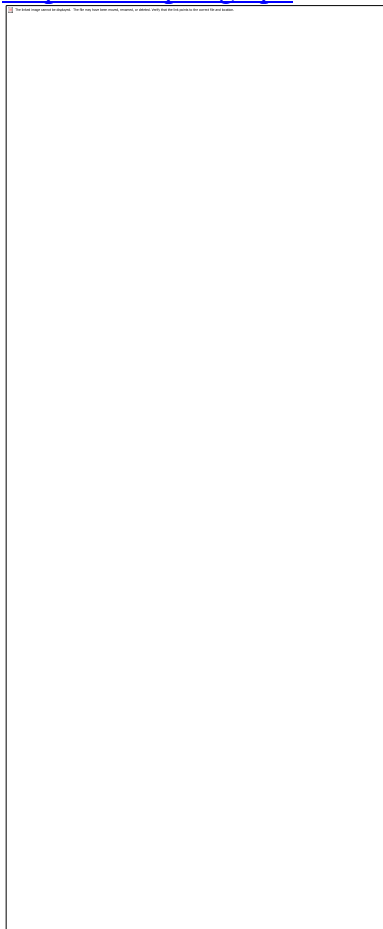
By [JOHN NOBLE WILFORD](#)

Published: July 1, 2008

http://www.nytimes.com/2008/07/01/science/01egypt.html?_r=1&ref=todayspaper&oref=slogin

Archaeologists have long fixed their sights on the grandeur that was ancient [Egypt](#), the pyramids, temples and tombs. Few bothered to dig beneath and beyond the monumental stones for glimpses into the living and working spaces of ordinary Egyptians.

[Skip to next paragraph](#)



Top, N.Moeller/Tell Edfu Project; above, G. Marouard/Tell Edfu Project

Parts of an administration building, above, and a large silo, top, at the site of an ancient provincial capital on the Upper Nile.

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That is changing slowly but steadily. In the last two or three decades, excavations have uncovered urban remains and swept aside the conventional wisdom that the Egypt of the pharaohs, in contrast to Mesopotamia, was somehow a civilization without cities.

"We can now confirm that this was not the case," said Nadine Moeller, an Egyptologist at the Oriental Institute of the [University of Chicago](#). Dr. Moeller was speaking of her own recent findings, as well as those of other excavators who practice what is known as settlement archaeology.

She described the discovery of a large administration building and seven grain silos buried at the site of an ancient provincial capital on the Upper Nile. The partly preserved round silos, more than 3,500 years old, appear to be the largest storage bins known from early Egypt. Seal impressions and other artifacts associated with commodities put a somewhat older date for the central building, with at least 16 columns.

An official announcement of the discovery was made by Zahi Hawass, secretary general of the Supreme Council for Antiquities in Egypt. He is best known for the more spectacular research on mummies and tombs, but is now promoting greater attention to settlement exploration.

"This is a really amazing site, at the cutting-edge of recent Egypt archaeology," said Stuart Tyson Smith of the University of California, Santa Barbara, who was not involved in the project.

"Digging into towns, you get the full range of life, not the very narrow view of society as seen from the top, from the rich and elite."

Mark Lehner, an Egyptologist who uncovered remains of settlements for workers who built the pyramids at Giza, said that at Dr. Moeller's site he inspected layers of sediments showing occupation extending back 5,000 years to the dawn of Egyptian civilization and forward to the early Islamic period in the first millennium A.D. The silos are near temple ruins from about 300 B.C.

"Where there are temples, we are learning, they were surrounded by towns which have usually been overlooked," Dr. Lehner said.

The site of the recent discovery is at Tell Edfu, halfway between the modern cities of Aswan and Luxor (Thebes in antiquity). For much of Egyptian history, the central government was based in Memphis, in the north, or Thebes. The town at Tell Edfu was an important regional center with close ties to Thebes.

Dr. Moeller and a team of European and Egyptian archaeologists began excavations near the temple there in 2005. They exposed a large courtyard surrounded by mud-brick walls. Underneath the courtyard, they came upon foundations of the first three of the seven silos. From artifacts, the archaeologists dated the silos to the 17th dynasty, 1630 to 1520 B.C.

These storage bins, presumably for barley and emmer wheat, which were used for food and as a medium of exchange, were built of mud brick, with diameters from 18 to 22 feet. If their height was greater than the diameter, as was the usual case, the silos probably stood at least 25 feet tall.

"Their size was a surprise, nothing we had encountered before, certainly not in a town center," Dr. Moeller said.

In the last three years, the team excavated the column bases and chambers of what they think was the town's administrative center. The building layout suggests it may have been part of the governor's palace, and artifacts mark it as the economic heart of town.

Seal impressions, which established the building's existence in the 13th dynasty, 1773 to 1650 B.C., indicate their use in identifying different commodities. Some seals showed ornamental patterns of spirals and hieroglyphic symbols belonging to different officials. Archaeologists said this was evidence of the activities in the building like accounting and the opening and sealing of boxes and ceramic jars in the course of business transactions.

"The work at Edfu is important in that it allows us to examine ancient Egypt as an urban society," said Gil Stein, director of the Oriental Institute.

As a specialist in Mesopotamian archaeology, Dr. Stein noted the longstanding assumption that the valley of the Tigris and Euphrates Rivers was "a land of cities and Egypt was something else, because in Egypt we had not been looking at or for cities."

Egyptologists credit Manfred Bietak of the University of Vienna, Barry Kemp of [Cambridge University](#) in England and Dr. Lehner, now with Ancient Egypt Research Associates in Boston, as leaders in nudging excavators toward research into everyday urban life along the Nile. "It's a smallish club, but gaining converts," Dr. Smith said.

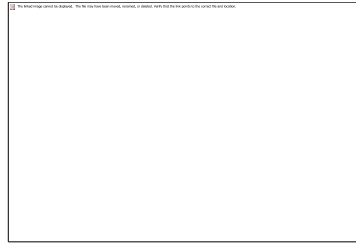
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| 26378|2008-07-04 13:45:53|Paul Kekai Manansala|New treasures from Saqqara|

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A COLLECTION of painted wooden sarcophagi dating from the Late Period have been unearthed at the Saqqara necropolis, **Nevine El-Aref** reports.

<http://weekly.ahram.org.eg/2008/904/he4.htm>



[Click to view caption](#)

To the south of the causeway of the pyramid of Unas at Saqqara, a team from Cairo University has been uncovering more secrets about this necropolis, which served as an important burial ground for nobles from the early dynasties to the Late Period.

While removing surface sand, archaeologists from the university stumbled upon a part of the tomb of Wadj-Mes, overseer of the guards during the reign of Pharaoh Ramses II (1304-1237 BC), as well as a number of burial shafts on the tomb's eastern side.

The tomb is a maze of corridors and underground tunnels that lead nowhere but contain fragments of pots, sarcophagi and blocks painted with the figures of deities.

Ola El-Aguizi, former dean of the Faculty of Archaeology and head of the mission, said that owing to the poor condition of the tomb, excavation inside it has been put on hold until the next archaeological season. Accumulated dust and sand would be removed in an attempt to facilitate further excavations.

Exploring the neighbouring shafts, the mission found a number of canopic jars, painted wooden pots, remains of ropes, burnt human skeletons, fragments of linen and a small sarcophagus of a bird or an animal. The well-preserved, empty Osirian- shaped sarcophagus of Maayi, a scribe in the place of Maat during the reign of Ramses II, was also unearthed, along with four unidentified Osirian-shaped sarcophagi, one of which contained three badly-preserved human skeletons and a large collection of beads of various sizes, shapes and colours. Gold earrings, pots, blocks painted with faces of deities and offering tables have also been found.

Ahmed Said, assistant head of the mission, pointed out that a group of clay and wooden *ushabti* (spirit model) figures

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uncovered in the tomb of Wadj-Mes, as well as a part of his chapel, reaffirm the importance of this area during different periods of Egyptian history.

The *ushabti* and Maayi's sarcophagus are now under restoration ready for display in the Egyptian Museum.

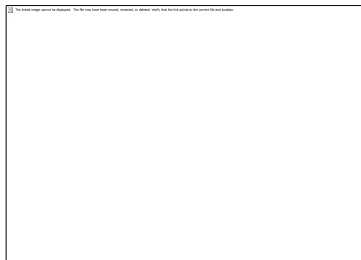
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| 26379|2008-07-05 13:22:58|Paul Kekai Manansala|Ancient royal burial ground found in Egypt: report|

Ancient royal burial ground found in Egypt: report

2 hours, 57 minutes ago

CAIRO (AFP) - Archaeologists have uncovered ancient wooden coffins in what appears to be a royal burial ground near the necropolis of Abydos in southern Egypt, the state-run MENA news agency reported on Saturday.



[AFP Photo:](#) The sarcophagus of King Tutankhamun remains empty in its burial chamber after the mummy was...

The agency said that the discovery, made by a team from the Supreme Council of Egyptian Antiquities, could be dated back to the Old Kingdom (3,000 B.C.) -- the golden age of pyramid building in ancient times.

The team "has found what could be a royal complex of 13 tombs of different shapes and sizes that could have belonged to high officials from that period or people who contributed to building these tombs," MENA said.

The agency said that human bones were found inside the coffins, although it did not specify how many coffins were discovered.

Objects made out of ivory similar to pieces used for playing chess were also found. MENA said only one other similar board game has been found in Egypt and that was among the fabled treasures of the legendary boy king Tutankhamun.

The discovery of Tutankhamun's intact tomb by British archaeologist Howard Carter in 1922 near Luxor in southern Egypt caused an international sensation because of the value and quality of its contents.

| 26380|2008-07-05 18:15:03|Mahari Mengistu|?Whitening? Of The Black Madonna |

"Whitening" Of The
Black Madonna



Friday, 04 July 2008



Joseph A. Bailey, II, M.D.

Many White racist "authorities" and their non-White sympathizers say the Virgin Mary is White. But found throughout Europe today are more than 150 images and at several major shrines which portray the Madonna as Black. The most famous is the statue of Notre Dame du Pilier in Chartres cathedral. Excuses for the question: "Why a black-faced Virgin?" are "from the materials of which it is made" or "the manner in which it is painted" or "on account of age." Specifically, Panati (Sacred Origins p28) says: "in most of the images studied, the facial color seems to be an accident of art. For instance, age and a patina of soot account for some darkening. In other cases, silver plate or paint has oxidized; or the ripened wooden surface beneath the painting has discolored and bled through.... Mary may have lived in Ephesus, and it is known that Greek artists often depicted the moon goddess Artemis of Ephesus as Black, as Roman painters occasionally colored their own huntress Diana of Ephesus black-perhaps for the superstitious reason that black females were thought from ancient times to be more potent miracle workers. The cult of Mary is thought to spring from the cult of Diana, and it's possible that early worshipers of the Blessed Virgin Mary felt that a black-faced Madonna would bring them better luck."

Panati, a former physicist and for 6 years a science editor of Newsweek, is the author of 13 fiction and nonfiction books. In the forward of one book, the writer says that Panati "has an obsession with getting to root of things-and has made a career out of it." From my perspective, more fundamental than the root is the "seed" and searching for the "seed" is not, in my experience, what European writers do on topics related to Black people. In general, the credibility of White female historians is less far from the truth in reporting on Black history than that of White males. The above mentioned answer to: "Why a black-faced Virgin?" is a typical kind of explanation used by ignorant, lazy, and/or racist authorities. By not giving credit to Africans, it is easy to falsely attribute things of significance to Europeans. Note in Panati's discussion that no mention was made that the Madonna could have actually been Black. Note the multiple excuses given as to why the Madonna was not Black-and some of that is useful information but it simply does not apply to this case.

No mention was made that most of the gods and goddesses of ancient Greek and ancient Rome were taken directly from Africa. Ashby (African Origins p261) states: "Thus we are informed by

the Greeks themselves that they derived most of their gods and goddesses from Ancient Egypt, and we are also informed that their most important spiritual philosophers studied in Egypt." One would think that a historian of note like Panati would have done the research to discover that the reason the Greeks painted Artemis the color black is because she was the Black African Bast-and this has nothing to do with superstition. Apparently Panati did not bother to find out that the Roman goddess Diana was the same as the Greek Artemis which was the same as the African Bast. Walker stated (p233): "Roman towns all over Europe habitually called the local mother goddess Diana, as later Christian towns were to call her Madonna." It was at the Council of Ephesus in 431 AD when Mary, a non-African, was declared the Mother of God (Blavatsky, Theosophy p77)-and thereafter the African Madonna and Child were "whitened" into Europeans!

website: www.jablifskills.com

Joseph A. Bailey, II, M.D.

===

HTP,

Mahari

| 26381|2008-07-05 18:41:47|Paul Kekai Manansala|Re: ?Whitening? Of The Black Madonna|
Note that is often the Black Madonna and the Black Child. I think the link here is Isis and Horus.



Regards,

Paul Kekai Manansala

| 26382|2008-07-05 18:48:40|Mahari Mengistu|Re: Uncovering Evidence of a Workaday World
Along the Nile|

>>As a specialist in Mesopotamian archaeology, Dr. Stein noted the

longstanding assumption that the valley of the Tigris and Euphrates Rivers was "a land of cities and Egypt was something else, because in Egypt we had not been looking at or for cities."

.....excavations have uncovered urban remains and swept aside the conventional wisdom that the Egypt of the pharaohs, in contrast to Mesopotamia, was somehow a civilization without cities.<<

Isn't this a rather stupid interpretation? Or is it another calculated "interpretation" - as in "they may have pharaohs and temples but they don't have cities", "they may have built big monuments but they were built by slaves", "they may have had this but they didn't have that", "they may have had that but they didn't have this", "they may have had civilization at a certain time but it came from somewhere else that had it earlier? The sheer number of cultural expressions we have created here in the US in a mere 150 years tells the true story.

There always seems to be this perpetual objective to minimize, to reduce Egypt's/our stature or achievements. You can see the same thing done to our people today in the likes of Tiger Woods in golf or the Williams sisters in tennis who were the last two standing today at Wimbledon. The way they have minimized, given them low ratings and degraded the Williams sisters is shameful. And this is just to name three high profile African-Americans.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>
> By JOHN NOBLE WILFORD
>

<http://topics.nytimes.com/top/reference/timestopics/people/w/john_noble_wilford/index.html?inline=nyt-per>

> Published: July 1, 2008

> [http://www.nytimes.com/2008/07/01/science/01egypt.html?](http://www.nytimes.com/2008/07/01/science/01egypt.html?_r=1&ref=todayspap)

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> [er&oref=slogin](http://www.nytimes.com/2008/07/01/science/01egypt.html?_r=1&ref=todayspap)

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<<http://topics.nytimes.com/top/news/international/countriesandterritories/>

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> Skip to next paragraph

> <[http://www.nytimes.com/2008/07/01/science/01egypt.html?](http://www.nytimes.com/2008/07/01/science/01egypt.html?_r=1&ref=todayspa)

_r=1&ref=todayspa\
> per&oref=slogin#secondParagraph> [0] Top, N.Moeller/Tell

> Edfu Project; above, G. Marouard/Tell Edfu Project
> Parts of an administration building, above, and a large silo, top,

at

> the site of an ancient provincial capital on the Upper Nile.

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> In the last three years, the team excavated the column bases and

> chambers of what they think was the town's administrative center.

> The building layout suggests it may have been part of the governor's

> palace, and artifacts mark it as the economic heart of town.

>

> Seal impressions, which established the building's existence in the

> 13th dynasty, 1773 to 1650 B.C., indicate their use in identifying

> different commodities. Some seals showed ornamental patterns of

spirals

> and hieroglyphic symbols belonging to different officials.

> Archaeologists said this was evidence of the activities in the

building

> like accounting and the opening and sealing of boxes and ceramic

jars in

> the course of business transactions.

>

> "The work at Edfu is important in that it allows us to examine

> ancient Egypt as an urban society," said Gil Stein, director of the

> Oriental Institute.

>

> As a specialist in Mesopotamian archaeology, Dr. Stein noted the

> longstanding assumption that the valley of the Tigris and Euphrates

> Rivers was "a land of cities and Egypt was something else, because

> in Egypt we had not been looking at or for cities."

>

> Egyptologists credit Manfred Bietak of the University of Vienna,

Barry

> Kemp of Cambridge University

>

<<http://topics.nytimes.com/top/reference/timestopics/organizations/c/cam/>

> bridge_university/index.html?inline=nyt-org> in England and Dr.

Lehner,

> now with Ancient Egypt Research Associates in Boston, as leaders in

> nudging excavators toward research into everyday urban life along

the

> Nile. "It's a smallish club, but gaining converts," Dr.

> Smith said.

> More Articles in Science

> <<http://www.nytimes.com/pages/science/index.html>>

>

| 26383|2008-07-05 18:55:39|Mahari Mengistu|Re: ?Whitening? Of The Black Madonna|
Absolutely, Paul.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> Note that is often the Black Madonna and the Black Child. I think the

> link here is Isis and Horus.

>

> [<http://www.cwo.com/~lucumi/madonna2.jpg>]

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> [<http://www.blumoonnews.net/torruciudad02.jpg%5d>]

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> Regards,

> Paul Kekai Manansala

>

| 26384|2008-07-06 08:26:59|sasma_2000|A Night of Hieroglyphics|

A Night of Hieroglyphics

Ahmed Shawqi, A Children's Poet

A lecture by Ahmed Seddik

Wednesday 30 July 2008 at 7:00 p.m.

at the Word Hall

at the Sawy Culture Wheel in Zamalek

A Night of Hieroglyphics

by Ahmed Seddik

Thursday 31 July 2008 at 7:00 p.m.

at the Word Hall

at the Sawy Culture Wheel in Zamalek

For more info. contact: ahmed.seddik@gmail.com,

call: 010-67-68-2-69

www.ahmedseddik.com

| 26385|2008-07-06 16:46:30|Paul Kekai Manansala|Tablet ignites debate on messiah and resurrection|

Tablet ignites debate on messiah and resurrection

<http://www.iht.com/articles/2008/07/05/africa/06stone.php>

By Ethan Bronner

Published: July 5, 2008

-



JERUSALEM: A three-foot-tall tablet with 87 lines of Hebrew that scholars believe dates from the decades just before the birth of Jesus is causing a quiet stir in biblical and archaeological circles, especially because it may speak of a messiah who will rise from the dead after three days.

If such a messianic description really is there, it will contribute to a developing re-evaluation of both popular and scholarly views of Jesus, since it suggests that the story of his death and resurrection was not unique but part of a recognized Jewish tradition at the time.

The tablet, probably found near the Dead Sea in Jordan according to some scholars who have studied it, is a rare example of a stone with ink writings from that era — in essence, a Dead Sea Scroll on stone.

It is written, not engraved, across two neat columns, similar to columns in a Torah. But the stone is broken, and some of the text is faded, meaning that much of what it says is open to debate.

Still, its authenticity has so far faced no challenge, so its role in helping to understand the roots of Christianity in the devastating political crisis faced by the Jews of the time seems likely to increase.

Today in Africa & Middle East

- [Hebrew tablet suggests tradition of resurrected messiah predates Jesus](#)

- [United Arab Emirates forgives Iraqi debt](#)

- [Iran says its nuclear policy has not changed](#)

-



Daniel Boyarin, a professor of Talmudic culture at the University of California at Berkeley, said that the stone was part of a growing body of evidence suggesting that Jesus could be best understood through a close reading of the Jewish history of his day.

"Some Christians will find it shocking ? a challenge to the uniqueness of their theology ? while others will be comforted by the idea of it being a traditional part of Judaism," Boyarin said.

Given the highly charged atmosphere surrounding all Jesus-era artifacts and writings, both in the general public and in the fractured and fiercely competitive scholarly community, as well as the concern over forgery and charlatanism, it will probably be some time before the tablet's contribution is fully assessed. It has been around 60 years since the Dead Sea Scrolls were uncovered, and they continue to generate enormous controversy regarding their authors and meaning.

The scrolls, documents found in the Qumran caves of the West Bank, contain some of the only known surviving copies of biblical writings from before the first century AD. In addition to quoting from key books of the Bible, the scrolls describe a variety of practices and beliefs of a Jewish sect at the time of Jesus.

How representative the descriptions are and what they tell us about the era are still strongly debated. For example, a question that arises is whether the authors of the scrolls were members of a monastic sect or in fact mainstream. A conference marking 60 years since the discovery of the scrolls will begin on Sunday at the Israel Museum in Jerusalem, where the stone, and the debate over whether it speaks of a resurrected messiah, as one iconoclastic scholar believes, also will be discussed.

Oddly, the stone is not really a new discovery. It was found about a decade ago and bought from a Jordanian antiquities dealer by an Israeli-Swiss collector who kept it in his Zurich home. When an Israeli scholar examined it closely a few years ago and wrote a paper on it last year, interest began to rise. There is now a spate of scholarly articles on the stone, with several due to be published in the coming months.

"I couldn't make much out of it when I got it," said David Jeselsohn, the owner, who is himself an expert in antiquities. "I didn't realize how significant it was until I showed it to Ada Yardeni, who specializes in Hebrew writing, a few years ago. She was overwhelmed. 'You have got a Dead Sea Scroll on stone,' she told me."

Much of the text, a vision of the apocalypse transmitted by the angel Gabriel, draws on the Old Testament, especially the prophets Daniel, Zechariah and Haggai.

Yardeni, who analyzed the stone along with Binyamin Elitzur, is an expert on Hebrew script, especially of the era of King Herod, who died in 4 BC. The two of them published a long analysis of the stone more than a year ago in *Cathedra*, a Hebrew-language quarterly devoted to the history and archaeology of Israel, and said that, based on the shape of the script and the language, the text dated from the late first century BC.

A chemical examination by Yuval Goren, a professor of archaeology at Tel Aviv University who specializes in the verification of ancient artifacts, has been submitted to a peer-review journal. He declined to give details of his analysis until publication, but he said that he knew of no reason to doubt the stone's authenticity.

1 | [2](#) | [3](#) [Next Page](#)

| 26386|2008-07-06 17:35:45|Mahari Mengistu|Re: Tablet ignites debate on messiah and resurrection|

>>Knohl posited in a book published in 2000 the idea of a suffering
messiah before Jesus<<

Yeah, at least 1300 years before in Egypt. End of story.
HTP,
Mahari

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wrote:

>
> Tablet ignites debate on messiah and resurrection
> [1] <http://www.iht.com/articles/2008/07/05/africa/06stone.php>
> By Ethan Bronner
>

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> ublicationdate&submit=Search>
> Published: July 5, 2008 [1]
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> JERUSALEM

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> Today in Africa & Middle East [1] Hebrew tablet suggests
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>

[1]

> United Arab Emirates forgives Iraqi debt
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Iran

> says its nuclear policy has not changed
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> [Click here...]
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| 26387|2008-07-07 01:02:34|Mahari Mengistu|Ancient Egypt Settlement Sheds Light on
Everyday Life|

Ancient Egypt Settlement Sheds Light on Everyday Life

Andrew Bossone in Cairo

for [National Geographic News](#)

July 2, 2008

A well-preserved mud-brick settlement in southern [Egypt](#) is providing a rare glimpse into nearly 3,000 years of ancient Egyptian daily life, archaeologists announced Tuesday. ([See photos.](#))

The Tell Edfu site includes a public town center that was used for collecting taxes, conducting

business, recording accounting, and writing documents.

The discovery paints a picture of a relatively advanced system of society during ancient times, with commerce playing an intricate part of daily Egyptian life, according to the University of Chicago and the Egyptian Supreme Council on Antiquities.

Until now, information on common life in Egypt had come mostly from scrolls of papyrus and other documents. Part of the cause is that archaeologists have long focused on monuments and gold artifacts associated with royalty.

"Town settlements have not been excavated very much, and people were not very interested in it," said mission leader Nadine Moeller, an assistant professor in Egyptian archaeology at the University of Chicago's Oriental Institute.

"These towns were all made of mud-brick, so that's obviously not as glamorous as stone architecture."

(Related: ["Egypt's Earliest Farming Village Found"](#) [February 12, 2008].)

Heart of Things

The settlement was discovered several years ago next to the Edfu Temple, one of the best-preserved large temples from ancient Egypt.

The town center contains an open hall with eight silos, partially used to collect grain taxes from farmers.

Ranging from 18 to 21 feet (5.5 to 6.5 meters) in diameter, the silos are the largest ever found in an Egyptian town center, archaeologists say.

Above the silos are rectangular storage containers containing gray ash to protect them from pests. The silos hail from the 17th dynasty, which lasted from about 1570 to 1540 B.C. The whole complex was attached to a 16-column hall, part of an old governor's palace that eventually was transformed into a center of commerce and administration, the archaeologists say.

Overlooked



[Enlarge Photo](#)

Part of the reason so little is known about ancient Egypt's basic settlements is because there are so few.

Many were destroyed during thousands of years of construction or from farmers who used the ancient Nile mud for fertilizer at the turn of the 20th century.

Archaeologists also say that interest in studying ancient Egyptian settlements has only bloomed in the last 20 or 30 years.

"This has been changing, and people are more and more interested in how settlements were organized and how normal people lived," Moeller said.

Vivian Davies is an archaeologist at the British Museum who is excavating at a nearby site in Edfu.

"[The Tell Edfu settlement] rectifies the imbalance in our picture of ancient Egypt, which is largely derived from tombs and temples," Davies said.

"We need to complement that picture with archaeology in the places where Egyptians lived, as opposed to the places where they worshiped and where they were placed when they were dead."

Complex Politics

The find also helps illuminate the complex political relationships during the 17th dynasty. At the time pharaohs were based in the city of Thebes south of Edfu, where they were beset by aggressive neighbors such as the Hyksos in the north and Nubian Kushites in the south.

"We do know something about these people, but it's one of the more obscure periods of ancient Egyptian history," Moeller said.

Local authorities wielded considerable power, due to the pharaohs' eagerness to recruit allies.

For instance, Queen Sebekemsaf, wife of pharaoh Antef Nubkheperre, was actually the daughter of the governor of Edfu, Moeller said. "We know that from bracelets that have been found with her name as well as her husband."

The pharaoh's remains have been found in the Valley of the Kings near Thebes, but records indicate that Sebekemsaf was buried in Edfu.

Archaeologists say the queen must not have been royalty if she was buried locally, supporting the idea that Theban kings made ties with local governors.

===

HTP,

Mahari

| 26388|2008-07-07 14:32:28|Milton E. Moore Bey|The Mysteries of Ancient Egypt|Islam,

"Heru Em Akhet" (The Great Sphinx)

Heru Em Akhet means Heru (Horus) in the horizon, Heru means day or sun-(day consciousness, wakefulness) it also means light, (enlightenment). The Higher Self and the Lower Self are aspects of the same being, both represent the conflicting aspects of the human mind. When the Lower Self is mastered and placed in the service of the Higher Self, then the Resurrection is a fact. This is conveyed in the Sphinx. It represents the embodiment of the initiatic ideal, the infinite energy and life force of nature, symbolized by the animal body, commanded by the intuitive intellect, symbolized by the human head.

Heru Em Akhet (Heru of the horizon) this name is a direct reference to Heru, the sun neter, (child of Ausar/Osiris and Auset/Isis). Akhet means "places where the sun rises and sets." Heru Em Akhet is the true name of the Great Sphinx. It faces the rising sun and its strategic positioning at the foot of the great pyramid provides a clue to its symbolic meaning. The Great Sphinx aesthetically integrates the essence of man and animal in such a way that it expresses the divine relationship between the two. Symbolically, the body of the beast represents the animal nature which exists in its lower physical form. The head of a man symbolizes the intelligence of the mind which must be cultivated in order to elevate the consciousness into a higher spiritual state so that it may become divine. Metaphorically speaking, it is the suppression of the lower animal nature and the refinement of the thought process that leads to the spiritual evolution of man. Spiritually speaking it is only by conquering the beast within that one is capable of truly knowing God. Knowledge comes from enlightenment-light (good/God, which vanquishes the darkness-ignorance (evil/devil). Heru represents the conquest of good over evil. The Great Sphinx exemplifies the eternal conquest of good over evil because he faces the eastern horizon and is physically enlightened by the sun as it rises each morning.

The Sphinx, a giver of life, of stability, of power; the director of truth, the ruler of Upper and Lower Worlds, Like the sun, forever and eternity.

The headdress of the Sphinx is basically a reproduction or a metaphor for a lion's mane. The Lion represents the astronomical symbol of Leo that was the procession of the Equinoxes at the time of the

creation of the Sphinx, which is 10,000 B.C. The panel (stela) between the paws of the Sphinx was put there by Djehutimes (Thutmose). The Pharaoh makes offerings to the Great Sphinx. The panel tells the story about how the Pharaoh fell asleep at the base of the Sphinx on a hot day and the spirit of the Sphinx came to him. The Sphinx offered him kingship and sovereignty over the world if the Pharaoh would repair him and make devout offerings and worship. Having complied with the wishes of the Divine, to maintain the great Sphinx and sustain the worship of Ra-Herukhuti, the Pharaoh became king and Kemet (Egypt) prospered under his reign with the favor of the Divine. Even though the Prophet knew these things, but the today leadership does not. The Prophet knew that in the Egyptian mythological system of government, the Pharaoh is considered as a living manifestation of Heru (Horus) and he or she wields the leonine power which comes from the sun, RA, in order to rule. Thus, the Pharaohs also wore and were depicted wearing the leonine headdress. The sundisk is the conduit through which the spirit transmits life force energy to the world, i.e. the lion power and this force is accessed by turning towards the Divine, symbolized in the form of the sundisk. Hence, this is the reason for the orientation of the Sphinx towards the east, facing the rising sun. All of this mystical philosophy and more is contained in the symbolic-metaphorical form and teaching of the Great Sphinx. Thus, we have a link of Ancient Egyptian culture back to the Age of Leo and the commencement of the current cycle of the Great Year in remote antiquity. Constellation Leo-The Lion (Constellation Rw Ua-ti: The Lion of The Zodiac). In the Egyptian scrolls you will see the Great Sphinx faces due east and in the year c. 10,800 B.C. a perfect conjunction is created as the Sphinx faces the rising sun and the constellation Leo, the lion. The Sphinx faces due east at the beginning of the Great year and faces the constellation Leo as it makes its Heliacal Rising. In conjunction with Ra, the Sun at the beginning of the Great Year produces Heru Em Akhet (Heru manifesting in the horizon). The Sphinx on earth (Rw or Ru) as a Counterpart to the Sphinx in the Heavens. The Sphinx on earth as a counterpart to the Sphinx in the heavens (Astral Plane), i.e. the horizon of the earth plane and the horizon of the astral plane. The Sphinx on the earth and the Sphinx in the heavens complement each other and form two halves of the akher-akhet symbol, but turned facing each other, looking at the sun which is between them, i.e. turning away from the earth plane and towards the transcendental spirit. Conjunction between Earth and Heaven (Physical Plane-Astral Plane). The Sphinx relates to the solar mysticism of Anu as well as the oldest form of spiritual practice. Arat Sekhem is the oldest meditation system. All of this can be found in the Ancient Egyptian book "Pert Em Heru" (The Book Of Coming Fourth By Day). In this book you will learn about the serpent power. It is important to

know that the serpent power is the essence of all life and it is cultivated through all the spiritual disciplines. If the serpent power is raised, it will also lead to the cultivation and expansion of consciousness. The Great Sphinx once had a massive head of a cobra on its forehead. This positioning of the cobra (serpent) symbol relates to the serpent power teaching because Scriptures describing the serpent power and how it leads a human being to spiritual evolution was found among various papyri related to the rituals of the Egyptian Temple. This is why you see the Heirophant with the Pharaonic headdress on, which is the headdress of the Great Sphinx. The Serpent is the Goddess Uatchet and the Vulture is the goddess Nekhebet. You will only see both of these on the forehead of a pharaoh when he or she has transformed (death of the body), because the vulture symbolizes death and the consumption of life (lower aspect) and the serpent symbolizing the higher aspect.

The Sphinx symbolically guards the entrance to the Temple of Heru Em Akhet. The lion was a symbol of great importance in the Nile Valley. On the walls of the Temples you will see the image of the akher lions, showing two lions with their backs turned to the sun on the horizon. They both represent two aspects of the sun: that which goes to sleep behind the mountain and that which rises from it in the morning. The lion on the left corresponds to yesterday and faces west, the lion on the right faces east and represents tomorrow. The presence of two lions on either side of a doorway (left) represents the role of the lions as the keepers who open and shut the gate into the worlds of yesterday, today or tomorrow. This same concept is symbolized by the statues of lions that flank the entrances of the Temples.

"The Pyramids of Egypt"

After attending the Temple at Mt. Carmel, Jesus went to the Temple of Heliopolis in Egypt and had his final initiation in the Great Pyramid of Khufu (Cheops). The Great Pyramid is a triangle in a square. The triangle is 3 (triune Allah) and the square is 4 (the manifest). ($3+4=7$), and 7 represents the seven seals, this is symbolic to the Holy Koran Circle Seven.

The Holy Prophet Noble Drew Ali was blind-folded and taken into the Great Pyramid of Khufu and was left there and he had to find his way out or die. He appeared from the sands, between the paws of Heru Em Akhet (The Great Sphinx). It was there the Holy Prophet was given the Mysteries that you now read in the Circle Seven. Geography, Geodesy, Astronomy, and Spherical Trigonometry is incorporated into the interior measurements of the Great Pyramid. The Great Pyramid is perfectly aligned to true north. The pyramid's perimeter (the sum of its base lengths) is 3,023 feet, which is precisely equal to 1 half minute of a degree of latitude at the equator, or 1:43,200 of the

polar circumference of the Earth. Measurement of the pyramid's perimeter, including the outer most sockets upon which it rests (which incidentally are recessed 8 inches below the surface), yields a length of 3,043.8 feet which is precisely equal to 1 half minute of a degree of longitude at the equator, or 1:43,200 of the equatorial circumference of the Earth. The entire pyramid rests on a platform which is more than 755 feet in length, and level to within four fifths of an inch. The height of the pyramid plus the height of its base platform, 482.7571 feet, is equal to 1:43,200 of the polar radius of the Earth, or the distance from the center of the Earth to the North Pole. The formula 1:43,200 relates to the size and shape of the Earth. There are 360 degrees in a circle, 60 minutes in a degree and 2 half minutes in one minute ($360 \times 60 \times 2 = 43,200$). These 3 basic measurements of the pyramid, all on the same scale, represent the 3 essential Geodetic values of this planet. The pyramid's height relates to its perimeter as the radius of a circle does to its circumference. Dividing the perimeter of the pyramid's base twice its height yields 3.1428, which is a working approximation of pi. The area of the face of the Great pyramid is also the same as the square of its vertical height. The square of the vertical height is also the same as 1 half the pyramid's base width, times its slant height. This fact indicates that the pyramid's design is in accordance with phi (1.618), also called the Golden Number. The most precisely constructed passages in the Great Pyramid is the descending passage and the ascending passage. The descending passage to the northern skies at an angle of 26 degrees 17 minutes which subtracted from the pyramid's latitudinal angle of nearly 30 degrees provides a view within 3 degrees 43 minutes of the celestial pole: A perfect angle for watching the transit of circumpolar stars across the entrance opening the ascending passage angles off from the descending passage at 26 degrees 17 minutes and would be the precise angle for light reflection. The light from a transiting star shone on a pool of water or mirror at the juncture point of the descending passage, the light would be reflected up the ascending passage and observed in the grand galley. The dimensions of the so called kings chambers (34 feet and 4 inches in length times 17 feet and 2 inches in width times 19 feet and 1 inch in height) expresses 2 ratios of the Sacred Triangles ($A^2 + B^2 = C^2$) and 3:4:5. Inside the chambers are 2 shafts which were cut 200 feet of solid masonry to the outer surface of the pyramid. The shafts face a northerly and southerly direction. One to the northern celestial pole and the other to the 3 stars of Orion's belt to the south. The shafts are symbolic guide ways for the soul, guiding it either towards the circumpolar in the northern sky or to the constellation of Orion in the southern sky. The north is final liberation and eternal life, south is reincarnation in a mortal body and the commencement of a new experience. The star Alpha Draconis is

circled by the circumpolars that were called the indestructible, because they never disappeared below the horizon, and that they symbolized immortality (the north). The 36 stars, (constellations) also known as the decans whose consecutive helical risings occurred every 10 days, hence the name decan witch means 10. Each decan rose above the horizon after a period of 70 days of invisibility. The 70 day mummification process is connected to this. Among the decans are Orion (Osiris) the symbol of resurrection and Sothis also known as Sirius (Isis), which is the symbol of the annual regeneration of the Nile, this is way they symbolize reincarnation.

"The Temples Of Egypt"

Circle (7) Chapter 13:1 Jesus is received as a pupil in the Temple of Heliopolis, Chapter 2:8-28 Mary & Elizabeth taught by the Egyptian Master Elihu in the Sacred Schools of Egypt, Chapter 3:1-23 Elihu teaching the unity of life in the Sacred Schools of Egypt, Chapter 4:29-31 John the Baptist being taught by the Egyptian Master Matheno and John living 18 years in the Egyptian Temple of Sakara in the Nile Valley, Chapter 14:1,2 John finishes all of his studies in the Sacred Egyptian Schools.

The architecture of Kemet is exoteric and its powerful images overwhelm the senses. This same architecture transmits a subliminal message into the consciousness of any individual who is spiritually and mentally prepared to receive it. Every Temple (observatory) or ancient monument (solar or lunar structure) is aligned to specific rising or setting position of the sun, moon or other heavenly body. Every Pyramid and Temple served some astronomic purpose. They were designed to accommodate the physical needs of the people and astronomically oriented to facilitate their spiritual needs also. Temples were designed to create a sense of grandeur and to inspire greater faith within the priests and the general population. The harmonic proportion of the structure, its orientation to celestial bodies and the location of the sacred alter (Holy of Hollies), were all part of the design to create an environment where the spirit of Allah would dwell. Every component with in the a temple-the soaring height of the columns, the number of columns, the clerestory windows, the positioning of the walls, the paintings and carvings on the walls and columns-all reflected an intense desire to establish a sacred place for a dialog between the human form and its spiritual essence. The Columns in the Temple were carved to resemble palm trees, papyrus reeds and lotus blossoms. These three plants represent man's physical, mental and spiritual relationship with the creator. The fruit of the palm tree provided nourishment and its leaves and trunk were used to create shelter. The stem of the papyrus plant was used to make paper, thus allowing man to record his thoughts and deeds for

posterity. The lotus flower symbolizes the mind, and its potential for receiving knowledge and spiritual enlightenment. Two of the most magnificent temples in ancient Egypt were the Shemayit Ipet (Temple of Luxor) and the Ipet Isut (Temple of Karnak). Ipet-Isut means the most select of places or the holiest of places. Ipet Isut means the southern place. The Shemayit Ipet Temple was dedicated to the creation of man and the floor plan of the temple represented the anatomical structure of man. Within each segment of the temple, activities took place which related to specific body functions. In the hall that corresponds to the center of perception, there are designs that emphasize time, space, measurement and orientation. This hall has 12 columns which correspond to the 12 hours of the day. In the hall that corresponds to the mouth, we find written all the names of God by Ptah via the spoken word. Under the chin, at the site of the vocal cords, the king is baptized and given his new name; it is also the hall where we find the scene of the marriage of the mother of the king to god Amen. The floor plan of the Shemayit Ipet (Luxor Temple) represents the concept of the Temple in man. Feet-The Outer Pylon, Legs-Open Courtyard, Thighs-Hypostyle Hall, Abdomen-Peristyle Court, Head-The Inner Temple is the Holy of Holies.

Peace

Bro. M. Moore-Bey

One Of The Revealers

P.S. What has one voice and goes on four feet on two feet and on three, but the more feet it goes on the weaker it be?

| 26389|2008-07-07 20:12:28|Paul Kekai Manansala|The Migration of Humans: DNA Study Traces Human Origins Across Conti|

DNA furnishes an ever clearer picture of the multimillennial trek from Africa all the way to the tip of South America

By Gary Stix

Scientific American



Illustration by Sean McCabe; Sources: Daniel Sambras (human skull), Pascal Goetgheluck (Neandertal skull), Biophoto Associates (chromosomes) Photo Researchers, Inc.

Key Concepts

- Scientists trace the path of human migrations by using bones, artifacts and DNA. Ancient objects, however, are hard to find.
- DNA from contemporary humans can be compared to determine how long an indigenous population has lived in a region.
- The latest studies survey swathes of entire genomes and produce maps of human movements across much of the world. They also describe how people's genes have adapted to changes in diet, climate and disease.

A development company controlled by Osama bin Laden's half brother revealed last year that it wants to build a bridge that will span the Bab el Mandeb, the outlet of the Red Sea to the Indian Ocean. If this ambitious project is ever realized, the throngs of African pilgrims who traverse one of the longest bridges in the world on a journey to Mecca would pass hundreds of feet above the probable route of the most memorable journey in human history. Fifty or sixty thousand years ago a small band of Africans—a few hundred or even several thousand—crossed the strait in tiny boats, never to return.

The reason they left their homeland in eastern Africa is not completely understood. Perhaps the [climate](#) changed, or once abundant shellfish stocks vanished. But some things are fairly certain. Those first trekkers out of Africa brought with them the physical and behavioral traits—the large brains and the capacity for language—that characterize fully modern humans. From their bivouac on the Asian continent in what is now Yemen, they set out on a decamillennial journey that spanned continents and land bridges and reached all the way to Tierra del Fuego, at the bottom of South America.

Scientists, of course, have gained insight into these wanderings because of the fossilized bones or spearheads laboriously uncovered and stored in collections. But ancestral hand-me-downs are often too scant to provide a complete picture of this remote history. In the past 20 years population geneticists have begun to fill in gaps in the paleoanthropological record by fashioning a genetic bread-crumbs trail of the earliest migrations by modern humans.

Almost all our DNA—99.9 percent of the three billion "letters," or nucleotides, that make up the human genome—is the same from person to person. But interwoven in that last 0.1 percent are telltale differences. A comparison among, say, East Africans and Native Americans can yield vital clues to human ancestry and to the inexorable progression of colonizations from continent to continent. Until recent years, DNA passed down only from fathers to sons or from mothers to their children has served as the equivalent of fossilized footprints for geneticists. The newest research lets scientists adjust their focus, widening the field of view beyond a few isolated stretches of DNA to inspect hundreds of thousands of nucleotides scattered throughout the whole genome.

Scanning broadly has produced global migratory maps of unprecedented resolution, some of which have been published only during recent months. The research provides an endorsement of modern human origins in Africa and shows how that continent served as a reservoir of genetic diversity that trickled out to the rest of the world. A genetic family tree that begins with the San people of Africa at its root ends with South American Indians and Pacific Islanders on its youngest-growing branches.

The study of human genetic variation—a kind of historical Global Positioning System—goes back to World War I, when two physicians working in the Greek city of Thessalonica found that soldiers garrisoned there had a differing incidence of a given blood group depending on their nationality. Beginning in the 1950s, Luigi Luca Cavalli-Sforza started formalizing the study of genetic differences among populations by examining distinct blood group proteins. Variations in proteins reflect differences in the genes that encode them.

Then, in 1987, Rebecca L. Cann and Allan C. Wilson of the University of California, Berkeley, published a groundbreaking paper based on analyzing the DNA of mitochondria, the cell's energy-producing organelles, which are passed down through the maternal line. They reported that humans from different populations all descended from a single female in Africa who lived about 200,000 years ago—a finding that immediately made headlines trumpeting the discovery of the "Mitochondrial Eve." (Despite the Biblical allusion, this Eve was not the first woman: her lineage, though, is all that has survived.)

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| 26390|2008-07-08 09:10:44|Paul Kekai Manansala|Origin of the Old Testament Plagues: Explications and Implications.|
Yale J Biol Med. 2008 Mar;81(1):31-42.

Origin of the Old Testament Plagues: Explications and Implications.

[Ehrenkranz NJ](#), [Sampson DA](#).

Analyses of past disasters may supply insights to mitigate the impact of recurrences. In this context, we offer a unifying causative theory of Old Testament plagues, which has present day public health implications. We propose the root cause to have been an aberrant El Niño-southern Oscillation teleconnection that brought unseasonable and progressive climate warming along the ancient Mediterranean littoral, including the coast of biblical Egypt, which, in turn, initiated the serial catastrophes of biblical sequence - in particular arthropod-borne and arthropod-caused diseases. Located beyond the boundary of focal climate change, inland Goshen would not have been similarly affected. Implicit in this analysis is a framework to consider a possibility of present day recurrence of similar catastrophes and their impact upon essential public services.

| 26391|2008-07-08 21:01:23|Mahari Mengistu|Re: The Mysteries of Ancient Egypt|

>>What has one voice and goes on four feet on two feet and on

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Aging man.
HTP,
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--- In Ta_Seti@yahoogroups.com, "Milton E. Moore Bey" wrote:

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- > Islam,
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- > "Heru Em Akhet" (The Great Sphinx)
- > Heru Em Akhet means Heru (Horus) in the horizon, Heru means day or
- > sun-(day consciousness, wakefulness) it also means light,
- > (enlightenment). The Higher Self and the Lower Self are aspects of
- > the same being, both represent the conflicting aspects of the human
- > mind. When the Lower Self is mastered and placed in the service of
- > the Higher Self, then the Resurrection is a fact. This is conveyed

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- > the Sphinx. It represents the embodiment of the initiatic ideal,

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- > infinite energy and life force of nature, symbolized by the animal
- > body, commanded by the intuitive intellect, symbolized by the human
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- > Heru Em Akhet (Heru of the horizon) this name is a direct reference
- > to Heru, the sun neter, (child of Ausar/Osiris and Auset/Isis).

Akhet

- > means "places where the sun rises and sets." Heru Em Akhet is the
- > true name of the Great Sphinx. It faces the rising sun and its
- > strategic positioning at the foot of the great pyramid provides a
- > clue to its symbolic meaning. The Great Sphinx aesthetically
- > integrates the essence of man and animal in such a way that it
- > expresses the divine relationship between the two. Symbolically,

the

- > body of the beast represents the animal nature which exists in its
- > lower physical form. The head of a man symbolizes the intelligence

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- > the mind which must be cultivated in order to elevate the
- > consciousness into a higher spiritual state so that it may become
- > divine. Metaphorically speaking, it is the suppression of the lower
- > animal nature and the refinement of the thought process that leads

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- > the spiritual evolution of man. Spiritually speaking it is only by
- > conquering the beast within that one is capable of truly knowing

God.

> Knowledge comes from enlightenment-light (good/God, which

vanquishes

> the darkness-ignorance (evil/devil). Heru represents the conquest

of

> good over evil. The Great Sphinx exemplifies the eternal conquest

of

> good over evil because he faces the eastern horizon and is

physically

> enlightened by the sun as it rises each morning.

>

> The Sphinx, a giver of life, of stability, of power; the director

of

> truth, the ruler of Upper and Lower Worlds, Like the sun, forever

and

> eternity.

>

> The headdress of the Sphinx is basically a reproduction or a

metaphor

> for a lion's mane. The Lion represents the astronomical symbol of

Leo

> that was the procession of the Equinoxes at at the time of the

> creation of the Sphinx, which is 10,000 B.C. The panel (stelle)

> between the paws of the Sphinx was put there by Djehutimes

> (Thutmosis). The Pharaoh makes offerings to the Great Sphinx. The

> panel tells the story about how the Pharaoh fell asleep at the base

> of the Sphinx on a hot day and the spirit of the Sphinx came to

him.

> The Sphinx offered him kingship and sovereignty over the world if

the

> Pharaoh would repair him and make devout offerings and worship.

> Having complied with the wishes of the Divine, to maintain the

great

> Sphinx and sustain the worship of Ra-Herukhuti, the Pharaoh became

> king and Kemet (Egypt) prospered under his reign with the favor of

> the Divine. Even though the Prophet knew these things, but the

today

> leadership does not. The Prophet knew that in the Egyptian
> mythological system of government, the Pharaoh is considered as a
> living manifestation of Heru (Horus) and he or she wields the

leonine

> power which comes from the sun, RA, in order to rule. Thus, the
> Pharaohs also wore and were depicted wearing the leonine headdress.
> The sundisk is the conduit through which the spirit transmits life
> force energy to the world, i.e. the lion power and this force is
> accessed by turning towards the Divine, symbolized in the form of

the

> sundisk. Hence, this is the reason for the orientation of the

Sphinx

> towards the east, facing the rising sun. All of this mystical
> philosophy and more is contained in the symbolic-metaphorical form
> and teaching of the Great Sphinx. Thus, we have a link of Ancient
> Egyptian culture back to the Age of Leo and the commencement of the
> current cycle of the Great Year in remote antiquity. Constellation
> Leo-The Lion (Constellation Rw Ua-ti: The Lion of The Zodiac). In

the

> Egyptian scrolls you will see the Great Sphinx faces due east and

in

> the year c. 10,800 B.C. a perfect conjunction is created as the
> Sphinx faces the rising sun and the constellation Leo, the lion.

The

> Sphinx faces due east at the beginning of the Great year and faces
> the constellation Leo as it makes its Heliacal Rising. In

conjunction

> with Ra, the Sun at the beginning of the Great Year produces Heru

Em

> Akhet (Heru manifesting in the horizon). The Sphinx on earth (Rw or
> Ru) as a Counterpart to the Sphinx in the Heavens. The Sphinx on
> earth as a counterpart to the Sphinx in the heavens (Astral Plane),
> i.e. the horizon of the earth plane and the horizon of the astral
> plane. The Sphinx on the earth and the Sphinx in the heavens

> complement each other and form two halves of the akher-akhet

symbol,

> but turned facing each other, looking at the sun which is between

> them, i.e. turning away from the earth plane and towards the

> transcendental spirit. Conjunction between Earth and Heaven

(Physical

> Plane-Astral Plane). The Sphinx relates to the solar mysticism of

Anu

> as well as the oldest form of spiritual practice. Arat Sekhem is

the

> oldest meditation system. All of this can be found in the Ancient

> Egyptian book "Pert Em Heru" (The Book Of Coming Fourth By Day). In

> this book you will learn about the serpent power. It is important

to

> know that the serpent power is the essence of all life and it is

> cultivated through all the spiritual disciplines. If the serpent

> power is raised, it will also lead to the cultivation and expansion

> of consciousness. The Great Sphinx once had a massive head of a

cobra

> on its forehead. This positioning of the cobra (serpent) symbol

> relates to the serpent power teaching because Scriptures describing

> the serpent power and how it leads a human being to spiritual

> evolution was found among various papyri related to the rituals of

> the Egyptian Temple. This is why you see the Heirophant with the

> Pharaonic headdress on, which is the headdress of the Great Sphinx.

> The Serpent is the Goddess Uatchet and the Vulture is the goddess

> Nekhebet. You will only see both of these on the forehead of a

> pharaoh when he or she has transformed (death of the body), because

> the vulture symbolizes death and the consumption of life (lower

> aspect) and the serpent symbolizing the higher aspect.

>

> The Sphinx symbolically guards the entrance to the Temple of Heru

Em

> Akhet. The lion was a symbol of great importance in the Nile

Valley.

> On the walls of the Temples you will see the image of the aker

lions,

> showing two lions with their backs turned to the sun on the

horizon.

> They both represent two aspects of the sun: that which goes to

sleep

> behind the mountain and that which rises from it in the morning.

The

> lion on the left corresponds to yesterday and faces west, the lion

on

> the right faces east and represents tomorrow. The presence of two

> lions on either side of a doorway (left) represents the role of the

> lions as the keepers who open and shut the gate into the worlds of

> yesterday, today or tomorrow. This same concept is symbolized by

the

> statues of lions that flank the entrances of the Temples.

>

> "The Pyramids of Egypt"

> After attending the Temple at Mt. Carmel, Jesus went to the Temple

of

> Heliopolis in Egypt and had his final initiation in the Great

Pyramid

> of Khufu (Cheops). The Great Pyramid is a triangle in a square. The

> triangle is 3 (triune Allah) and the square is 4 (the manifest).

> (3+4=7), and 7 represents the seven seals, this is symbolic to the

> Holy Koran Circle Seven.

> The Holy Prophet Noble Drew Ali was blind-folded and taken into the

> Great Pyramid of Khufu and was left there and he had to find his

way

> out or die. He appeared from the sands, between the paws of Heru Em

> Akhet (The Great Sphinx). It was there the Holy Prophet was given

the

> Mysteries that you now read in the Circle Seven. Geography,

Geodesy,

> Astronomy, and Spherical Trigonometry is incorporated into the

> interior measurements of the Great Pyramid. The Great Pyramid is

> perfectly aligned to true north. The pyramid's perimeter (the sum

of

- > its base lengths) is 3,023 feet, which is precisely equal to 1 half
- > minute of a degree of latitude at the equator, or 1:43,200 of the
- > polar circumference of the Earth. Measurement of the pyramid's
- > perimeter, including the outer most sockets upon which it rests
- > (which incidentally are recessed 8 inches below the surface),

yields

- > a length of 3,043.8 feet which is precisely equal to 1 half minute

of

- > a degree of longitude at the equator, or 1:43,200 of the equatorial
- > circumference of the Earth. The entire pyramid rests on a platform
- > which is more than 755 feet in length, and level to within four
- > fifths of an inch. The height of the pyramid plus the height of its
- > base platform, 482.7571 feet, is equal to 1:43,200 of the polar
- > radius of the Earth, or the distance from the center of the Earth

to

- > the North Pole. The formula 1:43,200 relates to the size and shape

of

- > the Earth. There are 360 degrees in a circle, 60 minutes in a

degree

- > and 2 half minutes in one minute ($360 \times 60 \times 2 = 43,200$). These 3 basic
- > measurements of the pyramid, all on the same scale, represent the 3
- > essential Geodetic values of this planet. The pyramid's height
- > relates to its perimeter as the radius of a circle does to its
- > circumference. Dividing the perimeter of the pyramid's base twice

its

- > height yields 3.1428, which is a working approximation of pi. The
- > area of the face of the Great pyramid is also the same as the

square

- > of its vertical height. The square of the vertical height is also

the

- > same as 1 half the pyramid's base width, times its slant height.

This

- > fact indicates that the pyramid's design is in accordance with phi
- > (1.618), also called the Golden Number. The most precisely
- > constructed passages in the Great Pyramid is the descending passage
- > and the ascending passage. The descending passage to the northern

> skies at an angle of 26 degrees 17 minutes which subtracted from

the

- > pyramid's latitudinal angle of nearly 30 degrees provides a view
- > within 3 degrees 43 minutes of the celestial pole: A perfect angle
- > for watching the transit of circumpolar stars across the entrance
- > opening the ascending passage angles off from the descending

passage

- > at 26 degrees 17 minutes and would be the precise angle for light
- > reflection. The light from a transiting star shone on a pool of

water

- > or mirror at the juncture point of the descending passage, the

light

- > would be reflected up the ascending passage and observed in the

grand

- > galley. The dimensions of the so called kings chambers (34 feet and

4

- > inches in length times 17 feet and 2 inches in width times 19 feet
- > and 1 inch in height) expresses 2 ratios of the Sacred Triangles

(A2

- > + B2 = C2) and 3:4:5. Inside the chambers are 2 shafts which were

cut

- > 200 feet of solid masonry to the outer surface of the pyramid. The
- > shafts face a northerly and southerly direction. One to the

northern

- > celestial pole and the other to the 3 stars of Orion's belt to the
- > south. The shafts are symbolic guide ways for the soul, guiding it
- > either towards the circumpolar in the northern sky or to the
- > constellation of Orion in the southern sky. The north is final
- > liberation and eternal life, south is reincarnation in a mortal

body

- > and the commencement of a new experience. The star Alpha Draconis

is

- > circled by the circumpolars that were called the indestructible,
- > because they never disappeared below the horizon, and that they
- > symbolized immortality (the north). The 36 stars, (constellations)

- > also known as the decans whose consecutive helical risings occurred
- > every 10 days, hence the name decan which means 10. Each decan rose
- > above the horizon after a period of 70 days of invisibility. The 70
- > day mummification process is connected to this. Among the decans

are

- > Orion (Osiris) the symbol of resurrection and Sothis also known as
- > Sirius (Isis), which is the symbol of the annual regeneration of

the

- > Nile, this is way they symbolize reincarnation.
- >
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| 26392|2008-07-08 23:18:29|Milton E. Moore Bey|Re: The Mysteries of Ancient Egypt|
Udja Neter,

You are correct!!!!!!

Hetep

Bro. M. Moore-Bey

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> > power which comes from the sun, RA, in order to rule. Thus, the
> > Pharaohs also wore and were depicted wearing the leonine
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> > The sundisk is the conduit through which the spirit transmits
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> > force energy to the world, i.e. the lion power and this force is
> > accessed by turning towards the Divine, symbolized in the form of
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> > towards the east, facing the rising sun. All of this mystical
 > > philosophy and more is contained in the symbolic-metaphorical
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 > > cultivated through all the spiritual disciplines. If the serpent
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- > > Pharaonic headdress on, which is the headdress of the Great

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- > > The Serpent is the Goddess Uatchet and the Vulture is the goddess

- > > Nekhebet. You will only see both of these on the forehead of a

- > > pharaoh when he or she has transformed (death of the body),
because

- > > the vulture symbolizes death and the consumption of life (lower

- > > aspect) and the serpent symbolizing the higher aspect.

- > >

- > > The Sphinx symbolically guards the entrance to the Temple of Heru

- > Em

- > > Akhet. The lion was a symbol of great importance in the Nile

- > Valley.

- > > On the walls of the Temples you will see the image of the akher

- > lions,

- > > showing two lions with their backs turned to the sun on the

- > horizon.

- > > They both represent two aspects of the sun: that which goes to

- > sleep

- > > behind the mountain and that which rises from it in the morning.

- > The

- > > lion on the left corresponds to yesterday and faces west, the

lion

- > on

- > > the right faces east and represents tomorrow. The presence of two

- > > lions on either side of a doorway (left) represents the role of

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- > > lions as the keepers who open and shut the gate into the worlds

of

- > > yesterday, today or tomorrow. This same concept is symbolized by

- > the

- > > statues of lions that flank the entrances of the Temples.

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- > > "The Pyramids of Egypt"

- > > After attending the Temple at Mt. Carmel, Jesus went to the

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 > > Heliopolis in Egypt and had his final initiation in the Great
 > Pyramid
 > > of Khufu (Cheops). The Great Pyramid is a triangle in a square.
 The
 > > triangle is 3 (triune Allah) and the square is 4 (the manifest).
 > > (3+4=7), and 7 represents the seven seals, this is symbolic to
 the
 > > Holy Koran Circle Seven.
 > > The Holy Prophet Noble Drew Ali was blind-folded and taken into
 the
 > > Great Pyramid of Khufu and was left there and he had to find his
 > way
 > > out or die. He appeared from the sands, between the paws of Heru
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 > > Akhet (The Great Sphinx). It was there the Holy Prophet was given
 > the
 > > Mysteries that you now read in the Circle Seven. Geography,
 > Geodesy,
 > > Astronomy, and Spherical Trigonometry is incorporated into the
 > > interior measurements of the Great Pyramid. The Great Pyramid is
 > > perfectly aligned to true north. The pyramid's perimeter (the sum
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 > > its base lengths) is 3,023 feet, which is precisely equal to 1
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 > > minute of a degree of latitude at the equator, or 1:43,200 of the
 > > polar circumference of the Earth. Measurement of the pyramid's
 > > perimeter, including the outer most sockets upon which it rests
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 > > measurements of the pyramid, all on the same scale, represent the
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> > either towards the circumpolar in the northern sky or to the

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> > liberation and eternal life, south is reincarnation in a mortal

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> is

> > circled by the circumpolars that were called the indestructible,

> > because they never disappeared below the horizon, and that they

> > symbolized immortality (the north). The 36 stars,

(constellations)

> > also known as the decans whose consecutive helical risings occurred

> > every 10 days, hence the name decan witch means 10. Each decan rose

> > above the horizon after a period of 70 days of invisibility. The

70

> > day mummification process is connected to this. Among the decans

> are

> > Orion (Osiris) the symbol of resurrection and Sothis also known as

> > Sirius (Isis), which is the symbol of the annual regeneration of

> the

> > Nile, this is way they symbolize reincarnation.

> >

> > "The Temples Of Egypt"

> > Circle (7) Chapter13:1 Jesus is received as a pupil in the Temple

> of

> > Heliopolis, Chapter 2:8-28 Mary & Elizabeth taught by the Egyptian

> > Master Elihu in the Sacred Schools of Egypt, Chapter 3:1-23 Elihu

> > teaching the unity of life in the Sacred Schools of Egypt,

Chapter

> > 4:29-31 John the Baptist being taught by the Egyptian Master

> Matheno

> > and John living 18 years in the Egyptian Temple of Sakara in the

> Nile

> > Valley, Chapter 14:1,2 John finishes all of his studies in the

> Sacred

- > > Egyptian Schools.
- > >
- > > The architecture of Kemet is exoteric and its powerful images
- > > overwhelm the senses. This same architecture transmits a
- subliminal
- > > message into the consciousness of any individual who is
- spiritually
- > > and mentally prepared to receive it. Every Temple (observatory)
- or
- > > ancient monument (solar or lunar structure) is aligned to
- specific
- > > rising or setting position of the sun, moon or other heavenly
- body.
- > > Every Pyramid and Temple served some astronomic purpose. They
- were
- > > designed to accommodate the physical needs of the people and
- > > astronomically oriented to facilitate their spiritual needs also.
- > > Temples were designed to create a sense of grandeur and to
- inspire
- > > greater faith within the priests and the general population. The
- > > harmonic proportion of the structure, its orientation to
- celestial
- > > bodies and the location of the sacred alter (Holy of Hollies),
- were
- > > all part of the design to create an environment where the spirit
- of
- > > Allah would dwell. Every component with in the a temple-the
- soaring
- > > height of the columns, the number of columns, the clerestory
- > windows,
- > > the positioning of the walls, the paintings and carvings on the
- > walls
- > > and columns-all reflected an intense desire to establish a sacred
- > > place for a dialog between the human form and its spiritual
- > essence.
- > > The Columns in the Temple were carved to resemble palm trees,
- > papyrus
- > > reeds and lotus blossoms. These three plants represent man's
- > > physical, mental and spiritual relationship with the creator. The
- > > fruit of the palm tree provided nourishment and its leaves and
- > trunk
- > > were used to create shelter. The stem of the papyrus plant was
- used
- > > to make paper, thus allowing man to record his thoughts and deeds
- > for
- > > posterity. The lotus flower symbolizes the mind, and its

potential

> > for receiving knowledge and spiritual enlightenment. Two of the
> most

> > magnificent temples in ancient Egypt were the Shemayit Ipet
(Temple

> > of Luxor) and the Ipet Isut (Temple of Karnak). Ipet-Isut means
the

> > most select of places or the holiest of places. Ipet Isut means
the

> > southern place. The Shemayit Ipet Temple was dedicated to the
> > creation of man and the floor plan of the temple represented the
> > anatomical structure of man. Within each segment of the temple,
> > activities took place which related to specific body functions.

In

> > the hall that corresponds to the center of perception, there are
> > designs that emphasize time, space, measurement and orientation.

> This

> > hall has 12 columns which correspond to the 12 hours of the day.

In

> > the hall that corresponds to the mouth, we find written all the
> names

> > of God by Ptah via the spoken word. Under the chin, at the site
of

> > the vocal cords, the king is baptized and given his new name; it
is

> > also the hall where we find the scene of the marriage of the
mother

> > of the king to god Amen. The floor plan of the Shemayit Ipet
(Luxor

> > Temple) represents the concept of the Temple in man. Feet-The
Outer

> > Pylon, Legs-Open Courtyard, Thighs-Hypostyle Hall, Abdomen-
> Peristyle

> > Court, Head-The Inner Temple is the Holy of Hollies.

> >

> > Peace

> > Bro. M. Moore-Bey

> > One Of The Revealers

> >

> > P.S. What has one voice and goes on four feet on two feet and on
> > three, but the more feet it goes on the weaker it be?

> >

>

| 26393|2008-07-09 07:40:57|cristofori whitakara|Re: The Mysteries of Ancient Egypt|

in other words the sphinx stands for heru rising above the darkness of set while scoping the stars
or horizon, heru's zone?

--- On **Wed, 7/9/08, Milton E. Moore Bey** wrote:

From: Milton E. Moore Bey

Subject: [Ta_Seti] Re: The Mysteries of Ancient Egypt

To: Ta_Seti@yahoogroups.com

Date: Wednesday, July 9, 2008, 2:18 AM

Udja Neter,

You are correct!!!! !!

Hetep

Bro. M. Moore-Bey

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>

> >>What has one voice and goes on four feet on two feet and on
> three, but the more feet it goes on the weaker it be?<<

>

> Aging man.

> HTP,

> Mahari

>

> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Milton E. Moore Bey"
> wrote:

> >

> > Islam,

> >

> > "Heru Em Akhet" (The Great Sphinx)

> > Heru Em Akhet means Heru (Horus) in the horizon, Heru means day
or

> > sun-(day consciousness, wakefulness) it also means light,

> > (enlightenment) . The Higher Self and the Lower Self are aspects
of

> > the same being, both represent the conflicting aspects of the
human

> > mind. When the Lower Self is mastered and placed in the service
of

> > the Higher Self, then the Resurrection is a fact. This is
conveyed

> in

> > the Sphinx. It represents the embodiment of the initiatic ideal,

> the

> > infinite energy and life force of nature, symbolized by the
animal

> > body, commanded by the intuitive intellect, symbolized by the
human

> > head.
 > >
 > > Heru Em Akhet (Heru of the horizon) this name is a direct reference
 > > to Heru, the sun neter, (child of Ausar/Osiris and Auset/Isis).
 > Akhet
 > > means "places where the sun rises and sets." Heru Em Akhet is the
 > > true name of the Great Sphinx. It faces the rising sun and its
 > > strategic positioning at the foot of the great pyramid provides a
 > > clue to its symbolic meaning. The Great Sphinx aesthetically
 > > integrates the essence of man and animal in such a way that it
 > > expresses the divine relationship between the two. Symbolically,
 > the
 > > body of the beast represents the animal nature which exists in
 its
 > > lower physical form. The head of a man symbolizes the
 intelligence
 > of
 > > the mind which must be cultivated in order to elevate the
 > > consciousness into a higher spiritual state so that it may become
 > > divine. Metaphorically speaking, it is the suppression of the
 lower
 > > animal nature and the refinement of the thought process that
 leads
 > to
 > > the spiritual evolution of man. Spiritually speaking it is only
 by
 > > conquering the beast within that one is capable of truly knowing
 > God.
 > > Knowledge comes from enlightenment- light (good/God, which
 > vanquishes
 > > the darkness-ignorance (evil/devil) . Heru represents the conquest
 > of
 > > good over evil. The Great Sphinx exemplifies the eternal conquest
 > of
 > > good over evil because he faces the eastern horizon and is
 > physically
 > > enlightened by the sun as it rises each morning.
 > >
 > > The Sphinx, a giver of life, of stability, of power; the director
 > of
 > > truth, the ruler of Upper and Lower Worlds, Like the sun, forever
 > and
 > > eternity.
 > >
 > > The headdress of the Sphinx is basically a reproduction or a

> metaphor
 >> for a lion's mane. The Lion represents the astronomical symbol of
 > Leo
 >> that was the procession of the Equinoxes at the time of the
 >> creation of the Sphinx, which is 10,000 B.C. The panel (stela)
 >> between the paws of the Sphinx was put there by Djehutimes
 >> (Thutmose). The Pharaoh makes offerings to the Great Sphinx. The
 >> panel tells the story about how the Pharaoh fell asleep at the
 base
 >> of the Sphinx on a hot day and the spirit of the Sphinx came to
 > him.
 >> The Sphinx offered him kingship and sovereignty over the world if
 > the
 >> Pharaoh would repair him and make devout offerings and worship.
 >> Having complied with the wishes of the Divine, to maintain the
 > great
 >> Sphinx and sustain the worship of Ra-Herukhuti, the Pharaoh
 became
 >> king and Kemet (Egypt) prospered under his reign with the favor
 of
 >> the Divine. Even though the Prophet knew these things, but the
 > today
 >> leadership does not. The Prophet knew that in the Egyptian
 >> mythological system of government, the Pharaoh is considered as a
 >> living manifestation of Heru (Horus) and he or she wields the
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 > > Master Elihu in the Sacred Schools of Egypt, Chapter 3:1-23 Elihu
 > > teaching the unity of life in the Sacred Schools of Egypt,
 Chapter
 > > 4:29-31 John the Baptist being taught by the Egyptian Master
 > Matheno
 > > and John living 18 years in the Egyptian Temple of Sakara in the
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 > Sacred
 > > Egyptian Schools.
 > >
 > > The architecture of Kemet is exoteric and its powerful images
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> > harmonic proportion of the structure, its orientation to

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> > bodies and the location of the sacred alter (Holy of Hollies), were

> > all part of the design to create an environment where the spirit of

> > Allah would dwell. Every component with in the a temple-the soaring

> > height of the columns, the number of columns, the clerestory

> windows,

> > the positioning of the walls, the paintings and carvings on the

> walls

> > and columns-all reflected an intense desire to establish a sacred

> > place for a dialog between the human form and its spiritual

> essence.

> > The Columns in the Temple were carved to resemble palm trees,

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> > Court, Head-The Inner Temple is the Holy of Hollies.

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>

| 26394|2008-07-09 08:09:59|Michael Bayman|Plan For The Non-Surgical: Universal-Health-Care...Of, by, and for u|

Amexem-Moor-Empire: Department For The Health And Phytotherapy

Amexem-Moor-Empire: Fahs-Al-Suradiq

131: Masiir-Bashir: Right-Of-Way

Agade-Medina, Ta-Seti: District

North-Amexem, **Amexem-Moor-Empire**

(212) 592-8959

radioempire3@yahoo.com

Amexem-Moor-Empire

Plan For The Non-Surgical: Universal-Health-Care

Amexem-Moor-Empire: Plan For The Universal-Health-Care, is a plan that offers health-services for the Moors, declared and undeclared. The aim of the **Amexem-Moor-Empire:** Plan For The Universal-Health-Care is to rebalance one back to balance, prevent future health imbalances, and ultimately to help folks to achieve their life purpose. This is achieved through balance of the mind, body, and spirit. The industriousness of a Nation is based on the co-existence of each National functioning together in unison. This plan is designed to foster optimal health in all participants.

Included in the plan is a complementary individualized consultation for all that are covered by the plan. The consultation will be every 120 days for each child in the household, and bi-annually for every youth and adult in the household. A child is defined as one who is from manifestation to twelve earth years, a youth is one who is thirteen years until seventeen years, and adult is all folks eighteen years and elder.

The consultation will be with the Minister For The-Health And Phytotherapy or other qualified Department For The Health And Phytotherapy: Staff. Each consultation is approximately one and one-half to two hours in duration. A consultation consists of inquiry by questions, pulse diagnosis, tongue diagnosis, qi meridians diagnosis, body constitution diagnosis, recommendations for bringing health back to balance, and treatment plan. The: Minister For The Health And Phytotherapy or other qualified Department For The Health And Phytotherapy: staff will also be available for brief consultation, acute conditions, and health-emergencies.

On the anniversary of the receiving of the health-care of the stating-herein and with payment-in-full of all due fees for the plan, all participants will receive herbal-medicine for the three week cleansing regimen. This regimen includes the Parasite-Cleanse-Tea, the Detox-Tea, and the Dieters-Tea.

All participants in the good-standing, shall-also-receive a 15 percent discount on all Department For The Health And Phtytotherapy: Classes of the presenting through the **Amexem-Moor-Empire:** Khanqah For The Healing-Arts.

The cost for the **Amexem-Moor-Empire:** Plan For The Universal-Health-Care is three-ounces of the silver in the bar/coin-form, per-month for an individual and six-ounces of the silver in the bar/coin-form, per-month for a household-of-6-or-less. For-every: additional-nuclear-family-member unto the six, add-1: ounce of the silver in the bar/coin-form. The-fee/fees of the stating-herein can be paid monthly, quarterly or annually as specified upon the acquiring of the **Amexem-Moor-Empire:** Plan For The Universal-Health-Care: Service and is not amendable until the next-service-year.

Currently the **Amexem-Moor-Empire:** Plan For The Universal-Health-Care, is available in the **Amexem-Moor-Empire:** Imperial-City = Agade-Medina, Port-Hannah-City, Mu-Atlantis, Ta-Memfis, Ar-Rabati, and expanding into the Al-Tia, Fatima, Al-Hannibal, Al-Fatihah, and Zagoramor immediately upon: His-Imperial-Majesty's: Local-Government-Operations in those respective-locations becoming, fully-operational-underway.

>Of the dispatching by the **Amexem-Moor-Empire:** Department For The

Communications: Staff by the order from the **Amexem-Moor-Empire:** Minister For The Health And Phytotherapy, His-Excellency: Grand-Noble: Bishara-Hafiz-El: Bey

<http://groups.yahoo.com/group/RiseOfTheAmexem-Moor-Empire/files/Summer%20Health%20Journal.pdf>

http://www.youtube.com/watch?v=kuWXle_UhPk

<http://www.youtube.com/watch?v=33EuampScTI>

<http://www.youtube.com/watch?v=Az1BUUOP0ao>

| 26395|2008-07-09 11:00:42|MILTON MOORE|Re: The Mysteries of Ancient Egypt|
Yes Yes Yes, it is wonderful to meet like minds!!!!!!

cristofori whitakara wrote:

in other words the sphinx stands for heru rising above the darkness of set while scoping the stars
or horizon, heru's zone?

--- On **Wed, 7/9/08, Milton E. Moore Bey** wrote:

From: Milton E. Moore Bey

Subject: [Ta_Seti] Re: The Mysteries of Ancient Egypt

To: Ta_Seti@yahoogroups .com

Date: Wednesday, July 9, 2008, 2:18 AM

Udja Neter,

You are correct!!!! !!

Hetep

Bro. M. Moore-Bey

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>

>>>What has one voice and goes on four feet on two feet and on
> three, but the more feet it goes on the weaker it be?<<

>

> Aging man.

> HTP,

> Mahari

>

> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Milton E. Moore Bey"

> wrote:

> >

> > Islam,

> >

> > "Heru Em Akhet" (The Great Sphinx)

> > Heru Em Akhet means Heru (Horus) in the horizon, Heru means day
or

> > sun-(day consciousness, wakefulness) it also means light,

> > (enlightenment) . The Higher Self and the Lower Self are aspects
of

> > the same being, both represent the conflicting aspects of the
human

> > mind. When the Lower Self is mastered and placed in the service
of

> > the Higher Self, then the Resurrection is a fact. This is conveyed
> in
> > the Sphinx. It represents the embodiment of the initiatic ideal,
> the
> > infinite energy and life force of nature, symbolized by the animal
> > body, commanded by the intuitive intellect, symbolized by the human
> > head.
> >
> > Heru Em Akhet (Heru of the horizon) this name is a direct reference
> > to Heru, the sun neter, (child of Ausar/Osiris and Auset/Isis).
> Akhet
> > means "places where the sun rises and sets." Heru Em Akhet is the
> > true name of the Great Sphinx. It faces the rising sun and its
> > strategic positioning at the foot of the great pyramid provides a
> > clue to its symbolic meaning. The Great Sphinx aesthetically
> > integrates the essence of man and animal in such a way that it
> > expresses the divine relationship between the two. Symbolically,
> the
> > body of the beast represents the animal nature which exists in its
> > lower physical form. The head of a man symbolizes the intelligence
> of
> > the mind which must be cultivated in order to elevate the
> > consciousness into a higher spiritual state so that it may become
> > divine. Metaphorically speaking, it is the suppression of the lower
> > animal nature and the refinement of the thought process that leads
> to
> > the spiritual evolution of man. Spiritually speaking it is only by
> > conquering the beast within that one is capable of truly knowing
> God.
> > Knowledge comes from enlightenment- light (good/God, which
> vanquishes
> > the darkness-ignorance (evil/devil) . Heru represents the conquest
> of
> > good over evil. The Great Sphinx exemplifies the eternal conquest
> of
> > good over evil because he faces the eastern horizon and is
> physically

> > enlightened by the sun as it rises each morning.
> >
> > The Sphinx, a giver of life, of stability, of power; the director
> of
> > truth, the ruler of Upper and Lower Worlds, Like the sun, forever
> and
> > eternity.
> >
> > The headdress of the Sphinx is basically a reproduction or a
> metaphor
> > for a lion's mane. The Lion represents the astronomical symbol of
> Leo
> > that was the procession of the Equinoxes at at the time of the
> > creation of the Sphinx, which is 10,000 B.C. The panel (stelle)
> > between the paws of the Sphinx was put there by Djehutimes
> > (Thutmosis). The Pharaoh makes offerings to the Great Sphinx. The
> > panel tells the story about how the Pharaoh fell asleep at the
base
> > of the Sphinx on a hot day and the spirit of the Sphinx came to
> him.
> > The Sphinx offered him kingship and sovereignty over the world if
> the
> > Pharaoh would repair him and make devout offerings and worship.
> > Having complied with the wishes of the Divine, to maintain the
> great
> > Sphinx and sustain the worship of Ra-Herukhuti, the Pharaoh
became
> > king and Kemet (Egypt) prospered under his reign with the favor
of
> > the Divine. Even though the Prophet knew these things, but the
> today
> > leadership does not. The Prophet knew that in the Egyptian
> > mythological system of government, the Pharaoh is considered as a
> > living manifestation of Heru (Horus) and he or she wields the
> leonine
> > power which comes from the sun, RA, in order to rule. Thus, the
> > Pharaohs also wore and were depicted wearing the leonine
headdress.
> > The sundisk is the conduit through which the spirit transmits
life
> > force energy to the world, i.e. the lion power and this force is
> > accessed by turning towards the Divine, symbolized in the form of
> the
> > sundisk. Hence, this is the reason for the orientation of the
> Sphinx
> > towards the east, facing the rising sun. All of this mystical

> > philosophy and more is contained in the symbolic-metaphoric al
 form
 > > and teaching of the Great Sphinx. Thus, we have a link of Ancient
 > > Egyptian culture back to the Age of Leo and the commencement of
 the
 > > current cycle of the Great Year in remote antiquity.
 Constellation
 > > Leo-The Lion (Constellation Rw Ua-ti: The Lion of The Zodiac). In
 > the
 > > Egyptian scrolls you will see the Great Sphinx faces due east and
 > in
 > > the year c. 10,800 B.C. a perfect conjunction is created as the
 > > Sphinx faces the rising sun and the constellation Leo, the lion.
 > The
 > > Sphinx faces due east at the beginning of the Great year and
 faces
 > > the constellation Leo as it makes its Heliacal Rising. In
 > conjunction
 > > with Ra, the Sun at the beginning of the Great Year produces Heru
 > Em
 > > Akhet (Heru manifesting in the horizon). The Sphinx on earth (Rw
 or
 > > Ru) as a Counterpart to the Sphinx in the Heavens. The Sphinx on
 > > earth as a counterpart to the Sphinx in the heavens (Astral
 Plane),
 > > i.e. the horizon of the earth plane and the horizon of the astral
 > > plane. The Sphinx on the earth and the Sphinx in the heavens
 > > complement each other and form two halves of the akher-akhet
 > symbol,
 > > but turned facing each other, looking at the sun which is between
 > > them, i.e. turning away from the earth plane and towards the
 > > transcendental spirit. Conjunction between Earth and Heaven
 > (Physical
 > > Plane-Astral Plane). The Sphinx relates to the solar mysticism of
 > Anu
 > > as well as the oldest form of spiritual practice. Arat Sekhem is
 > the
 > > oldest meditation system. All of this can be found in the Ancient
 > > Egyptian book "Pert Em Heru" (The Book Of Coming Fourth By Day).
 In
 > > this book you will learn about the serpent power. It is important
 > to
 > > know that the serpent power is the essence of all life and it is
 > > cultivated through all the spiritual disciplines. If the serpent
 > > power is raised, it will also lead to the cultivation and
 expansion

> > of consciousness. The Great Sphinx once had a massive head of a
> cobra
> > on its forehead. This positioning of the cobra (serpent) symbol
> > relates to the serpent power teaching because Scriptures
describing
> > the serpent power and how it leads a human being to spiritual
> > evolution was found among various papyri related to the rituals
of
> > the Egyptian Temple. This is why you see the Heirophant with the
> > Pharaonic headdress on, which is the headdress of the Great
Sphinx.
> > The Serpent is the Goddess Uatchet and the Vulture is the goddess
> > Nekhebet. You will only see both of these on the forehead of a
> > pharaoh when he or she has transformed (death of the body),
because
> > the vulture symbolizes death and the consumption of life (lower
> > aspect) and the serpent symbolizing the higher aspect.
> >
> > The Sphinx symbolically guards the entrance to the Temple of Heru
> Em
> > Akhet. The lion was a symbol of great importance in the Nile
> Valley.
> > On the walls of the Temples you will see the image of the akher
> lions,
> > showing two lions with their backs turned to the sun on the
> horizon.
> > They both represent two aspects of the sun: that which goes to
> sleep
> > behind the mountain and that which rises from it in the morning.
> The
> > lion on the left corresponds to yesterday and faces west, the
lion
> on
> > the right faces east and represents tomorrow. The presence of two
> > lions on either side of a doorway (left) represents the role of
the
> > lions as the keepers who open and shut the gate into the worlds
of
> > yesterday, today or tomorrow. This same concept is symbolized by
> the
> > statues of lions that flank the entrances of the Temples.
> >
> > "The Pyramids of Egypt"
> > After attending the Temple at Mt. Carmel, Jesus went to the
Temple
> of

> > Heliopolis in Egypt and had his final initiation in the Great
 > Pyramid
 > > of Khufu (Cheops). The Great Pyramid is a triangle in a square.
 The
 > > triangle is 3 (triune Allah) and the square is 4(the manifest).
 > > (3+4=7), and 7 represents the seven seals, this is symbolic to
 the
 > > Holy Koran Circle Seven.
 > > The Holy Prophet Noble Drew Ali was blind-folded and taken into
 the
 > > Great Pyramid of Khufu and was left there and he had to find his
 > way
 > > out or die. He appeared from the sands, between the paws of Heru
 Em
 > > Akhet (The Great Sphinx). It was there the Holy Prophet was given
 > the
 > > Mysteries that you now read in the Circle Seven. Geography,
 > Geodesy,
 > > Astronomy, and Spherical Trigonometry is incorporated into the
 > > interior measurements of the Great Pyramid. The Great Pyramid is
 > > perfectly aligned to true north. The pyramid's perimeter (the sum
 > of
 > > its base lengths) is 3,023 feet, which is precisely equal to 1
 half
 > > minute of a degree of latitude at the equator, or 1:43,200 of the
 > > polar circumference of the Earth. Measurement of the pyramid's
 > > perimeter, including the outer most sockets upon which it rests
 > > (which incidentally are recessed 8 inches below the surface),
 > yields
 > > a length of 3,043.8 feet which is precisely equal to 1 half
 minute
 > of
 > > a degree of longitude at the equator, or 1:43,200 of the
 equatorial
 > > circumference of the Earth. The entire pyramid rests on a
 platform
 > > which is more than 755 feet in length, and level to within four
 > > fifths of an inch. The height of the pyramid plus the height of
 its
 > > base platform, 482.7571 feet, is equal to 1:43,200 of the polar
 > > radius of the Earth, or the distance from the center of the Earth
 > to
 > > the North Pole. The formula 1:43,200 relates to the size and
 shape
 > of
 > > the Earth. There are 360 degrees in a circle, 60 minutes in a

> degree
 >> and 2 half minutes in one minute ($360 \times 60 \times 2 = 43,200$). These 3 basic
 >> measurements of the pyramid, all on the same scale, represent the
 3
 >> essential Geodetic values of this planet. The pyramid's height
 >> relates to its perimeter as the radius of a circle does to its
 >> circumference. Dividing the perimeter of the pyramid's base twice
 > its
 >> height yields 3.1428, which is a working approximation of pi. The
 >> area of the face of the Great pyramid is also the same as the
 > square
 >> of its vertical height. The square of the vertical height is also
 > the
 >> same as 1 half the pyramid's base width, times its slant height.
 > This
 >> fact indicates that the pyramid's design is in accordance with
 phi
 >> (1.618), also called the Golden Number. The most precisely
 >> constructed passages in the Great Pyramid is the descending
 passage
 >> and the ascending passage. The descending passage to the northern
 >> skies at an angle of 26 degrees 17 minutes which subtracted from
 > the
 >> pyramid's latitudinal angle of nearly 30 degrees provides a view
 >> within 3 degrees 43 minutes of the celestial pole: A perfect
 angle
 >> for watching the transit of circumpolar stars across the entrance
 >> opening the ascending passage angles off from the descending
 > passage
 >> at 26 degrees 17 minutes and would be the precise angle for light
 >> reflection. The light from a transiting star shone on a pool of
 > water
 >> or mirror at the juncture point of the descending passage, the
 > light
 >> would be reflected up the ascending passage and observed in the
 > grand
 >> galley. The dimensions of the so called kings chambers (34 feet
 and
 > 4
 >> inches in length times 17 feet and 2 inches in width times 19
 feet
 >> and 1 inch in height) expresses 2 ratios of the Sacred Triangles
 > (A2
 >> + B2 = C2) and 3:4:5. Inside the chambers are 2 shafts which were
 > cut
 >> 200 feet of solid masonry to the outer surface of the pyramid.

The

>> shafts face a northerly and southerly direction. One to the

> northern

>> celestial pole and the other to the 3 stars of Orion's belt to the

>> south. The shafts are symbolic guide ways for the soul, guiding it

>> either towards the circumpolar in the northern sky or to the

>> constellation of Orion in the southern sky. The north is final

>> liberation and eternal life, south is reincarnation in a mortal

> body

>> and the commencement of a new experience. The star Alpha Draconis

> is

>> circled by the circumpolars that were called the indestructible,

>> because they never disappeared below the horizon, and that they

>> symbolized immortality (the north). The 36 stars,

(constellations)

>> also known as the decans whose consecutive helical risings occurred

>> every 10 days, hence the name decan which means 10. Each decan rose

>> above the horizon after a period of 70 days of invisibility. The 70

>> day mummification process is connected to this. Among the decans

> are

>> Orion (Osiris) the symbol of resurrection and Sothis also known as

>> Sirius (Isis), which is the symbol of the annual regeneration of

> the

>> Nile, this is way they symbolize reincarnation.

>>

>> "The Temples Of Egypt"

>> Circle (7) Chapter 13:1 Jesus is received as a pupil in the Temple

> of

>> Heliopolis, Chapter 2:8-28 Mary & Elizabeth taught by the Egyptian

>> Master Elihu in the Sacred Schools of Egypt, Chapter 3:1-23 Elihu

>> teaching the unity of life in the Sacred Schools of Egypt,

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>> 4:29-31 John the Baptist being taught by the Egyptian Master

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> > height of the columns, the number of columns, the clerestory
> windows,
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> > and columns-all reflected an intense desire to establish a sacred
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In

> > the hall that corresponds to the mouth, we find written all the
> names

> > of God by Ptah via the spoken word. Under the chin, at the site
of

> > the vocal cords, the king is baptized and given his new name; it
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> > also the hall where we find the scene of the marriage of the
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Outer

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> >

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>

| 26396|2008-07-09 11:32:58|Mahari Mengistu|Re: The Mysteries of Ancient Egypt|

I wish I could claim brilliance with this answer but it is a fairly common riddle in its various renderings.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Milton E. Moore Bey" wrote:

>

> Udja Neter,

>

> You are correct!!!!!!

>

> Hetep

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>

>

>

>

>

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> > > lions as the keepers who open and shut the gate into the worlds
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by

> > the
> > > statues of lions that flank the entrances of the Temples.
> > >
> > > "The Pyramids of Egypt"
> > > After attending the Temple at Mt. Carmel, Jesus went to the
> Temple
> > of
> > > Heliopolis in Egypt and had his final initiation in the Great
> > Pyramid
> > > of Khufu (Cheops). The Great Pyramid is a triangle in a square.
> The
> > > triangle is 3 (triune Allah) and the square is 4(the manifest).
> > > (3+4=7), and 7 represents the seven seals, this is symbolic to
> the
> > > Holy Koran Circle Seven.
> > > The Holy Prophet Noble Drew Ali was blind-folded and taken into
> the
> > > Great Pyramid of Khufu and was left there and he had to find

his

> > way
> > > out or die. He appeared from the sands, between the paws of

Heru

> Em
 > > > Akhet (The Great Sphinx). It was there the Holy Prophet was
 given
 > > the
 > > > Mysteries that you now read in the Circle Seven. Geography,
 > > Geodesy,
 > > > Astronomy, and Spherical Trigonometry is incorporated into the
 > > > interior measurements of the Great Pyramid. The Great Pyramid
 is
 > > > perfectly aligned to true north. The pyramid's perimeter (the
 sum
 > > of
 > > > its base lengths) is 3,023 feet, which is precisely equal to 1
 > half
 > > > minute of a degree of latitude at the equator, or 1:43,200 of
 the
 > > > polar circumference of the Earth. Measurement of the pyramid's
 > > > perimeter, including the outer most sockets upon which it rests
 > > > (which incidentally are recessed 8 inches below the surface),
 > > yields
 > > > a length of 3,043.8 feet which is precisely equal to 1 half
 > minute
 > > of
 > > > a degree of longitude at the equator, or 1:43,200 of the
 > equatorial
 > > > circumference of the Earth. The entire pyramid rests on a
 > platform
 > > > which is more than 755 feet in length, and level to within four
 > > > fifths of an inch. The height of the pyramid plus the height of
 > its
 > > > base platform, 482.7571 feet, is equal to 1:43,200 of the polar
 > > > radius of the Earth, or the distance from the center of the
 Earth
 > > to
 > > > the North Pole. The formula 1:43,200 relates to the size and
 > shape
 > > of
 > > > the Earth. There are 360 degrees in a circle, 60 minutes in a
 > > degree
 > > > and 2 half minutes in one minute ($360 \times 60 \times 2 = 43,200$). These 3

basic

> > > measurements of the pyramid, all on the same scale, represent

the

> 3

> > > essential Geodetic values of this planet. The pyramid's height

> > > relates to its perimeter as the radius of a circle does to its

> > > circumference. Dividing the perimeter of the pyramid's base

twice

> > its

> > > height yields 3.1428, which is a working approximation of pi.

The

> > > area of the face of the Great pyramid is also the same as the

> > square

> > > of its vertical height. The square of the vertical height is

also

> > the

> > > same as 1 half the pyramid's base width, times its slant

height.

> > This

> > > fact indicates that the pyramid's design is in accordance with

> phi

> > > (1.618), also called the Golden Number. The most precisely

> > > constructed passages in the Great Pyramid is the descending

> passage

> > > and the ascending passage. The descending passage to the

northern

> > > skies at an angle of 26 degrees 17 minutes which subtracted

from

> > the

> > > pyramid's latitudinal angle of nearly 30 degrees provides a

view

> > > within 3 degrees 43 minutes of the celestial pole: A perfect

> angle

> > > for watching the transit of circumpolar stars across the

entrance

> > > opening the ascending passage angles off from the descending

> > passage

> > > at 26 degrees 17 minutes and would be the precise angle for

light

> > > reflection. The light from a transiting star shone on a pool of

> > water

> > > or mirror at the juncture point of the descending passage, the

> > light

> > > would be reflected up the ascending passage and observed in the

> > grand

> > > galley. The dimensions of the so called kings chambers (34 feet

> and

> > 4

> > > inches in length times 17 feet and 2 inches in width times 19

> feet

> > > and 1 inch in height) expresses 2 ratios of the Sacred

Triangles

> > (A²

> > > + B² = C²) and 3:4:5. Inside the chambers are 2 shafts which

were

> > cut

> > > 200 feet of solid masonry to the outer surface of the pyramid.

> The

> > > shafts face a northerly and southerly direction. One to the

> > northern

> > > celestial pole and the other to the 3 stars of Orion's belt to

> the

> > > south. The shafts are symbolic guide ways for the soul, guiding

> it

> > > either towards the circumpolar in the northern sky or to the

> > > constellation of Orion in the southern sky. The north is final

> > > liberation and eternal life, south is reincarnation in a mortal

> > body

> > > and the commencement of a new experience. The star Alpha

Draconis

> > is

> > > circled by the circumpolars that were called the

indestructible,

> > > because they never disappeared below the horizon, and that they

> > > symbolized immortality (the north). The 36 stars,

> (constellations)

> > > also known as the decans whose consecutive helical risings

> occurred

> > > every 10 days, hence the name decan which means 10. Each decan
> rose
> > > above the horizon after a period of 70 days of invisibility.

The

> 70

> > > day mummification process is connected to this. Among the

decans

> > are

> > > Orion (Osiris) the symbol of resurrection and Sothis also known

> as

> > > Sirius (Isis), which is the symbol of the annual regeneration

of

> > the

> > > Nile, this is way they symbolize reincarnation.

> > >

> > > "The Temples Of Egypt"

> > > Circle (7) Chapter 13:1 Jesus is received as a pupil in the

Temple

> > of

> > > Heliopolis, Chapter 2:8-28 Mary & Elizabeth taught by the

> Egyptian

> > > Master Elihu in the Sacred Schools of Egypt, Chapter 3:1-23

Elihu

> > > teaching the unity of life in the Sacred Schools of Egypt,

> Chapter

> > > 4:29-31 John the Baptist being taught by the Egyptian Master

> > Matheno

> > > and John living 18 years in the Egyptian Temple of Sakara in

the

> > Nile

> > > Valley, Chapter 14:1,2 John finishes all of his studies in the

> > Sacred

> > > Egyptian Schools.

> > >

> > > The architecture of Kemet is exoteric and its powerful images

> > > overwhelm the senses. This same architecture transmits a

> subliminal

> > > message into the consciousness of any individual who is

> spiritually

> > > and mentally prepared to receive it. Every Temple (observatory)

> or
>>> ancient monument (solar or lunar structure) is aligned to
> specific
>>> rising or setting position of the sun, moon or other heavenly
> body.
>>> Every Pyramid and Temple served some astronomic purpose. They
> were
>>> designed to accommodate the physical needs of the people and
>>> astronomically oriented to facilitate their spiritual needs

also.

>>> Temples were designed to create a sense of grandeur and to
> inspire
>>> greater faith within the priests and the general population.

The

>>> harmonic proportion of the structure, its orientation to
> celestial
>>> bodies and the location of the sacred alter (Holy of Hollies),
> were
>>> all part of the design to create an environment where the

spirit

> of
>>> Allah would dwell. Every component with in the a temple-the
> soaring
>>> height of the columns, the number of columns, the clerestory
>> windows,
>>> the positioning of the walls, the paintings and carvings on the
>> walls
>>> and columns-all reflected an intense desire to establish a

sacred

>>> place for a dialog between the human form and its spiritual
>> essence.
>>> The Columns in the Temple were carved to resemble palm trees,
>> papyrus
>>> reeds and lotus blossoms. These three plants represent man's
>>> physical, mental and spiritual relationship with the creator.

The

>>> fruit of the palm tree provided nourishment and its leaves and
>> trunk
>>> were used to create shelter. The stem of the papyrus plant was
> used

> > > to make paper, thus allowing man to record his thoughts and

deeds

> > for

> > > posterity. The lotus flower symbolizes the mind, and its

> potential

> > > for receiving knowledge and spiritual enlightenment. Two of the

> > most

> > > magnificent temples in ancient Egypt were the Shemayit Ipet

> (Temple

> > > of Luxor) and the Ipet Isut (Temple of Karnak). Ipet-Isut means

> the

> > > most select of places or the holiest of places. Ipet Isut means

> the

> > > southern place. The Shemayit Ipet Temple was dedicated to the

> > > creation of man and the floor plan of the temple represented

the

> > > anatomical structure of man. Within each segment of the temple,

> > > activities took place which related to specific body functions.

> In

> > > the hall that corresponds to the center of perception, there

are

> > > designs that emphasize time, space, measurement and

orientation.

> > This

> > > hall has 12 columns which correspond to the 12 hours of the

day.

> In

> > > the hall that corresponds to the mouth, we find written all the

> > names

> > > of God by Ptah via the spoken word. Under the chin, at the site

> of

> > > the vocal cords, the king is baptized and given his new name;

it

> is

> > > also the hall where we find the scene of the marriage of the

> mother

> > > of the king to god Amen. The floor plan of the Shemayit Ipet

> (Luxor

> > > Temple) represents the concept of the Temple in man. Feet-The

> Outer

> > > Pylon, Legs-Open Courtyard, Thighs-Hypostyle Hall, Abdomen-
> > Peristyle
> > > Court, Head-The Inner Temple is the Holy of Hollies.
> > >
> > > Peace
> > > Bro. M. Moore-Bey
> > > One Of The Revealers
> > >
> > > P.S. What has one voice and goes on four feet on two feet and

on

> > > three, but the more feet it goes on the weaker it be?
> > >
> >
>

| 26397|2008-07-09 11:40:16|MILTON MOORE|Re: The Mysteries of Ancient Egypt|
Udja Neter,

Its not about claiming brilliance, the riddle is about knowing the inner truth, for the truth is the
only thing that can make you free and you are the truth made manifest.

Hetep

Bro. M. Moore-Bey

Mahari Mengistu wrote:

I wish I could claim brilliance with this answer but it is a fairly
common riddle in its various renderings.

HTP,
Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Milton E. Moore Bey"
wrote:

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> Udja Neter,
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> You are correct!!!! !!
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> > > Islam,
> > >
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> > > Heru Em Akhet means Heru (Horus) in the horizon, Heru means
day
> or
> > > sun-(day consciousness, wakefulness) it also means light,
> > > (enlightenment) . The Higher Self and the Lower Self are aspects
> of
> > > the same being, both represent the conflicting aspects of the
> human
> > > mind. When the Lower Self is mastered and placed in the service
> of
> > > the Higher Self, then the Resurrection is a fact. This is
> conveyed
> > in
> > > the Sphinx. It represents the embodiment of the initiatic
ideal,
> > the
> > > infinite energy and life force of nature, symbolized by the
> animal
> > > body, commanded by the intuitive intellect, symbolized by the
> human
> > > head.
> > >
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 > > > lions as the keepers who open and shut the gate into the worlds
 > of
 > > > yesterday, today or tomorrow. This same concept is symbolized
 by
 > > the
 > > > statues of lions that flank the entrances of the Temples.
 > > >
 > > > "The Pyramids of Egypt"
 > > > After attending the Temple at Mt. Carmel, Jesus went to the
 > Temple
 > > of
 > > > Heliopolis in Egypt and had his final initiation in the Great
 > > Pyramid
 > > > of Khufu (Cheops). The Great Pyramid is a triangle in a square.
 > The
 > > > triangle is 3 (triune Allah) and the square is 4(the manifest).
 > > > (3+4=7), and 7 represents the seven seals, this is symbolic to
 > the
 > > > Holy Koran Circle Seven.
 > > > The Holy Prophet Noble Drew Ali was blind-folded and taken into
 > the
 > > > Great Pyramid of Khufu and was left there and he had to find
 his
 > > way
 > > > out or die. He appeared from the sands, between the paws of
 Heru
 > Em
 > > > Akhet (The Great Sphinx). It was there the Holy Prophet was
 given
 > > the
 > > > Mysteries that you now read in the Circle Seven. Geography,
 > > Geodesy,
 > > > Astronomy, and Spherical Trigonometry is incorporated into the
 > > > interior measurements of the Great Pyramid. The Great Pyramid
 is
 > > > perfectly aligned to true north. The pyramid's perimeter (the
 sum
 > > of
 > > > its base lengths) is 3,023 feet, which is precisely equal to 1
 > half
 > > > minute of a degree of latitude at the equator, or 1:43,200 of
 the
 > > > polar circumference of the Earth. Measurement of the pyramid's

> > > perimeter, including the outer most sockets upon which it rests
 > > > (which incidentally are recessed 8 inches below the surface),
 > > yields
 > > > a length of 3,043.8 feet which is precisely equal to 1 half
 > minute
 > > of
 > > > a degree of longitude at the equator, or 1:43,200 of the
 > equatorial
 > > > circumference of the Earth. The entire pyramid rests on a
 > platform
 > > > which is more than 755 feet in length, and level to within four
 > > > fifths of an inch. The height of the pyramid plus the height of
 > its
 > > > base platform, 482.7571 feet, is equal to 1:43,200 of the polar
 > > > radius of the Earth, or the distance from the center of the
 Earth
 > > to
 > > > the North Pole. The formula 1:43,200 relates to the size and
 > shape
 > > of
 > > > the Earth. There are 360 degrees in a circle, 60 minutes in a
 > > degree
 > > > and 2 half minutes in one minute ($360 \times 60 \times 2 = 43,200$). These 3
 basic
 > > > measurements of the pyramid, all on the same scale, represent
 the
 > 3
 > > > essential Geodetic values of this planet. The pyramid's height
 > > > relates to its perimeter as the radius of a circle does to its
 > > > circumference. Dividing the perimeter of the pyramid's base
 twice
 > > its
 > > > height yields 3.1428, which is a working approximation of pi.
 The
 > > > area of the face of the Great pyramid is also the same as the
 > > square
 > > > of its vertical height. The square of the vertical height is
 also
 > > the
 > > > same as 1 half the pyramid's base width, times its slant
 height.
 > > This
 > > > fact indicates that the pyramid's design is in accordance with
 > phi
 > > > (1.618), also called the Golden Number. The most precisely
 > > > constructed passages in the Great Pyramid is the descending

> passage
> > > and the ascending passage. The descending passage to the northern
> > > skies at an angle of 26 degrees 17 minutes which subtracted from
> > the
> > > pyramid's latitudinal angle of nearly 30 degrees provides a view
> > > within 3 degrees 43 minutes of the celestial pole: A perfect
> angle
> > > for watching the transit of circumpolar stars across the entrance
> > > opening the ascending passage angles off from the descending
> > passage
> > > at 26 degrees 17 minutes and would be the precise angle for light
> > > reflection. The light from a transiting star shone on a pool of
> > water
> > > or mirror at the juncture point of the descending passage, the
> > light
> > > would be reflected up the ascending passage and observed in the
> > grand
> > > galley. The dimensions of the so called kings chambers (34 feet
> and
> > 4
> > > inches in length times 17 feet and 2 inches in width times 19
> feet
> > > and 1 inch in height) expresses 2 ratios of the Sacred
Triangles
> > (A2
> > > + B2 = C2) and 3:4:5. Inside the chambers are 2 shafts which were
> > cut
> > > 200 feet of solid masonry to the outer surface of the pyramid.
> The
> > > shafts face a northerly and southerly direction. One to the
> > northern
> > > celestial pole and the other to the 3 stars of Orion's belt to
> the
> > > south. The shafts are symbolic guide ways for the soul, guiding
> it
> > > either towards the circumpolar in the northern sky or to the
> > > constellation of Orion in the southern sky. The north is final
> > > liberation and eternal life, south is reincarnation in a mortal
> > body
> > > and the commencement of a new experience. The star Alpha

Draconis

> > is

> > > circled by the circumpolars that were called the indestructible,

> > > because they never disappeared below the horizon, and that they

> > > symbolized immortality (the north). The 36 stars,

> (constellations)

> > > also known as the decans whose consecutive helical risings

> occurred

> > > every 10 days, hence the name decan which means 10. Each decan

> rose

> > > above the horizon after a period of 70 days of invisibility.

The

> 70

> > > day mummification process is connected to this. Among the decans

> > are

> > > Orion (Osiris) the symbol of resurrection and Sothis also known

> as

> > > Sirius (Isis), which is the symbol of the annual regeneration of

> > the

> > > Nile, this is way they symbolize reincarnation.

> > >

> > > "The Temples Of Egypt"

> > > Circle (7) Chapter 13:1 Jesus is received as a pupil in the Temple

> > of

> > > Heliopolis, Chapter 2:8-28 Mary & Elizabeth taught by the

> Egyptian

> > > Master Elihu in the Sacred Schools of Egypt, Chapter 3:1-23 Elihu

> > > teaching the unity of life in the Sacred Schools of Egypt,

> Chapter

> > > 4:29-31 John the Baptist being taught by the Egyptian Master

> > Matheno

> > > and John living 18 years in the Egyptian Temple of Sakara in the

> > Nile

> > > Valley, Chapter 14:1,2 John finishes all of his studies in the

> > Sacred

> > > Egyptian Schools.

> > >

> > > The architecture of Kemet is exoteric and its powerful images

> > > overwhelm the senses. This same architecture transmits a

> subliminal

>>> message into the consciousness of any individual who is
> spiritually
>>> and mentally prepared to receive it. Every Temple (observatory)
> or
>>> ancient monument (solar or lunar structure) is aligned to
> specific
>>> rising or setting position of the sun, moon or other heavenly
> body.
>>> Every Pyramid and Temple served some astronomic purpose. They
> were
>>> designed to accommodate the physical needs of the people and
>>> astronomically oriented to facilitate their spiritual needs
also.
>>> Temples were designed to create a sense of grandeur and to
> inspire
>>> greater faith within the priests and the general population.
The
>>> harmonic proportion of the structure, its orientation to
> celestial
>>> bodies and the location of the sacred alter (Holy of Hollies),
> were
>>> all part of the design to create an environment where the
spirit
> of
>>> Allah would dwell. Every component with in the a temple-the
> soaring
>>> height of the columns, the number of columns, the clerestory
>> windows,
>>> the positioning of the walls, the paintings and carvings on the
>> walls
>>> and columns-all reflected an intense desire to establish a
sacred
>>> place for a dialog between the human form and its spiritual
>> essence.
>>> The Columns in the Temple were carved to resemble palm trees,
>> papyrus
>>> reeds and lotus blossoms. These three plants represent man's
>>> physical, mental and spiritual relationship with the creator.
The
>>> fruit of the palm tree provided nourishment and its leaves and
>> trunk
>>> were used to create shelter. The stem of the papyrus plant was
> used
>>> to make paper, thus allowing man to record his thoughts and
deeds
>> for

>>> posterity. The lotus flower symbolizes the mind, and its
> potential
>>> for receiving knowledge and spiritual enlightenment. Two of the
>> most
>>> magnificent temples in ancient Egypt were the Shemayit Ipet
> (Temple
>>> of Luxor) and the Ipet Isut (Temple of Karnak). Ipet-Isut means
> the
>>> most select of places or the holiest of places. Ipet Isut means
> the
>>> southern place. The Shemayit Ipet Temple was dedicated to the
>>> creation of man and the floor plan of the temple represented
the
>>> anatomical structure of man. Within each segment of the temple,
>>> activities took place which related to specific body functions.
> In
>>> the hall that corresponds to the center of perception, there
are
>>> designs that emphasize time, space, measurement and
orientation.
>> This
>>> hall has 12 columns which correspond to the 12 hours of the
day.
> In
>>> the hall that corresponds to the mouth, we find written all the
>> names
>>> of God by Ptah via the spoken word. Under the chin, at the site
> of
>>> the vocal cords, the king is baptized and given his new name;
it
> is
>>> also the hall where we find the scene of the marriage of the
> mother
>>> of the king to god Amen. The floor plan of the Shemayit Ipet
> (Luxor
>>> Temple) represents the concept of the Temple in man. Feet-The
> Outer
>>> Pylon, Legs-Open Courtyard, Thighs-Hypostyle Hall, Abdomen-
>> Peristyle
>>> Court, Head-The Inner Temple is the Holy of Hollies.
>>>
>>> Peace
>>> Bro. M. Moore-Bey
>>> One Of The Revealers
>>>
>>> P.S. What has one voice and goes on four feet on two feet and

on

> > > three, but the more feet it goes on the weaker it be?

> > >

> >

>

| 26398|2008-07-09 14:22:48|tafari_sudra|rebuild africa|

<http://www.ra-aas.com/>

| 26399|2008-07-09 17:53:51|Tafari khumbaka|Fw: Heru - The Ressurrection, Novel by Ra Un Nefer Amen|

check this out!



Tafari-sudra,Khumbaka

--- On **Wed, 7/9/08, Taui International** wrote:

From: Taui International

Subject: Heru - The Ressurrection, Novel by Ra Un Nefer Amen

To: nvm@nilevalley.com

Date: Wednesday, July 9, 2008, 4:57 PM

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| 26400|2008-07-09 19:19:21|Tafari khumbaka|FW: AAS Retreat Activies 2008|

Attachments :



Tafari-sudra,Khumbaka

--- On **Wed, 7/9/08, Alandas Dobbins** wrote:

From: Alandas Dobbins

Subject: FW: AAS Retreat Activies 2008

To: "Andre Dillon" , tafari_sudra@yahoo.com, "'Sadio Bomani'"

Cc: NaBush@aol.com

Date: Wednesday, July 9, 2008, 4:08 PM

EXCITING!!

From: Taui International [mailto:nvm@nilevalley.com]

Sent: Wednesday, July 09, 2008 2:44 PM

To: nvm@nilevalley.com

Subject: AAS Retreat Activies 2008

Please read attached flyer for information.

| 26401|2008-07-09 20:47:05|Djehuti Sundaka|America's AIDS Apartheid|

America's AIDS Apartheid

Tuesday 08 July 2008

by: Kai Wright, The American Prospect



African-Americans, who are 13 percent of the US population, now account for a stunning half of all people living with HIV/AIDS and half of all those newly infected every year. (Photo: Black Aids Institute)

The domestic HIV/AIDS epidemic is increasingly black and Southern - and spiraling out of control.

The hope in Tracy's voice was contagious. He had just come out of Alabama's state prison system and was looking forward to starting over. He'd gotten some part-time work and secured a comfortable, if sparsely furnished apartment. He was a classic Southern hunk - a handsome, stout, mocha-skinned man with a slow drawl and a natural charm - and so had no trouble finding women to date. That was exciting but also scary, because Tracy had newly committed himself to confronting his 12-year-old HIV infection.

He beamed with pride at the progress he was making. "I talked to one," he bashfully boasted to me about his coming-out process to would-be girlfriends. She'd been pressuring him to have sex, and he knew he had to disclose first. "She appreciated my honesty." Things were going well.

I wanted to be hopeful for Tracy, too. After more than a decade of writing about AIDS, I've come to recognize the liberated look on his face - the relief that shines in someone's eyes when he gives up on fear and shame and starts figuring out how to live with - rather than in spite of - an HIV diagnosis. But I knew Tracy would get little help on what was going to be a hard road to wellness, because his story arc is sadly typical of the epidemic that is now raging around him - years of denial masquerading as optimism, followed by a mad scramble to patch things up when it's already too late.

Tracy was diagnosed back in 1993, the first time he went into lockup. He got no counseling and no treatment, just the news that he was HIV-positive. He was outwardly healthy so, not surprisingly, he ignored this piece of overwhelming, incomprehensible information and went on with his life, bouncing in and out of jail. It wasn't until 2005, the year I met him, that Tracy finally came to understand the gravity of his situation. He'd gotten some education during his last stint in prison, after activists sued the state and forced it to provide meaningful care to the HIV-positive inmates. Who knows how many others he passed on the virus to in the interim. But to focus on missed HIV-prevention opportunities is crazy-making; they are too many to count. What mattered as I listened to Tracy describe his future was that, finally, he preferred reality to the false comfort of denial. That's more than I can say for both the federal and state-level response to the fast-growing ranks of people like him.

America declared a terribly premature victory over AIDS more than a decade ago, when new treatment regimens hit the market and dramatically halted the parade of young funerals. And there's no denying the progress: Today's death rate is a small fraction of what it was then. But controlling an epidemic isn't the same as ending it. We confused the two achievements and turned our attention to epidemics overseas. We've spent years watching with sympathetic awe as infection rates have spiraled upward in places like sub-Saharan Africa, where people have struggled to afford the lifesaving drugs we assume are readily available here at home. All the while, the U.S. epidemic has been barreling toward the precipice.

More Americans are living with HIV today than ever before - an estimated 1.2 million - and the number is increasing by tens of thousands annually. Worse, there's every reason to believe the problem is exponentially graver than we know. AIDS researchers and service providers have been anxiously awaiting a U.S. Centers for Disease Control and Prevention (CDC) study that is expected to find the epidemic to be far larger than believed. Yet, over the last eight years policy-makers have so neglected the care system that we cobbled together in the 1990s to control the epidemic that people have died, right here in America, while lingering on treatment waiting lists like those in the developing world.

Meanwhile, an AIDS apartheid has hardened here. John Edwards' two Americas are perhaps

most clearly witnessed in the waiting rooms of AIDS clinics around the country. African Americans, who are 13 percent of the U.S. population, now account for a stunning half of all people living with HIV/AIDS and half of all those newly infected every year. The numbers are even more shocking when you look at the people among whom the virus is spreading most quickly. One depressing study of gay and bisexual men in five large U.S. cities found 46 percent of black men to already be positive. Nearly half. No population on Earth has registered infection rates that high.

Nowhere is this crisis more acute than in the southeast United States. What was once considered an urban, coastal epidemic - centered in gay havens like New York City, San Francisco, and Los Angeles - is now a surprisingly rural, Southern one. More than half of all new infections logged between 2001 and 2004 were found in the South. Those infections are far more likely to be found among Southerners who are black, low-income, and diagnosed with advanced conditions they do not have the resources to control.

Yet Southern state governments have only recently begun to understand that they preside over the new ground zero for America's AIDS epidemic. The AIDS clinic Tracy turned to for care was the only one serving the entire southeastern quadrant of Alabama. The clinic's efforts are heroic, but the thin network it has built is hardly enough to absorb demand in an area that's home to the state's highest per capita HIV infection rate. That's sadly typical of the region. If the AIDS-care safety net is in tatters nationally, in many Southern states it never existed in the first place. Nearly three decades after the epidemic's start, America has so squandered its successes that we will have to entirely re-create them - or face a return to the days of the costly, painful, and needless deaths of thousands.

AIDS has had a racially lopsided impact on America from the start. African Americans accounted for roughly a quarter of AIDS deaths as early as 1985. But the definitive cleaving of AIDS into two epidemics came about a decade later, when a remarkable scientific breakthrough turned HIV infection into a manageable, if lifelong condition - for those with access to treatment. The first AIDS drug, known as AZT, didn't hit the market until the latter half of the 1980s. AZT was actually first developed in 1964, through cancer research funded by the National Institutes of Health. It never panned out as a cancer drug and was shelved until HIV came along, when the patent owner, Burroughs Wellcome (now GlaxoSmithKline), brushed off the dust and began studying it as an antiHIV medicine. A 1986 clinical trial found phenomenal success, and America quickly revved itself into the first of what would be a series of overly optimistic assessments of our ability to quickly and easily end AIDS.

AZT did momentarily halt death rates, but that success proved unsustainable. The drug slowed HIV's progression in the body but couldn't maintain long-term control. Science stayed on the virus' trail, gradually adding new drugs to the treatment arsenal throughout the early 1990s. The turning point, however, came in 1996, when Dr. David Ho walked into the biennial International AIDS Conference - reconvening in Mexico City this August - and shocked the world by demonstrating his ability to bring patients back from the brink of death.

Ho had been among a handful of ambitious, young researchers who aggressively pursued HIV from the epidemic's onset. He was already credited with, among other things, establishing that saliva doesn't carry enough of the virus for it to be transmitted via kissing and, conversely, that HIV lives well in semen. In the mid-1980s, he was among the first to notice that a new HIV infection is usually accompanied by a brief period of flu-like symptoms, and much of his research from then on focused on how HIV behaves immediately after entering the body.

Conventional wisdom in the mid-1990s was that the virus sat dormant for years before launching its attack. Ho established that it actually engages the human body in a turf war from the beginning to the end copying itself millions of times a day as it struggles to outpace the immune system. The take-away for Ho was that, contrary to treatment norms at the time, the immune system needs help before patients start getting sick, at which point the body is already losing the fight.

He matched the existing AIDS meds with a new class of drugs called protease inhibitors and bombarded the immune system with an intensive regimen. HIV couldn't mutate fast enough to get around this "combination therapy," so the immune system could catch up with it and beat patients' viral loads down to immeasurably small numbers. After 15 years of steadily increasing death rates, the numbers fell by 21 percent in a single year. By 1998, mortality had dropped by an astounding 70 percent.

It was morning in America. Time magazine named Ho its 1996 Man of the Year. The New York Times Magazine ran a cover story titled, "When Plagues End." The Wall Street Journal, Newsweek, and others chimed in with similar speculation about the end of AIDS. In a sign of just how nonchalant we became, it wasn't long before the treatment Ho dreamed up became popularly known as the "AIDS cocktail" - an odd moniker for something that's far more akin to a lifelong chemotherapy treatment than happy hour. Drug company ads featuring buff men rock climbing and mountain biking proliferated - people with AIDS, once pariahs, got modeling opportunities.

The much-touted magical turnaround was, however, uneven from its start. The drugs are extremely expensive, today costing as much as \$20,000 for a year's treatment, not counting all of the auxiliary care and meds that are needed to stay healthy. Moreover, making them work well means having medical providers schooled in a rapidly changing, cutting-edge treatment science. Black Americans are less likely to have either of these resources, and the racial differential in AIDS death rates reflects that fact. Indeed, the death rate for 1996 marked two huge turning points in the epidemic: Not only was it the first year in which fewer people died than the year before, it was also the first year in which more blacks died than whites. By 2004, nearly twice as many blacks as whites died from AIDS.

All signs point to that disparity growing, in part because the number of African Americans infected is likely higher than we know, particularly in the South. The CDC has tracked the epidemic by counting the number of people who test positive each year and extrapolating from that an estimate of the total number infected. Until now, researchers haven't been able to differentiate between an infection that happened three months ago and three years ago -which means they can't tell how fast or slow the virus is spreading, or where and among whom. At press time, however, the CDC was preparing to release the results of a closely guarded study that deploys new technology to determine how long ago a newly diagnosed infection took place. The study is expected to raise the agency's estimate for the size of the epidemic by as much as half, a growth driven by infections among African Americans.

The million-dollar question, of course, is why blacks are so much more likely to both get infected with and die from HIV. The theories are manifold, ranging from biology to public-policy failures. On the policy end of things, one villain is clearly the prison system. One of the many ways in which the massive forced migration of black men in and out of state and federal lockup destroys communities is through spreading disease. "It's definitely in there," says Tracy of the sex he saw in prison. "And ain't no condoms." Just two states allow condoms behind bars, virtually ensuring the spread of infectious diseases. Forward-thinking researchers have begun

tracking how that reverberates into the broader community, perhaps explaining why two-thirds of new infections are logged among black women.

Regardless of what goes on inside prisons, the act of churning so many men in and out of black neighborhoods is itself a disease vector. Research shows that black women are more likely than women of other races to be serial monogamists, cycling through relationships with a small circle of men who come in and out of their lives - which means once one person in that circle gets infected, the virus spreads through it like brush fire. Black Americans with HIV/AIDS are also far less likely to be in treatment than their white peers - and because effective treatment lowers the amount of HIV in an infected person's blood, black people are therefore more likely to pass on the virus during unprotected sex.

And so the widespread existence of untreated HIV inside small, overlapping black sexual networks makes someone inside that network all the more likely to encounter it, meaning the same decision about whether to have unprotected sex involves far greater stakes. It's an insidious, self-reinforcing loop.

Whatever is causing the racial disparity in infection rates, it is ultimately going to collapse the system we built to make AIDS care accessible in the United States. The fast-growing African American epidemic is both heavily reliant upon the public-care system and deeply Southern. Two-thirds of black people getting AIDS care pay for it with public insurance. And nowhere are the racial disparities in who's getting infected more stark than in the South. South Carolina's epidemic is 74 percent black. North Carolina's is 68 percent. Alabama's is 64 percent. These states have been utterly unable to meet the demand those numbers reflect.

When I met Tracy in 2005, Alabama was experiencing what everyone hoped would be a wake-up call. The state-run program that makes AIDS drugs affordable to uninsured patients had a waiting list of more than 600 people. The previous year, the national total for people waiting for treatment had hit an all-time high, at just over 1,600. So, in what has been a decades-long pattern of piecemeal solutions to AIDS, the feds and the state patched together emergency funding and cleared Alabama's list.

By 2006, AIDS-funding problems were cropping up elsewhere in the region. South Carolina had replaced Alabama as the crisis of the moment. That November, after months of warnings from AIDS service providers around the state, the health department confirmed everyone's fears: Three people had died while waiting for access to the AIDS Drug Assistance Program, known as ADAP; a fourth died less than a month later. South Carolina's waiting list was finally cleared last summer, but the state has long been a standout offender in turning away people who can't afford AIDS medications. The state's waiting list has averaged just over 300 people since the summer of 2002, giving it the second-worst record in the country, behind neighboring North Carolina. When AZT hit the market in 1987, its whopping price tag of \$10,000 for a year's treatment spurred AIDS activists to storm the stock exchange and blockade the Food and Drug Administration, demanding the price come down. Congress responded by handing out a series of small, one-time grants to states and cities to subsidize the price of AZT. The 1990 Ryan White CARE Act finally created what was to be a soup-to-nuts response, setting up a Byzantine formula to distribute money to cities and states based on the intensity of their individual epidemics. Local health departments spend the federal money on a range of services needed to keep people healthy, including ADAP.

The CARE Act has been remarkably successful in keeping low-income Americans with

HIV/AIDS alive. Medicaid and Medicare are the nation's largest payers for AIDS treatment, but ADAP fills the growing gap between those poor enough to qualify for public insurance and those with robust enough private insurance to afford the high-end medical care an HIV infection demands. However, as the legislation's name implies - it's the Comprehensive AIDS Resources Emergency Act - lawmakers never understood it as a permanent entity that would require ongoing and increasing support.

David Ho's treatment revolution turned the AIDScare safety net from a hospice program into one that subsidizes exorbitantly expensive long-term treatment. Drug costs for people enrolled in ADAP reached an estimated \$1.2 billion last year. That level of spending has simply proven unsustainable, particularly in Southern states, which are home to more than a third of ADAP clients. The South's budget troubles are partially due to the fact that Southern state legislatures don't chip in to support the program as much as those in the Northeast and West, leaving the health departments more heavily dependent upon federal money. Southern AIDS activists insist, however, that Washington shares some blame because the CARE Act's complicated funding formula has for years been weighted in favor of the cities and states with older epidemics.

But no matter how Congress divides the money, the reality is that there's just not enough to go around. Even as ADAP has grown exponentially, the federal contribution to it has either remained flat or, as it did last year, declined. Similarly, the CARE Act has not seen a meaningful funding increase since 2003, despite the fact that the epidemic hit a record high in 2005 and has grown by anywhere from 40,000 to 60,000 infections a year since then. And according to the federal agency that administers the CARE Act, nearly half of those people will turn to the program for help. Whether they'll find it depends on where they live.

The system has survived thus far on a series of last-minute rescues. When waiting lists hit their peak in 2004, the White House shepherded through Congress a one-time infusion of cash to 10 states with backlogs. In 2006, Congress gave the program another one-time shot in the arm. Several states have also been able to shift drug costs into the expanded Medicare program. And some Southern states, most notably South Carolina, have finally cobbled together their own AIDS-care budgets. By September 2007 there were, for the first time, no waiting lists. Few expect that victory to survive the fiscal year, however.

The recurring funding shortages are owed in part to the same ideological nickel-and-diming that's undermined a wide range of domestic programs in the Bush era. But it is also clear that America has never come to grips with the fact that AIDS demands a comprehensive, ongoing public-health commitment rather than finger-in-the-dam, emergency measures. Here's a telling fact: The U.S. has never had an overarching national plan for responding to AIDS, something that we make a prerequisite for any poorer country seeking foreign aid to deal with its own epidemic.

The disarray caused by this lack of planning reaches past ADAP, or even the broader net of HIV/AIDS treatment and care. Last spring, CDC director Julie Gerberding convened what the agency billed as a historic meeting of African American community leaders to enlist them in launching a new, comprehensive prevention push. Gerberding implored a crowd that ranged from Urban League executives to rap star Ludacris' mom to make HIV a priority. "You can't solve big problems with small investments," Gerberding said wisely. "You need big investments to solve big problems." She vowed to take the same message to Congress.

No one listened. The CDC's HIV-prevention budget has never topped \$800 million and has declined or remained flat every year this century. The only area of the prevention budget that's

increased in recent years is that for testing, though even that money has actually come from moving cash out of other piles, according to the Community HIV/AIDS Mobilization Project. The CDC has made testing the central plank of its prevention work. The agency cites studies that show roughly a quarter of all HIVpositive Americans don't know they are infected and that these undiagnosed cases are fueling the spread of the virus. So in 2006, the CDC changed its guidelines for hospitals and began recommending that every patient aged 13 to 64 be tested for HIV, rather than just those that report behaviors known to be particularly risky. It also streamlined the process, getting rid of a long-standing recommendation that clinicians provide counseling alongside testing. The change raises many difficult and uncomfortable questions. No one can argue with the goal of getting more people diagnosed, but is it enough to matter? It took Tracy 12 years to deal with his infection after he got diagnosed without counseling. And once hospitals identify the unknown hordes of HIVpositive patients, how will we provide them with treatment and care when the system is already overloaded?

Then again, maybe that's the catastrophic push we need to find a lasting solution to caring for people living with a disease that demands at least \$12,000 per year in treatment to stave off death. The CDC's AIDS-prevention director, Kevin Fenton, warns, "The long-term costs of not diagnosing [infections] are going to be tremendous." It's only a question of whether we do it on the front end or, like the developing-world countries we look at with such pity, we do it after so many people are infected that the problem becomes unmanageable. Fenton put it best when he defended the testing push shortly after its rollout. "Whichever way you look at it, we're going to have to deal with this epidemic in real ways."

*Kai Wright is a writer and editor in Brooklyn, NY, whose work explores the politics of sex, race, and health. He is author of *Drifting Toward Love: Black, Brown, Gay and Coming of Age on the Streets of New York* (Beacon Press). You can read more about his work at www.kaiwright.com.*

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| 26402|2008-07-09 22:36:36|Cjmtlc@aol.com|Re: America's AIDS Apartheid|

In a message dated 7/9/2008 11:47:22 P.M. Eastern Daylight Time, Djehuti_Sundaka@hotmail.com writes:

America's AIDS Apartheid

Tuesday 08 July 2008

by: Kai Wright, The American Prospect



African-Americans, who are 13 percent of the US population, now account for a stunning half of all people living with HIV/AIDS and half of all those newly infected every year. (Photo: Black Aids Institute)

The domestic HIV/AIDS epidemic is increasingly black and Southern - and spiraling out of control.

The hope in Tracy's voice was contagious. He had just come out of Alabama's state prison system and was looking forward to starting over. He'd gotten some part-time work and secured a comfortable, if sparsely furnished apartment. He was a classic Southern hunk - a handsome, stout, mocha-skinned man with a slow drawl and a natural charm - and so had no trouble finding women to date. That was exciting but also scary, because Tracy had newly committed himself to confronting his 12-year-old HIV infection.

He beamed with pride at the progress he was making. "I talked to one," he bashfully boasted to me about his coming-out process to would-be girlfriends. She'd been pressuring him to have sex, and he knew he had to disclose first. "She appreciated my honesty." Things were going well.

I wanted to be hopeful for Tracy, too. After more than a decade of writing about AIDS, I've come to recognize the liberated look on his face - the relief that shines in someone's eyes when he gives up on fear and shame and starts figuring out how to live with - rather than in spite of - an HIV diagnosis. But I knew Tracy would get little help on what was going to be a hard road to wellness, because his story arc is sadly typical of the epidemic that is now raging around him - years of denial masquerading as optimism, followed by a mad scramble to patch things up when it's already too late.

Tracy was diagnosed back in 1993, the first time he went into lockup. He got no counseling and no treatment, just the news that he was HIV-positive. He was outwardly healthy so, not surprisingly, he ignored this piece of overwhelming, incomprehensible information and went on with his life, bouncing in and out of jail. It wasn't until 2005, the year I met him, that Tracy finally came to understand the gravity of his situation. He'd gotten some education during his last stint in prison, after activists sued the state and forced it to provide meaningful care to the HIV-positive inmates. Who knows how many others he passed on the virus to in the interim. But to focus on missed HIV-prevention opportunities is crazy-making; they are too many to count. What mattered as I listened to Tracy describe his future was that, finally, he preferred reality to the false comfort of denial. That's more than I can say for both the federal and state-level response to the fast-growing ranks of people like him.

America declared a terribly premature victory over AIDS more than a decade ago, when new treatment regimens hit the market and dramatically halted the parade of young funerals. And there's no denying the progress: Today's death rate is a small fraction of what it was then. But controlling an epidemic isn't the same as ending it. We confused the two achievements and turned our attention to epidemics overseas. We've spent years watching with sympathetic awe as infection rates have spiraled upward in places like sub-Saharan Africa, where people have struggled to afford the lifesaving drugs we assume are readily available here at home. All the while, the U.S. epidemic has been barreling toward the precipice.

More Americans are living with HIV today than ever before - an estimated 1.2 million - and the number is increasing by tens of thousands annually. Worse, there's every reason to believe the problem is exponentially graver than we know. AIDS researchers and service providers have been anxiously awaiting a U.S. Centers for Disease Control and Prevention (CDC) study that is expected to find the epidemic to be far larger than believed. Yet, over the last eight years policy-makers have so neglected the care system that we cobbled together in the 1990s to control the epidemic that people have died, right here in America, while lingering on treatment waiting lists like those in the developing world.

Meanwhile, an AIDS apartheid has hardened here. John Edwards' two Americas are perhaps most clearly witnessed in the waiting rooms of AIDS clinics around the country. African Americans, who are 13 percent of the U.S. population, now account for a stunning half of all people living with HIV/AIDS and half of all those newly infected every year. The numbers are even more shocking when you look at the people among whom the virus is spreading most quickly. One depressing study of gay and bisexual men in five

large U.S. cities found 46 percent of black men to already be positive. Nearly half. No population on Earth has registered infection rates that high.

Nowhere is this crisis more acute than in the southeast United States. What was once considered an urban, coastal epidemic - centered in gay havens like New York City, San Francisco, and Los Angeles - is now a surprisingly rural, Southern one. More than half of all new infections logged between 2001 and 2004 were found in the South. Those infections are far more likely to be found among Southerners who are black, low-income, and diagnosed with advanced conditions they do not have the resources to control. Yet Southern state governments have only recently begun to understand that they preside over the new ground zero for America's AIDS epidemic. The AIDS clinic Tracy turned to for care was the only one serving the entire southeastern quadrant of Alabama. The clinic's efforts are heroic, but the thin network it has built is hardly enough to absorb demand in an area that's home to the state's highest per capita HIVinfection rate. That's sadly typical of the region. If the AIDS-care safety net is in tatters nationally, in many Southern states it never existed in the first place. Nearly three decades after the epidemic's start, America has so squandered its successes that we will have to entirely re-create them - or face a return to the days of the costly, painful, and needless deaths of thousands.

AIDS has had a racially lopsided impact on America from the start. African Americans accounted for roughly a quarter of AIDS deaths as early as 1985. But the definitive cleaving of AIDS into two epidemics came about a decade later, when a remarkable scientific breakthrough turned HIV infection into a manageable, if lifelong condition - for those with access to treatment.

The first AIDS drug, known as AZT, didn't hit the market until the latter half of the 1980s. AZT was actually first developed in 1964, through cancer research funded by the National Institutes of Health. It never panned out as a cancer drug and was shelved until HIV came along, when the patent owner, Burroughs Wellcome (now GlaxoSmithKline) , brushed off the dust and began studying it as an antiHIV medicine. A 1986 clinical trial found phenomenal success, and America quickly revved itself into the first of what would be a series of overly optimistic assessments of our ability to quickly and easily end AIDS. AZT did momentarily halt death rates, but that success proved unsustainable. The drug slowed HIV's progression in the body but couldn't maintain long-term control. Science stayed on the virus' trail, gradually adding new drugs to the treatment arsenal throughout the early 1990s. The turning point, however, came in 1996, when Dr. David Ho walked into the biennial International AIDS Conference - reconvening in Mexico City this August - and shocked the world by demonstrating his ability to bring patients back from the brink of death.

Ho had been among a handful of ambitious, young researchers who aggressively pursued HIV from the epidemic's onset. He was already credited with, among other things, establishing that saliva doesn't carry enough of the virus for it to be transmitted via kissing and, conversely, that HIV lives well in semen. In the mid-1980s, he was among the first to notice that a new HIV infection is usually accompanied by a brief period of flu-like symptoms, and much of his research from then on focused on how HIV behaves immediately after entering the body.

Conventional wisdom in the mid-1990s was that the virus sat dormant for years before launching its attack. Ho established that it actually engages the human body in a turf war from the beginning to the endcopying itself millions of times a day as it struggles to outpace the immune system. The take-away for Ho was that, contrary to treatment norms at the time, the immune system needs help before patients start getting sick, at which point the body is already losing the fight.

He matched the existing AIDS meds with a new class of drugs called protease inhibitors and bombarded the immune system with an intensive regimen. HIV couldn't mutate fast enough to get around this "combination therapy," so the immune system could catch up with it and beat patients' viral loads down to immeasurably small numbers. After 15 years of steadily increasing death rates, the numbers fell by 21 percent in a single year. By

1998, mortality had dropped by an astounding 70 percent.

It was morning in America. Time magazine named Ho its 1996 Man of the Year. The New York Times Magazine ran a cover story titled, "When Plagues End." The Wall Street Journal, Newsweek, and others chimed in with similar speculation about the end of AIDS. In a sign of just how nonchalant we became, it wasn't long before the treatment Ho dreamed up became popularly known as the "AIDS cocktail" - an odd moniker for something that's far more akin to a lifelong chemotherapy treatment than happy hour. Drug company ads featuring buff men rock climbing and mountain biking proliferated - people with AIDS, once pariahs, got modeling opportunities.

The much-touted magical turnaround was, however, uneven from its start. The drugs are extremely expensive, today costing as much as \$20,000 for a year's treatment, not counting all of the auxiliary care and meds that are needed to stay healthy. Moreover, making them work well means having medical providers schooled in a rapidly changing, cutting-edge treatment science. Black Americans are less likely to have either of these resources, and the racial differential in AIDS death rates reflects that fact. Indeed, the death rate for 1996 marked two huge turning points in the epidemic: Not only was it the first year in which fewer people died than the year before, it was also the first year in which more blacks died than whites. By 2004, nearly twice as many blacks as whites died from AIDS.

All signs point to that disparity growing, in part because the number of African Americans infected is likely higher than we know, particularly in the South. The CDC has tracked the epidemic by counting the number of people who test positive each year and extrapolating from that an estimate of the total number infected. Until now, researchers haven't been able to differentiate between an infection that happened three months ago and three years ago - which means they can't tell how fast or slow the virus is spreading, or where and among whom. At press time, however, the CDC was preparing to release the results of a closely guarded study that deploys new technology to determine how long ago a newly diagnosed infection took place. The study is expected to raise the agency's estimate for the size of the epidemic by as much as half, a growth driven by infections among African Americans.

The million-dollar question, of course, is why blacks are so much more likely to both get infected with and die from HIV. The theories are manifold, ranging from biology to public-policy failures. On the policy end of things, one villain is clearly the prison system. One of the many ways in which the massive forced migration of black men in and out of state and federal lockup destroys communities is through spreading disease. "It's definitely in there," says Tracy of the sex he saw in prison. "And ain't no condoms." Just two states allow condoms behind bars, virtually ensuring the spread of infectious diseases. Forward-thinking researchers have begun tracking how that reverberates into the broader community, perhaps explaining why two-thirds of new infections are logged among black women.

Regardless of what goes on inside prisons, the act of churning so many men in and out of black neighborhoods is itself a disease vector. Research shows that black women are more likely than women of other races to be serial monogamists, cycling through relationships with a small circle of men who come in and out of their lives - which means once one person in that circle gets infected, the virus spreads through it like brush fire. Black Americans with HIV/AIDS are also far less likely to be in treatment than their white peers - and because effective treatment lowers the amount of HIV in an infected person's blood, black people are therefore more likely to pass on the virus during unprotected sex. And so the widespread existence of untreated HIV inside small, overlapping black sexual networks makes someone inside that network all the more likely to encounter it, meaning the same decision about whether to have unprotected sex involves far greater stakes. It's an insidious, self-reinforcing loop.

Whatever is causing the racial disparity in infection rates, it is ultimately going to collapse the system we built to make AIDS care accessible in the United States. The fast-growing

African American epidemic is both heavily reliant upon the public-care system and deeply Southern. Two-thirds of black people getting AIDS care pay for it with public insurance. And nowhere are the racial disparities in who's getting infected more stark than in the South. South Carolina's epidemic is 74 percent black. North Carolina's is 68 percent. Alabama's is 64 percent. These states have been utterly unable to meet the demand those numbers reflect.

When I met Tracy in 2005, Alabama was experiencing what everyone hoped would be a wake-up call. The state-run program that makes AIDS drugs affordable to uninsured patients had a waiting list of more than 600 people. The previous year, the national total for people waiting for treatment had hit an all-time high, at just over 1,600. So, in what has been a decades-long pattern of piecemeal solutions to AIDS, the feds and the state patched together emergency funding and cleared Alabama's list.

By 2006, AIDS-funding problems were cropping up elsewhere in the region. South Carolina had replaced Alabama as the crisis of the moment. That November, after months of warnings from AIDS service providers around the state, the health department confirmed everyone's fears: Three people had died while waiting for access to the AIDS Drug Assistance Program, known as ADAP; a fourth died less than a month later. South Carolina's waiting list was finally cleared last summer, but the state has long been a standout offender in turning away people who can't afford AIDS medications. The state's waiting list has averaged just over 300 people since the summer of 2002, giving it the second-worst record in the country, behind neighboring North Carolina.

When AZT hit the market in 1987, its whopping price tag of \$10,000 for a year's treatment spurred AIDS activists to storm the stock exchange and blockade the Food and Drug Administration, demanding the price come down. Congress responded by handing out a series of small, one-time grants to states and cities to subsidize the price of AZT. The 1990 Ryan White CARE Act finally created what was to be a soup-to-nuts response, setting up a Byzantine formula to distribute money to cities and states based on the intensity of their individual epidemics. Local health departments spend the federal money on a range of services needed to keep people healthy, including ADAP.

The CARE Act has been remarkably successful in keeping low-income Americans with HIV/AIDS alive. Medicaid and Medicare are the nation's largest payers for AIDS treatment, but ADAP fills the growing gap between those poor enough to qualify for public insurance and those with robust enough private insurance to afford the high-end medical care an HIV infection demands. However, as the legislation's name implies - it's the Comprehensive AIDS Resources Emergency Act - lawmakers never understood it as a permanent entity that would require ongoing and increasing support.

David Ho's treatment revolution turned the AIDS care safety net from a hospice program into one that subsidizes exorbitantly expensive long-term treatment. Drug costs for people enrolled in ADAP reached an estimated \$1.2 billion last year. That level of spending has simply proven unsustainable, particularly in Southern states, which are home to more than a third of ADAP clients. The South's budget troubles are partially due to the fact that Southern state legislatures don't chip in to support the program as much as those in the Northeast and West, leaving the health departments more heavily dependent upon federal money. Southern AIDS activists insist, however, that Washington shares some blame because the CARE Act's complicated funding formula has for years been weighted in favor of the cities and states with older epidemics.

But no matter how Congress divides the money, the reality is that there's just not enough to go around. Even as ADAP has grown exponentially, the federal contribution to it has either remained flat or, as it did last year, declined. Similarly, the CARE Act has not seen a meaningful funding increase since 2003, despite the fact that the epidemic hit a record high in 2005 and has grown by anywhere from 40,000 to 60,000 infections a year since then. And according to the federal agency that administers the CARE Act, nearly half of those people will turn to the program for help. Whether they'll find it depends on where they live.

The system has survived thus far on a series of last-minute rescues. When waiting lists hit their peak in 2004, the White House shepherded through Congress a one-time

infusion of cash to 10 states with backlogs. In 2006, Congress gave the program another one-time shot in the arm. Several states have also been able to shift drug costs into the expanded Medicare program. And some Southern states, most notably South Carolina, have finally cobbled together their own AIDS-care budgets. By September 2007 there were, for the first time, no waiting lists. Few expect that victory to survive the fiscal year, however.

The recurring funding shortages are owed in part to the same ideological nickel-and-dime that's undermined a wide range of domestic programs in the Bush era. But it is also clear that America has never come to grips with the fact that AIDS demands a comprehensive, ongoing public-health commitment rather than finger-in-the-dam, emergency measures. Here's a telling fact: The U.S. has never had an overarching national plan for responding to AIDS, something that we make a prerequisite for any poorer country seeking foreign aid to deal with its own epidemic.

The disarray caused by this lack of planning reaches past ADAP, or even the broader net of HIV/AIDS treatment and care. Last spring, CDC director Julie Gerberding convened what the agency billed as a historic meeting of African American community leaders to enlist them in launching a new, comprehensive prevention push. Gerberding implored a crowd that ranged from Urban League executives to rap star Ludacris' mom to make HIV a priority. "You can't solve big problems with small investments," Gerberding said wisely. "You need big investments to solve big problems." She vowed to take the same message to Congress.

No one listened. The CDC's HIV-prevention budget has never topped \$800 million and has declined or remained flat every year this century. The only area of the prevention budget that's increased in recent years is that for testing, though even that money has actually come from moving cash out of other piles, according to the Community HIV/AIDS Mobilization Project.

The CDC has made testing the central plank of its prevention work. The agency cites studies that show roughly a quarter of all HIVpositive Americans don't know they are infected and that these undiagnosed cases are fueling the spread of the virus. So in 2006, the CDC changed its guidelines for hospitals and began recommending that every patient aged 13 to 64 be tested for HIV, rather than just those that report behaviors known to be particularly risky. It also streamlined the process, getting rid of a long-standing recommendation that clinicians provide counseling alongside testing. The change raises many difficult and uncomfortable questions. No one can argue with the goal of getting more people diagnosed, but is it enough to matter? It took Tracy 12 years to deal with his infection after he got diagnosed without counseling. And once hospitals identify the unknown hordes of HIVpositive patients, how will we provide them with treatment and care when the system is already overloaded?

Then again, maybe that's the catastrophic push we need to find a lasting solution to caring for people living with a disease that demands at least \$12,000 per year in treatment to stave off death. The CDC's AIDS-prevention director, Kevin Fenton, warns, "The long-term costs of not diagnosing [infections] are going to be tremendous." It's only a question of whether we do it on the front end or, like the developing-world countries we look at with such pity, we do it after so many people are infected that the problem becomes unmanageable. Fenton put it best when he defended the testing push shortly after its rollout. "Whichever way you look at it, we're going to have to deal with this epidemic in real ways."

*Kai Wright is a writer and editor in Brooklyn, NY, whose work explores the politics of sex, race, and health. He is author of *Drifting Toward Love: Black, Brown, Gay and Coming of Age on the Streets of New York* (Beacon Press). You can read more about his work at www.kaiwright.com.*

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| 26403|2008-07-10 07:12:12|Keme Shem|Re: America's AIDS Apartheid|
interesting story. I was wondering if anyone has heard about the aids conspiracy? I heard that no one actually dies from aids, but from being Susceptible to diseases from a compromised immune system. Furthermore, I heard that focus on the immune system is the utmost key to health. They say that the only way to get disease is through a compromising the immune system. With that thought, shouldn't our ever preventive health care research reside in perfecting a healthy immune system?

--- On **Thu, 7/10/08, Cjmtlc@aol.com** wrote:
From: Cjmtlc@aol.com
Subject: Re: [Ta_Seti] America's AIDS Apartheid
To: Ta_Seti@yahoogroups.com
Date: Thursday, July 10, 2008, 12:10 AM

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America declared a terribly premature victory over AIDS more than a decade ago, when new treatment regimens hit the market and dramatically halted the parade of young funerals. And there's no denying the progress: Today's death rate is a small fraction of what it was then. But controlling an epidemic isn't the same as ending it. We confused the two achievements and turned our attention to epidemics overseas. We've spent years watching with sympathetic awe as infection rates have spiraled upward in places like sub-Saharan Africa, where people have struggled to afford the lifesaving drugs we assume are readily available here at home. All the while, the U.S. epidemic has been barreling toward the precipice.

More Americans are living with HIV today than ever before - an estimated 1.2 million - and the number is increasing by tens of thousands annually. Worse, there's every reason to believe the problem is exponentially graver than we know. AIDS researchers and service providers have been anxiously awaiting a U.S. Centers for Disease Control and Prevention (CDC) study that is expected to find the epidemic to be far larger than believed. Yet, over the last eight years policy-makers have so neglected the care system that we cobbled together in the 1990s to control the epidemic that people have died, right here in America, while lingering on treatment waiting lists like those in the developing world.

Meanwhile, an AIDS apartheid has hardened here. John Edwards' two Americas are perhaps most clearly witnessed in the waiting rooms of AIDS clinics around the country. African Americans, who are 13 percent of the U.S. population, now account for a stunning half of all people living with HIV/AIDS and half of all those newly infected every year. The numbers are even more shocking when you look at the people among whom the virus is spreading most quickly. One depressing study of gay and bisexual men in five large U.S. cities found 46 percent of black men to already be positive. Nearly half. No population on Earth has registered infection rates that high.

Nowhere is this crisis more acute than in the southeast United States. What was once considered an urban, coastal epidemic - centered in gay havens like New York City, San Francisco, and Los Angeles - is now a surprisingly rural, Southern one. More than half of all new infections logged between 2001 and 2004 were found in the South. Those infections are far more likely to be found among Southerners who are black, low-income, and diagnosed with advanced conditions they do not have the resources to control.

Yet Southern state governments have only recently begun to understand that they preside over the new ground zero for America's AIDS epidemic. The AIDS clinic Tracy turned to for care was the only one serving the entire southeastern quadrant of Alabama. The clinic's efforts are heroic, but the thin network it has built is hardly enough to absorb demand in an area that's home to the state's highest per capita HIVinfection rate. That's sadly typical of the region. If the AIDS-care safety net is in tatters nationally, in many Southern states it never existed in the first place. Nearly three decades after the epidemic's start, America has so squandered its successes that we will have to entirely re-create them - or face a return to the days of the costly, painful, and needless deaths of thousands.

AIDS has had a racially lopsided impact on America from the start. African Americans accounted for roughly a quarter of AIDS deaths as early as 1985. But the definitive cleaving of AIDS into two epidemics came about a decade later, when a remarkable scientific breakthrough turned HIV infection into a manageable, if lifelong condition - for those with access to treatment. The first AIDS drug, known as AZT, didn't hit the market until the latter half of the 1980s. AZT was actually first developed in 1964, through cancer research funded by the National Institutes of Health. It never panned out as a cancer drug and was shelved until HIV came along, when the patent owner, Burroughs Wellcome (now GlaxoSmithKline) , brushed off the dust and began studying it as an antiHIV medicine. A 1986 clinical trial found phenomenal success, and America quickly revved itself into the first of what would be a series of overly optimistic assessments of our ability to quickly and easily end AIDS.

AZT did momentarily halt death rates, but that success proved unsustainable. The drug slowed HIV's progression in the body but couldn't maintain long-term control. Science stayed on the virus' trail, gradually adding new drugs to the treatment arsenal throughout the early 1990s. The turning point, however, came in 1996, when Dr. David Ho walked into the biennial International AIDS Conference - reconvening in Mexico City this August - and shocked the world by demonstrating his ability to bring patients back from the brink of death.

Ho had been among a handful of ambitious, young researchers who aggressively pursued HIV from the epidemic's onset. He was already credited with, among other things, establishing that saliva doesn't carry enough of the virus for it to be transmitted via kissing and, conversely, that HIV lives well in semen. In the mid-1980s, he was among the first to notice that a new HIV infection is usually accompanied by a brief period of flu-like symptoms, and much of his research from then on focused on how HIV behaves immediately after entering the body. Conventional wisdom in the mid-1990s was that the virus sat dormant for years before launching its attack. Ho established that it actually engages the human body in a turf war from the beginning to the endcopying itself millions of times a day as it struggles to outpace the immune system. The take-away for Ho was that, contrary to treatment norms at the time, the immune system needs help before patients start getting sick, at which point the body is already losing the fight.

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It was morning in America. Time magazine named Ho its 1996 Man of the Year. The New York Times Magazine ran a cover story titled, "When Plagues End." The Wall Street Journal, Newsweek, and others chimed in with similar speculation about the end of AIDS. In a sign of just how nonchalant we became, it wasn't long before the treatment Ho dreamed up became popularly known as the "AIDS cocktail" - an odd moniker for something that's far more akin to a lifelong chemotherapy treatment than happy hour. Drug company ads featuring buff men rock climbing and mountain biking proliferated - people with AIDS, once pariahs, got modeling opportunities.

The much-touted magical turnaround was, however, uneven from its start. The drugs are extremely expensive, today costing as much as \$20,000 for a year's treatment, not counting all of the auxiliary care and meds that are needed to stay healthy. Moreover, making them work well means having medical providers schooled in a rapidly changing, cutting-edge treatment science. Black Americans are less likely to have either of these resources, and the racial differential in AIDS death rates reflects that fact. Indeed, the death rate for 1996 marked two huge turning points in the epidemic: Not only was it the first year in which fewer people died than the year before, it was also the first year in which more blacks died than whites. By 2004, nearly twice as many blacks as whites died from AIDS.

All signs point to that disparity growing, in part because the number of African Americans infected is likely higher than we know, particularly in the South. The CDC has tracked the epidemic by counting the number of people who test positive each year and extrapolating from that an estimate of the total number infected. Until now, researchers haven't been able to differentiate between an infection that happened three months ago and three years ago -which means they can't tell how fast or slow the virus is spreading, or where and among whom. At press time, however, the CDC was preparing to release the results of a closely guarded study that deploys new technology to determine how long ago a newly diagnosed infection took place. The study is expected to raise the agency's estimate for the size of the epidemic by as much as half, a growth driven by infections among African Americans.

The million-dollar question, of course, is why blacks are so much more likely to both get infected with and die from HIV. The theories are manifold, ranging from biology to public-policy failures. On the policy end of things, one villain is clearly the prison system. One of the many ways in which the massive forced migration of black men in and out of state and federal lockup destroys communities is through spreading disease. "It's definitely in there," says Tracy of the sex he saw in prison. "And ain't no condoms." Just two states allow condoms behind bars, virtually ensuring the spread of infectious diseases. Forward-thinking researchers have begun tracking how that reverberates into the broader community, perhaps explaining why two-thirds of new infections are logged among black women.

Regardless of what goes on inside prisons, the act of churning so many men in and out of black neighborhoods is itself a disease vector. Research shows that black women are more likely than women of other races to be serial monogamists, cycling through relationships with a small circle of men who come in and out of their lives - which means once one person in that circle gets infected, the virus spreads through it like brush fire. Black Americans with HIV/AIDS are also

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Whatever is causing the racial disparity in infection rates, it is ultimately going to collapse the system we built to make AIDS care accessible in the United States. The fast-growing African American epidemic is both heavily reliant upon the public-care system and deeply Southern. Two-thirds of black people getting AIDS care pay for it with public insurance. And nowhere are the racial disparities in who's getting infected more stark than in the South. South Carolina's epidemic is 74 percent black. North Carolina's is 68 percent. Alabama's is 64 percent. These states have been utterly unable to meet the demand those numbers reflect.

When I met Tracy in 2005, Alabama was experiencing what everyone hoped would be a wake-up call. The state-run program that makes AIDS drugs affordable to uninsured patients had a waiting list of more than 600 people. The previous year, the national total for people waiting for treatment had hit an all-time high, at just over 1,600. So, in what has been a decades-long pattern of piecemeal solutions to AIDS, the feds and the state patched together emergency funding and cleared Alabama's list.

By 2006, AIDS-funding problems were cropping up elsewhere in the region. South Carolina had replaced Alabama as the crisis of the moment. That November, after months of warnings from AIDS service providers around the state, the health department confirmed everyone's fears: Three people had died while waiting for access to the AIDS Drug Assistance Program, known as ADAP; a fourth died less than a month later. South Carolina's waiting list was finally cleared last summer, but the state has long been a standout offender in turning away people who can't afford AIDS medications. The state's waiting list has averaged just over 300 people since the summer of 2002, giving it the second-worst record in the country, behind neighboring North Carolina. When AZT hit the market in 1987, its whopping price tag of \$10,000 for a year's treatment spurred AIDS activists to storm the stock exchange and blockade the Food and Drug Administration, demanding the price come down. Congress responded by handing out a series of small, one-time grants to states and cities to subsidize the price of AZT. The 1990 Ryan White CARE Act finally created what was to be a soup-to-nuts response, setting up a Byzantine formula to distribute money to cities and states based on the intensity of their individual epidemics. Local health departments spend the federal money on a range of services needed to keep people healthy, including ADAP.

The CARE Act has been remarkably successful in keeping low-income Americans with HIV/AIDS alive. Medicaid and Medicare are the nation's largest payers for AIDS treatment, but ADAP fills the growing gap between those poor enough to qualify for public insurance and those with robust enough private insurance to afford the high-end medical care an HIV infection demands. However, as the legislation's name implies - it's the Comprehensive AIDS Resources Emergency Act - lawmakers never understood it as a permanent entity that would require ongoing and increasing support.

David Ho's treatment revolution turned the AIDS care safety net from a hospice program into one

that subsidizes exorbitantly expensive long-term treatment. Drug costs for people enrolled in ADAP reached an estimated \$1.2 billion last year. That level of spending has simply proven unsustainable, particularly in Southern states, which are home to more than a third of ADAP clients. The South's budget troubles are partially due to the fact that Southern state legislatures don't chip in to support the program as much as those in the Northeast and West, leaving the health departments more heavily dependent upon federal money. Southern AIDS activists insist, however, that Washington shares some blame because the CARE Act's complicated funding formula has for years been weighted in favor of the cities and states with older epidemics. But no matter how Congress divides the money, the reality is that there's just not enough to go around. Even as ADAP has grown exponentially, the federal contribution to it has either remained flat or, as it did last year, declined. Similarly, the CARE Act has not seen a meaningful funding increase since 2003, despite the fact that the epidemic hit a record high in 2005 and has grown by anywhere from 40,000 to 60,000 infections a year since then. And according to the federal agency that administers the CARE Act, nearly half of those people will turn to the program for help. Whether they'll find it depends on where they live.

The system has survived thus far on a series of last-minute rescues. When waiting lists hit their peak in 2004, the White House shepherded through Congress a one-time infusion of cash to 10 states with backlogs. In 2006, Congress gave the program another one-time shot in the arm. Several states have also been able to shift drug costs into the expanded Medicare program. And some Southern states, most notably South Carolina, have finally cobbled together their own AIDS-care budgets. By September 2007 there were, for the first time, no waiting lists. Few expect that victory to survive the fiscal year, however.

The recurring funding shortages are owed in part to the same ideological nickel-and-diming that's undermined a wide range of domestic programs in the Bush era. But it is also clear that America has never come to grips with the fact that AIDS demands a comprehensive, ongoing public-health commitment rather than finger-in-the-dam, emergency measures. Here's a telling fact: The U.S. has never had an overarching national plan for responding to AIDS, something that we make a prerequisite for any poorer country seeking foreign aid to deal with its own epidemic.

The disarray caused by this lack of planning reaches past ADAP, or even the broader net of HIV/AIDS treatment and care. Last spring, CDC director Julie Gerberding convened what the agency billed as a historic meeting of African American community leaders to enlist them in launching a new, comprehensive prevention push. Gerberding implored a crowd that ranged from Urban League executives to rap star Ludacris' mom to make HIV a priority. "You can't solve big problems with small investments," Gerberding said wisely. "You need big investments to solve big problems." She vowed to take the same message to Congress.

No one listened. The CDC's HIV-prevention budget has never topped \$800 million and has declined or remained flat every year this century. The only area of the prevention budget that's increased in recent years is that for testing, though even that money has actually come from moving cash out of other piles, according to the Community HIV/AIDS Mobilization Project. The CDC has made testing the central plank of its prevention work. The agency cites studies that show roughly a quarter of all HIV-positive Americans don't know they are infected and that these undiagnosed cases are fueling the spread of the virus. So in 2006, the CDC changed its guidelines for hospitals and began recommending that every patient aged 13 to 64 be tested for HIV, rather than just those that report behaviors known to be particularly risky. It also

streamlined the process, getting rid of a long-standing recommendation that clinicians provide counseling alongside testing. The change raises many difficult and uncomfortable questions. No one can argue with the goal of getting more people diagnosed, but is it enough to matter? It took Tracy 12 years to deal with his infection after he got diagnosed without counseling. And once hospitals identify the unknown hordes of HIVpositive patients, how will we provide them with treatment and care when the system is already overloaded?

Then again, maybe that's the catastrophic push we need to find a lasting solution to caring for people living with a disease that demands at least \$12,000 per year in treatment to stave off death. The CDC's AIDS-prevention director, Kevin Fenton, warns, "The long-term costs of not diagnosing [infections] are going to be tremendous." It's only a question of whether we do it on the front end or, like the developing-world countries we look at with such pity, we do it after so many people are infected that the problem becomes unmanageable. Fenton put it best when he defended the testing push shortly after its rollout. "Whichever way you look at it, we're going to have to deal with this epidemic in real ways."

*Kai Wright is a writer and editor in Brooklyn, NY, whose work explores the politics of sex, race, and health. He is author of *Drifting Toward Love: Black, Brown, Gay and Coming of Age on the Streets of New York* (Beacon Press). You can read more about his work at www.kaiwright.com.*

Making the world a better place one message at a time. [Check out the i'm Talkathon.](#)

Get the scoop on last night's hottest shows and the live music scene in your area - [Check out TourTracker.com!](#)

| 26404|2008-07-10 08:22:12|Freddie Thompson|Re: Big statue of Amenhotep III discovered in Luxor|

I can't help but sense the resignation in the tone of your statement Mahari. It indicates how deeply you perceive what is going on in the mindset of White society in particular.

My conclusion is that White people are just as brain washed, if not more so, then we tend to be on average.

Fred

--- On **Wed, 7/2/08, Mahari Mengistu** wrote:

From: Mahari Mengistu

Subject: [Ta_Seti] Re: Big statue of Amenhotep III discovered in Luxor

To: Ta_Seti@yahoo.com

Date: Wednesday, July 2, 2008, 1:25 PM

Paul,

Unfortunately, I agree with you. As I have said before it is a "mindgame". In the face of so much contrary evidence how could whites in general hold onto such an essentially dumb position of the Egyptians as caucasian? And I use "unfortunately" because until we (blacks) all realize that it (the denial) is designed as psychological warfare we will continue to waste our energies trying to convince them with arguments and evidence that will (with many of them) just harden them and promote a more devious argument(s) to mislead. We, I think, fail to realize the depth, complexity and cold calculation of the opposition. "Let's save their souls; let's be forgiving, etc, etc". Forgiving is fine on our part but don't be deluded into thinking that it means a damn to a lot of them.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>>

>>

>> And did you notice the stupid, stupid comment at the end where the

>> white woman says referring to his non-athletic look "it's

reassuring

>> to know that not all Egyptian kings looked like Brad Pitt"! Which

>> one EVER looked like Brad Pitt?!

>

> I don't think this is stupid but rather calculated to reprogram the

> conception of Ancient Egyptians as European-looking even after viewing

> a statue that runs counter to that view.

>

> Regards,

> Paul Kekai Manansala

>

| 26405|2008-07-10 09:01:41|Freddie Thompson|Re: Big statue of Amenhotep III discovered in Luxor|

I think the statue of Amenhotep III looks more like Donnell Rawlings (aka Ashy Larry) than Brad Pitt. Although, I do see some resemblance between Brad Pitt and the statue - the fact they both have two eyes, a set of lips and a nose and stand upright shows a striking resemblance if you want to stretch it to that extent.

See google link:

<http://images.google.com/images?q=Donnell%20Rawlings&rls=com.microsoft:en-us:IE-SearchBox&ie=UTF-8&oe=UTF-8&sourceid=ie7&rlz=1I7GGLD&um=1&sa=N&tab=wi>

Fred

--- On **Mon, 6/30/08, Sptpy** wrote:

From: Sptpy

Subject: [Ta_Seti] Re: Big statue of Amenhotep III discovered in Luxor

To: Ta_Seti@yahoogroups.com

Date: Monday, June 30, 2008, 11:24 PM



Magnificent statuette of Amenhotep III in the Brooklyn Museum

www.youtube.com/watch?v=5mVqz548mHk&feature=related

| 26406|2008-07-10 12:58:05|Tafari khumbaka|Fw: sparkleystitch sent you a video: "DMT: THE SPIRIT MOLECULE - Ric|



Tafari-sudra,Khumbaka

--- On **Tue, 7/8/08, YouTube Service** wrote:

From: YouTube Service

Subject: sparkleystitch sent you a video: "DMT: THE SPIRIT MOLECULE - Rick Strassman MD"

To: "yonitree"

Date: Tuesday, July 8, 2008, 1:14 AM



[sparkleystitch](#) has shared a video with you on YouTube!

Interesting information!



DMT: THE SPIRIT MOLECULE - Rick Strassman MD

In the past two decades, the 'War Against Drugs' has effectively thrown a heavy curtain across the subject of psychedelic drugs and their effect on human consciousness. But now, as a new generation seeks to smash out of the spiritual vacuum created by our materialistic society, there is renewed interest in these substances which have been used since ancient times by shamans and mystics to plug in to alternate realities. Perhaps one of the most interesting of these psychedelics is DMT -- dimethyltryptamine -- the main component of the South American shamans' brew ayahuasca.

While the effects of 'mainstream' psychedelics like LSD are quite well-known, those of DMT are only now beginning to get main-stream attention. DMT: The Spirit Molecule, by Dr Rick Strassman (available from Amazon US and UK), is probably the most straightforward guide to the chemistry and phenomenology of this amazing chemical. Unlike LSD's 8-12 hour 'trip', the DMT experience is generally over within 30 minutes, and has as its hallmark a visit to what is described as 'another dimension of being', complete with sentient beings. These beings take many forms, but strangely enough some of these forms recur constantly in the experiences of separate people. Terence McKenna labelled them 'the machine elves', and they have often been described in similar terms, but some of the other more well-known 'types' include reptiles, insects, and clowns (no, I'm not kidding). These beings turned up regularly in Strassman's research, and the homogeneity of these encounters led him to gradually reassess his assumptions not only about the effects of DMT, but the nature of reality itself.

Dr Rick Strassman is a biological psychiatrist who has spent over a decade researching the effects of DMT, psilocybin, and the pineal hormone melatonin. He first began looking into the functions of the pineal gland due to its curious status of being considered the 'spirit gland' -- the place where the spiritual interacted with the physical. As he mentions at the beginning of the third chapter, Strassman was quite literally searching for a "biological basis for spiritual experience". It was while studying melatonin that Strassman began wondering about the possibility that DMT, a chemical produced by the human body as well as many plants, might also be present and able to prompt mystical experiences. This hypothesis led him to endure the agonising process of gaining approval for clinical research with an illicit drug. Happily, the end result was that Strassman was able to conduct the first new US-government approved and funded research with a psychedelic drug in more than twenty years.

The book begins with a very handy overview of psychedelic drugs -- in particular DMT - from chemical composition through to the history of clinical research using these substances. From there he moves on to a summation of his initial thoughts and research on melatonin and the pineal gland, which quickly leads back to his DMT hypothesis. The mid-section of the book is a narrative explaining the process of gaining approval for this

controversial research. While this section is invaluable for those interested in the politics of psychedelic drugs, the lay reader may find some of this section a little tedious -- no fault of Strassman's though, as he is at pains to point out that he wanted to document the process so that others might be able to follow in his footsteps.

However, it is the case studies in the latter part of the book that make it something special. It was after listening to the reports of his volunteers that Strassman was moved to reassess his views on reality. This is a very similar scenario to studies in Near Death Experiences (NDEs), where many sceptical researchers have changed their point of view on the basis of the first-hand descriptions of the NDE realm. I think this is due to the overwhelming honesty and amazing facets in these reports, which lead to the intuitive knowledge that something is going on that is unexplainable in physical terms. And the reports of the DMT experience are no different, and are worth the price of this book alone.

You can respond to [sparkleystitch](#) by visiting your [inbox](#).

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| 26407|2008-07-10 19:53:44|NATE55@BELLSOUTH.NET|Re: New Member|

hi. just wondering if there are any courses, online/offline groups or orders that i can be directed to that teaches the Ancient Kemetic Mysteries and ways please? thanks

----- Original message from Asar Imhotep : -----

Kia Mbote (greetings) Nathaniel

In general, there are two ways one can learn about the ancient i-Kami (Egyptian) civilization: Directly and Indirectly. Direct sources focuses strictly on ancient i-Kami civilization: culture, sciences, architecture, medicine and the like. The indirect method will not focus on Ta-Merri (Egypt) directly, but you can gain some insight into the ancient civilization by studying the related cultures outside of Ta-Merri: The Yoruba, Akan, Dogon, Buhanga (Rwanda), the various cultures of the Kongo, etc.

An example of indirect study would be in the name of Egypt itself. We know one name for Egypt is KM.T, most people pronounce it as Kemet. Well when you study the Bantu of Buhanga (Rwanda) and the Zulu of South Africa, we know that the /t/ sound was not pronounced because

when the Buhanga and the Zulus refer to KMT they pronounce it:

Zulu = Khemu (Bonaabakulu Abase**Khemu** - The brotherhood of the higher ones of Egypt)

Buhanga = i-Kami (The people of i-Kami are called Abanyakami)

So studying outside cultures can give you insight into Egyptian culture and even how to pronounce certain words and concepts in the ancient Egyptian language. I usually recommend the indirect method first because it will help you to develop the cultural lens in which to better understand ancient i-Kami culture and philosophy.

So I will give you some direct books you can read and then give you some indirect books you can read that if you have a good mind that can connect the dots, will help to illuminate that which the direct books addresses.

Direct Books

African Philosophy during the reign of the Pharaohs - Dr. Theophile Obenga

Ancient Egypt and Black Africa - Dr. Theophile Obenga

The Star of Deep Beginnings - Dr. Charles S. Finch

MAAT: The Moral Ideal in Ancient Egypt - Dr. Maulana Karenga

Stolen Legacy - Dr. George GM James

Black Man of the Nile - Dr. Yosef Ben Jochannan

Husia - Dr. Maulana Karenga

Let The Ancestors Speak - Ankh Mi Ra

Egypt Child of Africa - Dr. Ivan Van Sertima

African Origins of Civilization: Myth or Reality - Dr. Cheikh Anta Diop

The Science of the Dogon - Laird Scranton

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Exiled Egyptians - Moustafa Gadalla

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The Healing Wisdom of Africa - Dr. Malidoma Some

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African Religions and Philosophy - Dr. John S. Mbiti
Inside Africa - John Gunther
The Signs and Symbols of Primordial Man - Albert Churchward
General History of Africa - UNESCO
The Africans Who Wrote The Bible - Dr. Nana Banchie Darkwah

I hope this short list (which will have you busy for months) helps in your search for understanding.

Hutuapo (Hotep)

Asar Imhotep
<http://www.asarimhotep.com>

NATE55@BELLSOUTH.NET wrote:

Hello everyone. My name is Nathaniel. I have been interest in Ancient Egypt and it's many mysteries for years but don't know what books, videos, courses and audios to buy to start my study. Can anyone guide me please to learning the Ancient Mysteries of Egypt please?

thanks

| 26408|2008-07-10 19:53:46|ANGELINE BANDON-BIBUM|From Bandon Press: A summer weekend book suggestion...|

PRESS RELEASE

CONTACT: Bandon Press

July 10, 2008

What happens when a pretty graduate student meets a foreign attorney with a royal past?

Angeline Bandon-Bibum, author, answers this question and more in *Sojourner's Dream* (222 pp., \$18), a haunting novel of romance and tragedy.

Sojourner's Dream examines devotion and conflict in a new way. The story looks at war and the choices that it forces all of us to make.

Sojourner's Dream covers a range of territory, from a sweet love story between two ambitious professionals to a war diary as the hero, Joseph Kalisa, struggles to be loyal to both his true love and his native land.

This novel begins with a love story involving a corporate lawyer and a student, but it becomes a journey into family obligations and the personal cost of war.

Angeline Bandon-Bibum is a graduate of Howard University who lives in Montgomery County , Maryland . Angeline is a wife and mother of three children.

Sojourner's Dream is now available at B-Dalton Bookstore (Union Station) in Washington , D.C. It is also available online at Barnes and Noble and Amazon.com.

<http://www.amazon.com/dp/0977758605?tag=authorsdencom&camp=14573&creative=327641&linkCode=as1&creativeASIN=0977758605&adid=1HFBBNDWPB2HYKN1HNG&>

Sojourner's Dream- Book Trailer: <http://sojournersdreamanovel.blogspot.com/2007/11/book-trailer-for-sojourners-dream-novel.html>

Angeline Bandon-Bibum, Author of Sojourner's Dream

Check out my websites:

<http://www.authorsden.com/msangelinebandonbibum>

<http://angelinebandonbibum.blogspot.com>

<http://sojournersdreamanovel.blogspot.com>

<http://sojournersdreamlamentationsofawarrior.blogspot.com>

| 26409|2008-07-11 12:37:29|Asar Imhotep|Re: New Member|

Peace Nathaniel

Besides the books suggested, there are no "online" courses you can take to learn the so-called Khemu mysteries. The education system doesn't work like that. If you are serious about your inquiry, all I can tell you is to try and find a serious Akan, Yoruba, or Kongo spiritual community and try to win favor through them and be initiated into the system. If you are diligent, some "mysteries" will be revealed to you. Otherwise you will have to go the "common" route and guess and that is by reading the books I recommended or going to any university that teaches the grammar of Mdw Ntr.

You didn't mention what city you live. If you are in a major city, then there are more than likely genuine "priests" operating in that city. Groups like Ausar Auset and the Muata Ashby's groups are not genuine practitioners. Their systems were built on years of studying books, not being initiated into African systems of thought. Believe me, there is a big difference and what you seek you will not find in books, videos or in university courses.

If you just want to learn the language, then start off with Ankh Mi Ra's Let The Ancestors Speak. From there, start purchasing the books in the reference section at the end of the book and go from there.

Again, you have direct and indirect ways and the "indirect" ways are where you will find the correct application of what you consider "mysteries."

Hutuapo

Asar Imhotep

<http://www.asarimhotep.com>

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| 26410|2008-07-11 15:05:27|tpowell1977|Re: Big statue of Amenhotep III discovered in Luxor|

As a white person, I am deeply saddened that this kind of thought process is so prevalent still. It truly is beyond my comprehension. I have never, ever heard the kind of racism that you speak of. My first reaction was..."Wow! Why do they perceive this kind of racism and 'psychological warfare'? It is just not so!" I don't live in a closed world, I live in a city and have worked in the city whose population is such an ethnic mix. And I can honestly say that I have met exceedingly few individuals who are blatantly or not-so blatantly racist. I personally think they should be persecuted. The scale with which you relate this racism is just mind boggling to me. I've been pondering this ever since I read the first post regarding this topic. It's really had me thinking. The idea that that individuals perceive white people as "brainwashing" and that white's believe Egyptians to be caucasian sounds absolutely ridiculous and far-fetched to me. Now hold on before you get upset. I'm thinking aloud here. I have never, ever been taught nor has it ever been portrayed to me that Egyptians were anything but Egyptian and/or black. I think many people know about the incredible Nubian kings and that they were indeed black men. I was under the impression that Egyptian Pharaohs were Egyptian. (I'm not schooled in this so please cut me some slack if my descriptions are off).

So, as I am mulling these things over, no matter how many different facets of this I explore, I just cannot fathom that people actually believe this way. That being said, I have NEVER been exposed to racism in this context, but I realize that doesn't mean that it doesn't exist.

So, if I conclude that it IS possible that people do think so racially, what the he** do they base their opinions on? I was under the impression that it was proven long ago that we are all equal. Again, I'm uneducated in Egyptian history the way you are, but to my knowledge, any archaeological finds have never alluded to the fact that the Egyptians were even slightly caucasian. Just like I don't think that Jesus was caucasian, even though I am a Christian, I hate

when He is portrayed as such. It's quite inaccurate in my opinion!

So, with all I've said, I'm asking you to educate me in this matter. Can you convince me that this matter is truly white people's attempts to "brainwash" people or is it the perspective of a people who generation after generation pass on the anger and hatred of those who were wrongly enslaved and persecuted. It has been my opinion that the racism that blacks perceive is mostly due to the bias of past generations. I KNOW there are still fools in this world who will never see all people as equal, but in my experience it's not very common anymore.

It is not my purpose to cause hurt or anger. Please understand that I'm writing out of desire to learn more about this. Nothing more. Not to start a war. I ask that you think twice before taking anything personally, and respond as such, for I truly come to you looking to understand. And by the way, I'm greatly envious of your involvement and knowledge of ancient Egypt. I'm a thirty-year-old who works in the healthcare field, mom of three, who desperately would love to pursue my dream of Egyptology. I'm quite fascinated and I love to read your posts. They are quite enlightening!

---Tracy

--- In Ta_Seti@yahoogroups.com, Freddie Thompson wrote:

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> Fred

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> To: Ta_Seti@yahoogroups.com

> Date: Wednesday, July 2, 2008, 1:25 PM

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> reassuring
> > > to know that not all Egyptian kings looked like Brad Pitt"!
Which
> > > one EVER looked like Brad Pitt?!
> >
> > I don't think this is stupid but rather calculated to reprogram
the
> > conception of Ancient Egyptians as European-looking even after
viewing
> > a statue that runs counter to that view.
> >
> > Regards,

> > Paul Kekai Manansala

> >

>

| 26411|2008-07-11 15:05:47|NATE55@BELLSOUTH.NET|Re: New Member|
hi and thanks. i am in Crystal Springs, Mississippi. take care

----- Original message from Asar Imhotep : -----

Peace Nathaniel

Besides the books suggested, there are no "online" courses you can take to learn the so-called Khemu mysteries. The education system doesn't work like that. If you are serious about your inquiry, all I can tell you is to try and find a serious Akan, Yoruba, or Kongo spiritual community and try to win favor through them and be initiated into the system. If you are diligent, some "mysteries" will be revealed to you. Otherwise you will have to go the "common" route and guess and that is by reading the books I recommended or going to any university that teaches the grammar of Mdw Ntr.

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Again, you have direct and indirect ways and the "indirect" ways are where you will find the correct application of what you consider "mysteries."

Hutuapo

Asar Imhotep

<http://www.asarimhotep.com>

NATE55@BELLSOUTH.NET wrote:

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Zulu = Khemu (Bonaabakulu AbaseKhemu - The brotherhood of the higher ones of Egypt)

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So studying outside cultures can give you insight into Egyptian culture and even how to pronounce certain words and concepts in the ancient Egyptian language. I usually recommend the indirect method first because it will help you to develop the cultural lens in which to better understand ancient i-Kami culture and philosophy.

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Obenga

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Stolen Legacy - Dr. George GM James
Black Man of the Nile - Dr. Yosef Ben Jochannan
Husia - Dr. Maulana Karenga
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I hope this short list (which will have you busy for months) helps in your search for understanding.

Hutuapo (Hotep)

Asar Imhotep
<http://www.asarimhotep.com>

NATE55@BELLSOUTH.NET wrote: Hello everyone. My name is Nathaniel. I have been interest in Ancient Egypt and it's many mysteries for years but don't know what books, videos, courses and audios to buy to

start my study. Can anyone guide me please to learning the Ancient Mysteries of Egypt please?

thanks

Asar Imhotep

<http://www.asarimhotep.com>



| 26412|2008-07-11 15:05:52|Tafari khumbaka|Re: New Member|
www.metuneterworld.com

click above

www.tauienterprises.com

click above



Tafari-sudra,Khumbaka

--- On **Thu, 7/10/08**, **NATE55@BELLSOUTH.NET** wrote:

From: NATE55@BELLSOUTH.NET

Subject: Re: [Ta_Seti] New Member

To: Ta_Seti@yahoogroups.com

Date: Thursday, July 10, 2008, 7:39 PM

hi. just wondering if there are any courses, online/offline groups or orders that i can be directed to that teaches the Ancient Kemetic Mysteries and ways please?
thanks

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Hutuapo (Hotep)

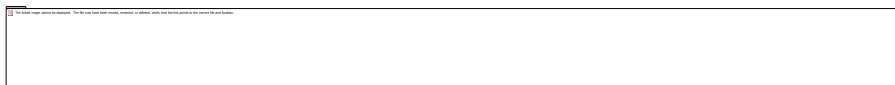
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thanks





Jul 10, 2008 9:53|Updated Jul 10, 2008 9:57

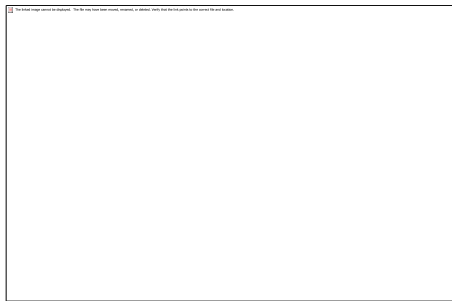
The papyrus path

By [STEPHEN GABRIEL ROSENBERG](#)

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It is not well known that there were two Jewish temples in ancient Egypt. They do not form part of our traditional history, which concentrates on the going down into Egypt and the coming out of it, as based on the Torah accounts, for which there is little or no contemporary corroboration. But the two temples, though well attested by contemporary sources, have received little attention from our tradition.



Ruins of the Aramaic (Jewish) Village of the fifth century BCE on Elephantine Island.

Photo: Courtesy

One of these temples has been known about for nearly 2,000 years from Josephus Flavius and the Talmud, and its site was claimed to have been found just 100 years ago, but it has now been lost again. The other was never known of till just a hundred years ago and its site has only recently been discovered. The first is the Temple of Onias at Leontopolis dating to about 200 BCE, and the second is the Temple of Elephantine dating to 300 years earlier, to about 500 BCE.

Josephus describes the Temple of Onias as being both like and unlike that of Jerusalem. In his *Antiquities*, he says it is like Jerusalem, but in his *Wars of the Jews* he says that Onias built it like a fortress with a tower 60 cubits (30 meters) high. Who was this Onias? In Hebrew his name is Honiah and this name was carried by several high priests descended from the famous Shimon Hatzaddik. Our Onias was probably Honiah IV, who was prevented from following in the footsteps of his father, who had been supplanted by Jason, the high priest who started the process of Hellenizing Jerusalem that led eventually to the Maccabean revolt.

Honiah IV went off to Egypt and started the Temple at Leontopolis, with the agreement of Pharaoh Ptolemy IV and his queen Cleopatra I (not the famous Cleopatra VII), in an area somewhat north of today's Cairo. That would have been in about the year 170 BCE. Ptolemy IV was keen to have the support of Honiah, who brought with him a military force to reinforce Egyptian rule in southern Palestine, and was happy to allow him to erect a Jewish temple.

This temple had legitimacy in the eyes of the Talmud, as it was set up by the son of a traditional high priest and it fulfilled the prophecy of Isaiah: "In that day there shall be an altar to the Lord in the midst of the land of Egypt..." (19:19). The Mishna tells us that a sacrifice vowed in Egypt could be redeemed at Leontopolis, but a *kohen* (priest) who had served in Egypt could not officiate in Jerusalem, though he was allowed to eat the *truma* (priestly food) there (Menahot 13:10). This temple stood for more than 200 years and was destroyed by the Romans in 73 CE, shortly after their destruction of Jerusalem.

In early 1906 the famous Egyptologist Sir William Flinders Petrie spent six weeks at a site called Tel el-Yehudiyeh (Hill of the Jewess) and claimed he had found the Temple of Onias, on a sandy mound attached to the city of Rameses III. Because of the great Jewish interest, he gave a lecture on it at King's College in London, which was reported in the *Jewish Chronicle* of May 18, 1906. He had made a model of the temple, which was like the towered fortress described by Josephus, and he invited all present to view it at University College. The British chief rabbi of the time, Hermann Adler, thanked Petrie for his great discovery and service to the Jewish community.

Unfortunately Petrie's model has disappeared and so has the original site. On a recent visit, I was unable to confirm Petrie's discovery and it has to be admitted that all traces of the temple have disappeared, though an identifiable ancient Jewish cemetery does lie nearby. Or perhaps Petrie had never found the real location, as he had claimed.

BUT NOT SO Elephantine, 700 km. further south. It is on the island that guards the southern boundary of ancient Egypt and lies opposite the town of Aswan, mentioned by the prophet Ezekiel as Syene (29:10). Aramaic papyri discovered there from 1893 onward have revealed the existence of a military colony of Jews that acted as mercenaries for the Egyptians and after them to the Persians by guarding their southern border. These soldiers established a township and built their own shrine or temple before the coming of the Persians in 525 BCE, when Cambyses, son of Cyrus II, conquered Egypt.

As more papyri were found at Elephantine and at Aswan, they were soon deciphered by British and German scholars, and before World War I it was known that the Jewish military colony had lived there with its little temple for well over 100 years. They had good relations on the island and had married some of the local women. But the search for the temple by German, French and Italian expeditions failed to find any trace of it. It was only 10 years ago that its existence was confirmed.

In 1969 a German archeological team started work on the island to classify and restore the many Egyptian temples, mainly to the god Khnum, that lay there in ruins. Khnum, the ram-headed god, was worshiped here as he was considered to have control of the Nile, and this island was the site

of the first cataract, which was thought to influence the rise and fall of this river, the lifeline of Egypt.

Over the next 40 years, the German team, later joined by a Swiss one, started to uncover the remains of many temples and what they called the Aramaic village of the 27th Dynasty, the Persian period of the fifth century BCE. In fact they were excavating the ruins of the Jewish houses that had been identified by Bezalel Porten, of the Hebrew University, based on the Aramaic papyri and, some 10 years ago, in the location suggested by the documents, they found the remains of the Jewish temple.

The evidence was only a few sections of wall and a fine paved floor, but it was exactly in the position suggested by the papyri, and it was of a quality higher than that of the adjoining houses. It had a chamber of two rooms surrounded by a courtyard of fine plaster paving, its dimensions quite unlike the Temple of Jerusalem but much smaller and similar to the size and proportions of the *mishkan* or Tabernacle of the Bible.

Continued

1 | [2](#) | [Next](#)

| 26414|2008-07-11 17:55:48|Tafari khumbaka|Re: New Member|
perhaps someone can define genuine for me,"genuine", i study with Ausar-Auset in memphis Tn and the mystery system of ancient egypt is explained and lived by its practitioners on a daily basis.....

www.metuneterworld.com

www.tauienterprises.com



Tafari-sudra,Khumbaka

--- On **Fri, 7/11/08, NATE55@BELLSOUTH.NET** wrote:

From: NATE55@BELLSOUTH.NET

Subject: Re: [Ta_Seti] New Member

To: Ta_Seti@yahogroups.com

Date: Friday, July 11, 2008, 3:35 PM

hi and thanks. i am in Crystal Springs, Mississippi. take care

| ----- Original message from Asar Imhotep : -----

Peace Nathaniel

Besides the books suggested, there are no "online" courses you can take to learn the so-called Khemu mysteries. The education system doesn't work like that. If you are serious about your inquiry, all I can tell you is to try and find a serious Akan, Yoruba, or Kongo spiritual community and try to win favor through them and be initiated into the system. If you are diligent, some "mysteries" will be revealed to you. Otherwise you will have to go the "common" route and guess and that is by reading the books I recommended or going to any university that teaches the grammar of Mdw Ntr.

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thanks

Asar Imhotep

<http://www.asarimhotep.com>



| 26415|2008-07-12 00:29:35|Mahari Mengistu|Nubia TV to broadcast worldwide to black audiences|

Nubia TV to broadcast worldwide to black audiences

Region :Sub-Saharan Africa

Country :None

Topic :Television

11/07/2008

A 24-hour global network channel, called Nubia TV, will be launched in 2009, airing news of importance to people of African descent. The channel will be available to worldwide black audiences through cable and satellite television.

The new global network will air mainstream news including events, business reports and politics, which are not carried by other channels such as CNN, FOX or BBC.

Nubia TV's CEO Dele Olanubi said that the channel will be the only medium through which all people of African descent can connect, exchange information and understand each other.

For more information, visit <http://blogs.rnw.nl/medianetwork/nubia-tv-24-hour-global-black-news-network-to-launch-in-2009>.

===

HTP,

Mahari

| 26416|2008-07-12 08:13:10|Tafari khumbaka|sacrifice|

check this out

<http://www.angolapress-angop.ao/noticia-e.asp?ID=632950>

could the logical and /or eventual sacrifice of animals (for blood/chi/ashe/Ra) possibly lead some to human sacrifice ?



Tafari-sudra,Khumbaka

| 26417|2008-07-12 08:13:10|proudoofniqab|Re: Big statue of Amenhotep III discovered in Luxor| Tracy, what planet do yu reside on.....

--- In Ta_Seti@yahoogroups.com, "tpowell1977" wrote:

>

> As a white person,I am deeply saddened that this kind of thought
> process is so prevalent still. It truly is beyond my comprehension.

I

> have never, ever heard the kind of racism that you speak of. My
first

> reaction was..."Wow! Why do they perceive this kind of racism
> and 'psychological warfare'? It is just not so!" I don't live in a
> closed world, I live in a city and have worked in the city whose
> population is such an ethnic mix. And I can honestly say that I
have

> met exceedingly few individuals who are blatantly or not-so
blatantly

> racist. I personally think they should be persecuted. The scale
with

> which you relate this racism is just mind boggling to me. I've been
> pondering this ever since I read the first post regarding this
topic.

> It's really had me thinking. The idea that that individuals
perceive

> white people as "brainwashing" and that white's believe Egyptians
to

> be caucasian sounds absolutely ridiculous and far-fetched to me.

Now

> hold on before you get upset. I'm thinking aloud here. I have
never,

> ever been taught nor has it ever been portrayed to me that
Egyptians

> were anything but Egyptian and/or black. I think many people know
> about the incredible Nubian kings and that they were indeed black
> men. I was under the impression that Egyptian Pharoahs were
Egyptian.

> (I'm not schooled in this so please cut me some slack if my
> descriptions are off).

>

> So, as I am mulling these things over,no matter how many different
> facets of this I explore, I just cannot fathom that people actually
> believe this way. That being said, I have NEVER been exposed to
> racism in this context, but I realize that doesn't mean that it
> doesn't exist.

> So, if I conclude that it IS possible that people do think so
> racially, what the he** do they base their opinions on? I was under

> the impression that it was proven long ago that we are all equal.
 > Again, I'm uneducated in Egyptian history the way you are, but to my
 > knowledge, any archaeological finds have never alluded to the fact
 > that the Egyptians were even slightly caucasian. Just like I don't
 > think that Jesus was caucasian, even though I am a Christian, I hate
 > when He is portrayed as such. It's quite inaccurate in my opinion!
 >
 > So, with all I've said, I'm asking you to educate me in this matter.
 > Can you convince me that this matter is truly white people's
 > attempts to "brainwash" people or is it the perspective of a people
 > whose generation after generation pass on the anger and hatred of those
 > who were wrongly enslaved and persecuted. It has been my opinion that
 > the racism that blacks perceive is mostly due to the bias of past
 > generations. I KNOW there are still fools in this world who will
 > never see all people as equal, but in my experience it's not very
 > common anymore.
 >
 > It is not my purpose to cause hurt or anger. Please understand that
 > I'm writing out of desire to learn more about this. Nothing more.
 Not
 > to start a war. I ask that you think twice before taking anything
 > personally, and respond as such, for I truly come to you looking to
 > understand. And by the way, I'm greatly envious of your involvement
 > and knowledge of ancient Egypt. I'm a thirty-year-old who works in
 > the healthcare field, mom of three, who desperately would love to
 > pursue my dream of Egyptology. I'm quite fascinated and I love to
 > read your posts. They are quite enlightening!
 >
 > ---Tracy
 >
 >
 > --- In Ta_Seti@yahoogroups.com, Freddie Thompson wrote:
 > >
 > > I can't help but sense the resignation in the tone of your
 > statement Mahari. It indicates how deeply you perceive what is going
 > on in the mindset of White society in particular.
 > >
 > > My conclusion is that White people are just as brain washed, if not
 > more so, then we tend to be on average.

> >
> > Fred
> >
> > --- On Wed, 7/2/08, Mahari Mengistu wrote:
> >
> > From: Mahari Mengistu
> > Subject: [Ta_Seti] Re: Big statue of Amenhotep III discovered in
> Luxor
> > To: Ta_Seti@yahoogroups.com
> > Date: Wednesday, July 2, 2008, 1:25 PM
> >
> >
> >
> >
> >
> >
> > Paul,
> > Unfortunately, I agree with you. As I have said before it is
> > a "mindgame". In the face of so much contrary evidence how could
> > whites in general hold onto such an essentially dumb position of
> the
> > Egyptians as caucasian? And I use "unfortunately" because until
we
> > (blacks) all realize that it (the denial) is designed as
> psychological
> > warfare we will continue to waste our energies trying to convince
> them
> > with arguments and evidence that will (with many of them) just
> harden
> > them and promote a more devious argument(s) to mislead. We, I
> think,
> > fail to realize the depth, complexity and cold calculation of the
> > opposition. "Let's save their souls; let's be forgiving, etc,
etc".
> > Forgiving is fine on our part but don't be deluded into thinking
> that
> > it means a damn to a lot of them.
> > HTP,
> > Mahari
> > --- In Ta_Seti@yahoogroups .com, "Paul Kekai Manansala"
>
> > wrote:
> > >
> > > --- In Ta_Seti@yahoogroups .com, "Mahari Mengistu"
> wrote:
> > > >

>>>>
>>>> And did you notice the stupid, stupid comment at the end
where
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>>>> white woman says referring to his non-athletic look "it's
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>>>> to know that not all Egyptian kings looked like Brad Pitt"
> Which
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>>> Paul Kekai Manansala
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>>
>
>

| 26419|2008-07-12 08:15:55|Saa Shepsu Yaw Khi Ra Ari Ntoru Ur|Re: America's AIDS
Apartheid|

Mikyia mo Afurakanu/Afuraitkaitnut Abibifo Fahodie

just a quick note for all.in my research i have found this to be the case.if you refer to www.odwirafo.com
under the Maakheru webcast page www.odwirafo.com/maakherupage.html you will find the webcast
Afurakanu/Afuraitkaitnut and the Truth About HIV-AIDS---There is No Such Thing as an AIDS Virus. also
if you wish you can also downthe transcript for the webcast as well as info from the ANC on aids
<http://www.odwirafo.com/ANC-AIDS.doc>.
further resources which support this truth are the following
www.aidsmyth.addr.com
<http://www.virusmyth.com>
<http://www.thetruthseeker.co.uk/article.asp?ID=106>
<http://net-prophet.net/biglies/aids.htm>
now please keep in mind that the aids fallacy is only one in a huge bag of tricks that the akiywadefouse to
prevent the amansesew from being formed out our amammere and nanasom.
for more info and definition of afuraka words, please refer to www.odwirafo.com
abibifo fahodie hetep afurakanu/afuraitkaitnut

On 7/10/08, **Keme Shem** <ezzrath123@yahoo.com> wrote:

intersting story. I was wondering if anyone has heard about the aids conspiracy? I heard that no
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Subject: Re: [Ta_Seti] America's AIDS Apartheid
To: Ta_Seti@yahooogroups.com
Date: Thursday, July 10, 2008, 12:10 AM

In a message dated 7/9/2008 11:47:22 P.M. Eastern Daylight Time, Djehuti_Sundaka@ [hotmail.com](mailto:Djehuti_Sundaka@hotmail.com) writes:

America's AIDS Apartheid

Tuesday 08 July 2008

by: Kai Wright, The American Prospect



African-Americans, who are 13 percent of the US population, now account for a stunning half of all people living with HIV/AIDS and half of all those newly infected every year. (Photo: Black Aids Institute)

The domestic HIV/AIDS epidemic is increasingly black and Southern - and spiraling out of control.

The hope in Tracy's voice was contagious. He had just come out of Alabama's state prison system and was looking forward to starting over. He'd gotten some part-time work and secured a comfortable, if sparsely furnished apartment. He was a classic Southern hunk - a handsome, stout, mocha-skinned man with a slow drawl and a natural charm - and so had no trouble finding women to date. That was exciting but also scary, because Tracy had newly committed himself to confronting his 12-year-old HIV infection. He beamed with pride at the progress he was making. "I talked to one," he bashfully boasted to me about his coming-out process to would-be girlfriends. She'd been pressuring him to have sex, and he knew he had to disclose first. "She appreciated my honesty." Things were going well.

I wanted to be hopeful for Tracy, too. After more than a decade of writing about AIDS, I've come to recognize the liberated look on his face - the relief that shines in someone's eyes when he gives up on fear and shame and starts figuring out how to live with - rather than in spite of - an HIV diagnosis. But I knew Tracy would get little help on what was going to be a hard road to wellness, because his story arc is sadly typical of the epidemic that is now raging around him - years of denial masquerading as optimism, followed by a mad scramble to patch things up when it's already too late.

Tracy was diagnosed back in 1993, the first time he went into lockup. He got no counseling and no treatment, just the news that he was HIV-positive. He was outwardly healthy so, not surprisingly, he ignored this piece of overwhelming, incomprehensible information and went on with his life, bouncing in and out of jail. It wasn't until 2005, the year I met him, that Tracy finally came to understand the gravity of his situation. He'd gotten some education during his last stint in prison, after activists sued the state and forced it to provide meaningful care to the HIV-positive inmates. Who knows how many others he passed on the virus to in the interim. But to focus on missed HIV-prevention

opportunities is crazy-making; they are too many to count. What mattered as I listened to Tracy describe his future was that, finally, he preferred reality to the false comfort of denial. That's more than I can say for both the federal and state-level response to the fast-growing ranks of people like him.

America declared a terribly premature victory over AIDS more than a decade ago, when new treatment regimens hit the market and dramatically halted the parade of young funerals. And there's no denying the progress: Today's death rate is a small fraction of what it was then. But controlling an epidemic isn't the same as ending it. We confused the two achievements and turned our attention to epidemics overseas. We've spent years watching with sympathetic awe as infection rates have spiraled upward in places like sub-Saharan Africa, where people have struggled to afford the lifesaving drugs we assume are readily available here at home. All the while, the U.S. epidemic has been barreling toward the precipice.

More Americans are living with HIV today than ever before - an estimated 1.2 million - and the number is increasing by tens of thousands annually. Worse, there's every reason to believe the problem is exponentially graver than we know. AIDS researchers and service providers have been anxiously awaiting a U.S. Centers for Disease Control and Prevention (CDC) study that is expected to find the epidemic to be far larger than believed. Yet, over the last eight years policy-makers have so neglected the care system that we cobbled together in the 1990s to control the epidemic that people have died, right here in America, while lingering on treatment waiting lists like those in the developing world.

Meanwhile, an AIDS apartheid has hardened here. John Edwards' two Americas are perhaps most clearly witnessed in the waiting rooms of AIDS clinics around the country. African Americans, who are 13 percent of the U.S. population, now account for a stunning half of all people living with HIV/AIDS and half of all those newly infected every year. The numbers are even more shocking when you look at the people among whom the virus is spreading most quickly. One depressing study of gay and bisexual men in five large U.S. cities found 46 percent of black men to already be positive. Nearly half. No population on Earth has registered infection rates that high.

Nowhere is this crisis more acute than in the southeast United States. What was once considered an urban, coastal epidemic - centered in gay havens like New York City, San Francisco, and Los Angeles - is now a surprisingly rural, Southern one. More than half of all new infections logged between 2001 and 2004 were found in the South. Those infections are far more likely to be found among Southerners who are black, low-income, and diagnosed with advanced conditions they do not have the resources to control. Yet Southern state governments have only recently begun to understand that they preside over the new ground zero for America's AIDS epidemic. The AIDS clinic Tracy turned to for care was the only one serving the entire southeastern quadrant of Alabama. The clinic's efforts are heroic, but the thin network it has built is hardly enough to absorb demand in an area that's home to the state's highest per capita HIVinfection rate. That's sadly typical of the region. If the AIDS-care safety net is in tatters nationally, in many Southern states it never existed in the first place. Nearly three decades after the epidemic's start, America has so squandered its successes that we will have to entirely re-create them - or face a return to the days of the costly, painful, and needless deaths of thousands.

AIDS has had a racially lopsided impact on America from the start. African Americans accounted for roughly a quarter of AIDS deaths as early as 1985. But the definitive cleaving of AIDS into two epidemics came about a decade later, when a remarkable scientific breakthrough turned HIV infection into a manageable, if lifelong condition - for those with access to treatment.

The first AIDS drug, known as AZT, didn't hit the market until the latter half of the 1980s. AZT was actually first developed in 1964, through cancer research funded by the National Institutes of Health. It never panned out as a cancer drug and was shelved until HIV came along, when the patent owner, Burroughs Wellcome (now GlaxoSmithKline) ,

brushed off the dust and began studying it as an antiHIV medicine. A 1986 clinical trial found phenomenal success, and America quickly revved itself into the first of what would be a series of overly optimistic assessments of our ability to quickly and easily end AIDS. AZT did momentarily halt death rates, but that success proved unsustainable. The drug slowed HIV's progression in the body but couldn't maintain long-term control. Science stayed on the virus' trail, gradually adding new drugs to the treatment arsenal throughout the early 1990s. The turning point, however, came in 1996, when Dr. David Ho walked into the biennial International AIDS Conference - reconvening in Mexico City this August - and shocked the world by demonstrating his ability to bring patients back from the brink of death.

Ho had been among a handful of ambitious, young researchers who aggressively pursued HIV from the epidemic's onset. He was already credited with, among other things, establishing that saliva doesn't carry enough of the virus for it to be transmitted via kissing and, conversely, that HIV lives well in semen. In the mid-1980s, he was among the first to notice that a new HIV infection is usually accompanied by a brief period of flu-like symptoms, and much of his research from then on focused on how HIV behaves immediately after entering the body.

Conventional wisdom in the mid-1990s was that the virus sat dormant for years before launching its attack. Ho established that it actually engages the human body in a turf war from the beginning to the end copying itself millions of times a day as it struggles to outpace the immune system. The take-away for Ho was that, contrary to treatment norms at the time, the immune system needs help before patients start getting sick, at which point the body is already losing the fight.

He matched the existing AIDS meds with a new class of drugs called protease inhibitors and bombarded the immune system with an intensive regimen. HIV couldn't mutate fast enough to get around this "combination therapy," so the immune system could catch up with it and beat patients' viral loads down to immeasurably small numbers. After 15 years of steadily increasing death rates, the numbers fell by 21 percent in a single year. By 1998, mortality had dropped by an astounding 70 percent.

It was morning in America. Time magazine named Ho its 1996 Man of the Year. The New York Times Magazine ran a cover story titled, "When Plagues End." The Wall Street Journal, Newsweek, and others chimed in with similar speculation about the end of AIDS. In a sign of just how nonchalant we became, it wasn't long before the treatment Ho dreamed up became popularly known as the "AIDS cocktail" - an odd moniker for something that's far more akin to a lifelong chemotherapy treatment than happy hour. Drug company ads featuring buff men rock climbing and mountain biking proliferated - people with AIDS, once pariahs, got modeling opportunities.

The much-touted magical turnaround was, however, uneven from its start. The drugs are extremely expensive, today costing as much as \$20,000 for a year's treatment, not counting all of the auxiliary care and meds that are needed to stay healthy. Moreover, making them work well means having medical providers schooled in a rapidly changing, cutting-edge treatment science. Black Americans are less likely to have either of these resources, and the racial differential in AIDS death rates reflects that fact. Indeed, the death rate for 1996 marked two huge turning points in the epidemic: Not only was it the first year in which fewer people died than the year before, it was also the first year in which more blacks died than whites. By 2004, nearly twice as many blacks as whites died from AIDS.

All signs point to that disparity growing, in part because the number of African Americans infected is likely higher than we know, particularly in the South. The CDC has tracked the epidemic by counting the number of people who test positive each year and extrapolating from that an estimate of the total number infected. Until now, researchers haven't been able to differentiate between an infection that happened three months ago and three years ago - which means they can't tell how fast or slow the virus is spreading, or where and among whom. At press time, however, the CDC was preparing to release the results of a closely guarded study that deploys new technology to determine how long ago a newly diagnosed infection took place. The study is expected to raise the agency's

estimate for the size of the epidemic by as much as half, a growth driven by infections among African Americans.

The million-dollar question, of course, is why blacks are so much more likely to both get infected with and die from HIV. The theories are manifold, ranging from biology to public-policy failures. On the policy end of things, one villain is clearly the prison system. One of the many ways in which the massive forced migration of black men in and out of state and federal lockup destroys communities is through spreading disease. "It's definitely in there," says Tracy of the sex he saw in prison. "And ain't no condoms." Just two states allow condoms behind bars, virtually ensuring the spread of infectious diseases. Forward-thinking researchers have begun tracking how that reverberates into the broader community, perhaps explaining why two-thirds of new infections are logged among black women.

Regardless of what goes on inside prisons, the act of churning so many men in and out of black neighborhoods is itself a disease vector. Research shows that black women are more likely than women of other races to be serial monogamists, cycling through relationships with a small circle of men who come in and out of their lives - which means once one person in that circle gets infected, the virus spreads through it like brush fire. Black Americans with HIV/AIDS are also far less likely to be in treatment than their white peers - and because effective treatment lowers the amount of HIV in an infected person's blood, black people are therefore more likely to pass on the virus during unprotected sex. And so the widespread existence of untreated HIV inside small, overlapping black sexual networks makes someone inside that network all the more likely to encounter it, meaning the same decision about whether to have unprotected sex involves far greater stakes. It's an insidious, self-reinforcing loop.

Whatever is causing the racial disparity in infection rates, it is ultimately going to collapse the system we built to make AIDS care accessible in the United States. The fast-growing African American epidemic is both heavily reliant upon the public-care system and deeply Southern. Two-thirds of black people getting AIDS care pay for it with public insurance. And nowhere are the racial disparities in who's getting infected more stark than in the South. South Carolina's epidemic is 74 percent black. North Carolina's is 68 percent. Alabama's is 64 percent. These states have been utterly unable to meet the demand those numbers reflect.

When I met Tracy in 2005, Alabama was experiencing what everyone hoped would be a wake-up call. The state-run program that makes AIDS drugs affordable to uninsured patients had a waiting list of more than 600 people. The previous year, the national total for people waiting for treatment had hit an all-time high, at just over 1,600. So, in what has been a decades-long pattern of piecemeal solutions to AIDS, the feds and the state patched together emergency funding and cleared Alabama's list.

By 2006, AIDS-funding problems were cropping up elsewhere in the region. South Carolina had replaced Alabama as the crisis of the moment. That November, after months of warnings from AIDS service providers around the state, the health department confirmed everyone's fears: Three people had died while waiting for access to the AIDS Drug Assistance Program, known as ADAP; a fourth died less than a month later. South Carolina's waiting list was finally cleared last summer, but the state has long been a standout offender in turning away people who can't afford AIDS medications. The state's waiting list has averaged just over 300 people since the summer of 2002, giving it the second-worst record in the country, behind neighboring North Carolina.

When AZT hit the market in 1987, its whopping price tag of \$10,000 for a year's treatment spurred AIDS activists to storm the stock exchange and blockade the Food and Drug Administration, demanding the price come down. Congress responded by handing out a series of small, one-time grants to states and cities to subsidize the price of AZT. The 1990 Ryan White CARE Act finally created what was to be a soup-to-nuts response, setting up a Byzantine formula to distribute money to cities and states based on the intensity of their individual epidemics. Local health departments spend the federal

money on a range of services needed to keep people healthy, including ADAP. The CARE Act has been remarkably successful in keeping low-income Americans with HIV/AIDS alive. Medicaid and Medicare are the nation's largest payers for AIDS treatment, but ADAP fills the growing gap between those poor enough to qualify for public insurance and those with robust enough private insurance to afford the high-end medical care an HIV infection demands. However, as the legislation's name implies - it's the Comprehensive AIDS Resources Emergency Act - lawmakers never understood it as a permanent entity that would require ongoing and increasing support.

David Ho's treatment revolution turned the AIDScare safety net from a hospice program into one that subsidizes exorbitantly expensive long-term treatment. Drug costs for people enrolled in ADAP reached an estimated \$1.2 billion last year. That level of spending has simply proven unsustainable, particularly in Southern states, which are home to more than a third of ADAP clients. The South's budget troubles are partially due to the fact that Southern state legislatures don't chip in to support the program as much as those in the Northeast and West, leaving the health departments more heavily dependent upon federal money. Southern AIDS activists insist, however, that Washington shares some blame because the CARE Act's complicated funding formula has for years been weighted in favor of the cities and states with older epidemics.

But no matter how Congress divides the money, the reality is that there's just not enough to go around. Even as ADAP has grown exponentially, the federal contribution to it has either remained flat or, as it did last year, declined. Similarly, the CARE Act has not seen a meaningful funding increase since 2003, despite the fact that the epidemic hit a record high in 2005 and has grown by anywhere from 40,000 to 60,000 infections a year since then. And according to the federal agency that administers the CARE Act, nearly half of those people will turn to the program for help. Whether they'll find it depends on where they live.

The system has survived thus far on a series of last-minute rescues. When waiting lists hit their peak in 2004, the White House shepherded through Congress a one-time infusion of cash to 10 states with backlogs. In 2006, Congress gave the program another one-time shot in the arm. Several states have also been able to shift drug costs into the expanded Medicare program. And some Southern states, most notably South Carolina, have finally cobbled together their own AIDS-care budgets. By September 2007 there were, for the first time, no waiting lists. Few expect that victory to survive the fiscal year, however.

The recurring funding shortages are owed in part to the same ideological nickel-and-dime that's undermined a wide range of domestic programs in the Bush era. But it is also clear that America has never come to grips with the fact that AIDS demands a comprehensive, ongoing public-health commitment rather than finger-in-the-dam, emergency measures. Here's a telling fact: The U.S. has never had an overarching national plan for responding to AIDS, something that we make a prerequisite for any poorer country seeking foreign aid to deal with its own epidemic.

The disarray caused by this lack of planning reaches past ADAP, or even the broader net of HIV/AIDS treatment and care. Last spring, CDC director Julie Gerberding convened what the agency billed as a historic meeting of African American community leaders to enlist them in launching a new, comprehensive prevention push. Gerberding implored a crowd that ranged from Urban League executives to rap star Ludacris' mom to make HIV a priority. "You can't solve big problems with small investments," Gerberding said wisely. "You need big investments to solve big problems." She vowed to take the same message message to Congress.

No one listened. The CDC's HIV-prevention budget has never topped \$800 million and has declined or remained flat every year this century. The only area of the prevention budget that's increased in recent years is that for testing, though even that money has actually come from moving cash out of other piles, according to the Community HIV/AIDS Mobilization Project.

The CDC has made testing the central plank of its prevention work. The agency cites

studies that show roughly a quarter of all HIVpositive Americans don't know they are infected and that these undiagnosed cases are fueling the spread of the virus. So in 2006, the CDC changed its guidelines for hospitals and began recommending that every patient aged 13 to 64 be tested for HIV, rather than just those that report behaviors known to be particularly risky. It also streamlined the process, getting rid of a long-standing recommendation that clinicians provide counseling alongside testing. The change raises many difficult and uncomfortable questions. No one can argue with the goal of getting more people diagnosed, but is it enough to matter? It took Tracy 12 years to deal with his infection after he got diagnosed without counseling. And once hospitals identify the unknown hordes of HIVpositive patients, how will we provide them with treatment and care when the system is already overloaded?

Then again, maybe that's the catastrophic push we need to find a lasting solution to caring for people living with a disease that demands at least \$12,000 per year in treatment to stave off death. The CDC's AIDS-prevention director, Kevin Fenton, warns, "The long-term costs of not diagnosing [infections] are going to be tremendous." It's only a question of whether we do it on the front end or, like the developing-world countries we look at with such pity, we do it after so many people are infected that the problem becomes unmanageable. Fenton put it best when he defended the testing push shortly after its rollout. "Whichever way you look at it, we're going to have to deal with this epidemic in real ways."

*Kai Wright is a writer and editor in Brooklyn, NY, whose work explores the politics of sex, race, and health. He is author of *Drifting Toward Love: Black, Brown, Gay and Coming of Age on the Streets of New York* (Beacon Press). You can read more about his work at www.kaiwright.com.*

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| 26420|2008-07-12 09:14:20|Peter Gray|Re: America's AIDS Apartheid|

What babbling crap is this about there being no such thing as an "AIDS virus"?!! What are HIV-1,-2, etc.?-- figments of an electron microscope's imagination? This is just the sort of irresponsible propaganda that black people could do without right now.

Peter

To: Ta_Seti@yahoogroups.com
From: saashepsu@gmail.com
Date: Sat, 12 Jul 2008 00:27:48 -0400
Subject: Re: [Ta_Seti] America's AIDS Apartheid

Mikyia mo Afurakanu/Afuraitka itnut Abibifo Fahodie

just a quick note for [all.in](#) my research i have found this to be the case.if you refer to [www.odwirafo.com](#) under the Maakheru webcast page [www.odwirafo.com/maakherupage.html](#) you will find the webcast Afurakanu/Afuraitka itnut and the Truth About HIV-AIDS---There is No Such Thing as an AIDS Virus. also if you wish you can also downthe transcript for the webcast as well as info from the ANC on aids [http://www.odwirafo.com/ANC-AIDS.doc](#). further resources which support this truth are the following [www.aidsmyth.addr.com](#) [http://www.virusmyth.com](#) [http://www.thetruthseeker.co.uk/article.asp?ID=106](#) [http://net-prophet.net/biglies/aids.htm](#) now please keep in mind that the aids fallacy is only one in a huge bag of tricks that the akiwadehouse to prevent the amansesew from being formed out our amammere and nanasom. for more info and definition of afuraka words, please refer to [www.odwirafo.com](#) abibifo fahodie hetep afurakanu/afuraitka itnut

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Conventional wisdom in the mid-1990s was that the virus sat dormant for years before launching its attack. Ho established that it actually engages the human body in a turf war from the beginning to the end, copying itself millions of times a day as it struggles to outpace the immune system. The take-away for Ho was that, contrary to treatment norms at the time, the immune system needs help before patients start getting sick, at which point the body is already losing the fight.

He matched the existing AIDS meds with a new class of drugs called protease inhibitors and bombarded the immune system with an intensive regimen. HIV couldn't mutate fast enough to get around this "combination therapy," so the immune system could catch up with it and beat patients' viral loads down to immeasurably small numbers. After 15 years of steadily increasing death rates, the numbers fell by 21 percent in a single year. By 1998, mortality had dropped by an astounding 70 percent.

It was morning in America. Time magazine named Ho its 1996 Man of the Year. The New York Times Magazine ran a cover story titled, "When Plagues End." The Wall Street Journal, Newsweek, and others chimed in with similar speculation about the end of AIDS. In a sign of just how nonchalant we became, it wasn't long before the treatment Ho dreamed up became popularly known as the "AIDS cocktail" - an odd moniker for something that's far more akin to a lifelong chemotherapy treatment than happy hour. Drug company ads featuring buff men rock climbing and mountain biking proliferated - people with AIDS, once pariahs, got modeling opportunities.

The much-touted magical turnaround was, however, uneven from its start. The drugs are extremely expensive, today costing as much as \$20,000 for a year's treatment, not counting all of the auxiliary care and meds that are needed to stay healthy. Moreover, making them work well means having medical providers schooled in a rapidly changing, cutting-edge treatment science. Black Americans are less likely to have either of these resources, and the racial differential in AIDS death rates reflects that fact. Indeed, the death rate for 1996 marked two huge turning points in the epidemic: Not only was it the first year in which fewer people died than the year before, it was also the first year in which more blacks died than whites. By 2004, nearly twice as many blacks as whites died from AIDS.

All signs point to that disparity growing, in part because the number of African Americans infected is likely higher than we know, particularly in the South. The CDC has tracked the epidemic by counting the number of people who test positive each year and extrapolating from that an estimate of the total number infected. Until now, researchers haven't been able to differentiate between an infection that happened three months ago and three years ago - which means they can't tell how fast or slow the virus is spreading, or where and among whom. At press time, however, the CDC was preparing to release the results of a closely guarded study that deploys new technology to determine how long ago a newly diagnosed infection took place. The study is expected to raise the agency's estimate for the size of the epidemic by as much as half, a growth driven by infections among African Americans.

The million-dollar question, of course, is why blacks are so much more likely to both get infected with and die from HIV. The theories are manifold, ranging from biology to public-policy failures. On the policy end of things, one villain is clearly the prison system. One of the many ways in which the massive forced migration of black men in and out of state and federal lockup destroys communities is through spreading disease. "It's definitely in there," says Tracy of the sex he saw in prison. "And ain't no condoms." Just two states allow condoms behind bars, virtually ensuring the spread of infectious diseases.

Forward-thinking researchers have begun tracking how that reverberates into the broader community, perhaps explaining why two-thirds of new infections are logged among black women.

Regardless of what goes on inside prisons, the act of churning so many men in and out of black neighborhoods is itself a disease vector. Research shows that black women are more likely than women of other races to be serial monogamists, cycling through relationships with a small circle of men who come in and out of their lives - which means once one person in that circle gets infected, the virus spreads through it like brush fire. Black Americans with HIV/AIDS are also far less likely to be in treatment than their white peers - and because effective treatment lowers the amount of HIV in an infected person's blood, black people are therefore more likely to pass on the virus during unprotected sex. And so the widespread existence of untreated HIV inside small, overlapping black sexual networks makes someone inside that network all the more likely to encounter it, meaning the same decision about whether to have unprotected sex involves far greater stakes. It's

an insidious, self-reinforcing loop.

*** Whatever is causing the racial disparity in infection rates, it is ultimately going to collapse the system we built to make AIDS care accessible in the United States. The fast-growing African American epidemic is both heavily reliant upon the public-care system and deeply Southern. Two-thirds of black people getting AIDS care pay for it with public insurance. And nowhere are the racial disparities in who's getting infected more stark than in the South. South Carolina's epidemic is 74 percent black. North Carolina's is 68 percent. Alabama's is 64 percent. These states have been utterly unable to meet the demand those numbers reflect.

When I met Tracy in 2005, Alabama was experiencing what everyone hoped would be a wake-up call. The state-run program that makes AIDS drugs affordable to uninsured patients had a waiting list of more than 600 people. The previous year, the national total for people waiting for treatment had hit an all-time high, at just over 1,600. So, in what has been a decades-long pattern of piecemeal solutions to AIDS, the feds and the state patched together emergency funding and cleared Alabama's list.

By 2006, AIDS-funding problems were cropping up elsewhere in the region. South Carolina had replaced Alabama as the crisis of the moment. That November, after months of warnings from AIDS service providers around the state, the health department confirmed everyone's fears: Three people had died while waiting for access to the AIDS Drug Assistance Program, known as ADAP; a fourth died less than a month later. South Carolina's waiting list was finally cleared last summer, but the state has long been a standout offender in turning away people who can't afford AIDS medications. The state's waiting list has averaged just over 300 people since the summer of 2002, giving it the second-worst record in the country, behind neighboring North Carolina.

When AZT hit the market in 1987, its whopping price tag of \$10,000 for a year's treatment spurred AIDS activists to storm the stock exchange and blockade the Food and Drug Administration, demanding the price come down. Congress responded by handing out a series of small, one-time grants to states and cities to subsidize the price of AZT. The 1990 Ryan White CARE Act finally created what was to be a soup-to-nuts response, setting up a Byzantine formula to distribute money to cities and states based on the intensity of their individual epidemics. Local health departments spend the federal money on a range of services needed to keep people healthy, including ADAP.

The CARE Act has been remarkably successful in keeping low-income Americans with HIV/AIDS alive. Medicaid and Medicare are the nation's largest payers for AIDS treatment, but ADAP fills the growing gap between those poor enough to qualify for public insurance and those with robust enough private insurance to afford the high-end medical care an HIV infection demands. However, as the legislation's name implies - it's the Comprehensive AIDS Resources Emergency Act - lawmakers never understood it as a permanent entity that would require ongoing and increasing support.

David Ho's treatment revolution turned the AIDS care safety net from a hospice program into one that subsidizes exorbitantly expensive long-term treatment. Drug costs for people enrolled in ADAP reached an estimated \$1.2 billion last year. That level of spending has simply proven unsustainable, particularly in Southern states, which are home to more than a third of ADAP clients. The South's budget troubles are partially due to the fact that Southern state legislatures don't chip in to support the program as much as those in the Northeast and West, leaving the health departments more heavily dependent upon federal money. Southern AIDS activists insist, however, that Washington shares some blame because the CARE Act's complicated funding formula has for years been weighted in favor of the cities and states with older epidemics.

But no matter how Congress divides the money, the reality is that there's just not enough to go around. Even as ADAP has grown exponentially, the federal contribution to it has either remained flat or, as it did last year, declined. Similarly, the CARE Act has not seen a meaningful funding increase since 2003, despite the fact that the epidemic hit a record high in 2005 and has grown by anywhere from 40,000 to 60,000 infections a year since then. And according to the federal agency that administers the CARE Act, nearly half of those people will turn to the program for help. Whether they'll find it depends on where

they live.

The system has survived thus far on a series of last-minute rescues. When waiting lists hit their peak in 2004, the White House shepherded through Congress a one-time infusion of cash to 10 states with backlogs. In 2006, Congress gave the program another one-time shot in the arm. Several states have also been able to shift drug costs into the expanded Medicare program. And some Southern states, most notably South Carolina, have finally cobbled together their own AIDS-care budgets. By September 2007 there were, for the first time, no waiting lists. Few expect that victory to survive the fiscal year, however.

The recurring funding shortages are owed in part to the same ideological nickel-and-dime that's undermined a wide range of domestic programs in the Bush era. But it is also clear that America has never come to grips with the fact that AIDS demands a comprehensive, ongoing public-health commitment rather than finger-in-the-dam, emergency measures. Here's a telling fact: The U.S. has never had an overarching national plan for responding to AIDS, something that we make a prerequisite for any poorer country seeking foreign aid to deal with its own epidemic.

The disarray caused by this lack of planning reaches past ADAP, or even the broader net of HIV/AIDS treatment and care. Last spring, CDC director Julie Gerberding convened what the agency billed as a historic meeting of African American community leaders to enlist them in launching a new, comprehensive prevention push. Gerberding implored a crowd that ranged from Urban League executives to rap star Ludacris' mom to make HIV a priority. "You can't solve big problems with small investments," Gerberding said wisely. "You need big investments to solve big problems." She vowed to take the same message message to Congress.

No one listened. The CDC's HIV-prevention budget has never topped \$800 million and has declined or remained flat every year this century. The only area of the prevention budget that's increased in recent years is that for testing, though even that money has actually come from moving cash out of other piles, according to the Community HIV/AIDS Mobilization Project.

The CDC has made testing the central plank of its prevention work. The agency cites studies that show roughly a quarter of all HIVpositive Americans don't know they are infected and that these undiagnosed cases are fueling the spread of the virus. So in 2006, the CDC changed its guidelines for hospitals and began recommending that every patient aged 13 to 64 be tested for HIV, rather than just those that report behaviors known to be particularly risky. It also streamlined the process, getting rid of a long-standing recommendation that clinicians provide counseling alongside testing. The change raises many difficult and uncomfortable questions. No one can argue with the goal of getting more people diagnosed, but is it enough to matter? It took Tracy 12 years to deal with his infection after he got diagnosed without counseling. And once hospitals identify the unknown hordes of HIVpositive patients, how will we provide them with treatment and care when the system is already overloaded?

Then again, maybe that's the catastrophic push we need to find a lasting solution to caring for people living with a disease that demands at least \$12,000 per year in treatment to stave off death. The CDC's AIDS-prevention director, Kevin Fenton, warns, "The long-term costs of not diagnosing [infections] are going to be tremendous." It's only a question of whether we do it on the front end or, like the developing-world countries we look at with such pity, we do it after so many people are infected that the problem becomes unmanageable. Fenton put it best when he defended the testing push shortly after its rollout. "Whichever way you look at it, we're going to have to deal with this epidemic in real ways."

*Kai Wright is a writer and editor in Brooklyn, NY, whose work explores the politics of sex, race, and health. He is author of *Drifting Toward Love: Black, Brown, Gay and Coming of Age on the Streets of New York* (Beacon Press). You can read more about his work at*

www.kaiwright.com.

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Get the scoop on last night's hottest shows and the live music scene in your area - [Check out TourTracker.com](#)!

Making the world a better place one message at a time. [Check out the i'm Talkathon](#).
| 26421|2008-07-12 10:23:20|Shu Tefnut|Reminder: EGYPT / NUBIA, AUGUST,16 2008
STARTING AT \$1,785.00 P.P. |

EGYPT / NUBIA, EDUCATIONAL TOUR AUGUST,16 2008 STARTING AT \$1,785.00 P.P. IN DOUBLE ROOM.Single person \$190.00. Join us on our annual tour, as we return to the motherland. Lets experience the great works and wonders of our ancestors, who were the builders of the Great Pyramids, Sphinx, and many temples. You will enjoy the historical sites from Nubia to the Giza Plateau. Experience the beginning of world civilization which was influenced by ancient Egypt. Experience Nubia, which is the foundation and beginning of the Nile Valley civilization which is called Ancient Egypt. We will visit the Nubian Museum which boasts the antiquity of Ancient Egypt with artifacts going back 90,000 years. You will witness and see stone pictographs, tools made of metal (copper) and ancient sites, before there was an Egyptian Dynasty. Learn the history of Egypt and come back to the beginning of knowledge with Bro. Heru Bennu Amen Ra. (aka George Bennett M.F.A.) African Art historian, Archeologist Researcher/Lecturer, From Paleolithic (Kush) to (kemet) Egypt. Contact: Tel. 1(347) 495-4289 Or EGYPTIAN CONNECTION AT 1(800) 334-4477. My e-mail (shutefnut@mac.com) or (shutefnut@yahoo.com)

*www.EgyptOntheWeb.comGo to link: AFRICAN HERITAGE for more details, itinerary, photos, biography etc.

| 26422|2008-07-12 10:30:34|Asar Imhotep|Re: New Member|
Mbote Tafari

Genuine means that it is a house in connection with another house on the continent. The so-called "mystery" system of Africa is a University system. Each "school" is a separate department so to speak. African mysteries can be considered a house with thousands of rooms located all throughout the continent.

This is how it has always been and has been strengthened due to colonial invasions and the need to preserve the wisdom of the ancients. Ausar Auset is not connected with any house on the continent. A matter of fact, they don't even use the words Ausar or Auset on the continent. That is Ra Un Nefer's rendition from reading Egyptology books. He does good work, don't get me wrong. But for those who know how things operate within the "mysteries" on the continent, the institution that Ra Un Nefer has created is nowhere near the scope, method and purpose as is articulated on the continent. This is why I always urge people to first get grounded in a living tradition. In due time things will be revealed to you which will let you know where the houses are located and which is genuine or not.

This is not secret knowledge I am giving you. I'd advise you talk to priests from the continent. As I told Nathaniel, the mysteries are not found in a book. These books are just good historical references. One thing you will learn over time is you have to unlearn everything you thought you knew about Africa.

Ancestrally,

Asar Imhotep
<http://www.asarimhotep.com>

Tafari khumbaka wrote:

perhaps someone can define genuine for me, "genuine" , i study with Ausar-Auset in memphis Tn and the mystery system of ancient egypt is explained and lived by its practitioners on a daily basis..... .

www.metuneterworld.com

www.tauienterprises.com



Tafari-sudra, Khumbaka

| 26423|2008-07-12 10:40:11|Manu Ampim|Re: New Member|
NATE55@BELLSOUTH.NET wrote:

Hello everyone. My name is Nathaniel. I have been interest in Ancient Egypt and it's many mysteries for years but don't know what books, videos, courses and audios to buy to start my study. Can anyone guide me please to learning the Ancient Mysteries of Egypt please?

thanks

Greetings Nathaniel,

The best approach to learning about Kemet (Ancient Egypt) or any other civilization or historical topic is to focus on learning and conducting *primary (first-hand)research.* Books and other materials are a good start but to learn correctly and gain in-depth knowledge you must also study the artifacts and evidence **directly**. In relation to Kemet, there are 3 broad categories of primary research:

1. Library Studies (involves reading and translating original texts)
2. Museum& Archival Studies (involves research in collections throughout Europe, Australia, North America, and Egypt)
3. Field Studies (involves systematic research at pyramids, temples, tombs, and ancient residential sites)

Depends on what you want to learn in particular, there arevarious groups and resources available to you. However, initially, I would advise that you learn about African-centered Kemetology, and how this discipline drastically differs from mainstream Egyptology and its biased Eurocentric interpretations of classical African civilizations. For example, see: Jacob Carruthers, **Essays in Ancient Egyptian Studies** (1984); and **Reconstructing Kemetic Culture** (1990), edited by M. Karenga.

Lastly, I teach a 7-step**primary research** correspondence course where you can choose any topic that you want to study, including the spiritual culture of Kemet. You are also welcome to join my tour to Kemet next summer 2009.

http://manuampim.com/7Step_course.htm

http://manuampim.com/kemet_09.pdf

http://manuampim.com/Africana_eStore.htm

Feel free to contact me directly for specific guidance.

Advancing the work,

Manu Ampim

| 26424|2008-07-12 11:59:55|Mahari Mengistu|Sudan calls meeting over 'genocide charge'|

I guess the scumbag is running to his Arab 'massas' to help him escape or find an even better way to destroy his black brothers and sisters. Disgusting porky.

=====

Sudan calls meeting over 'genocide charge'

- (CNN) -- Sudan has asked for an emergency meeting of Arab foreign ministers ahead of the expected indictment of the country's president for genocide and crimes against humanity in Darfur, according to reports.



The U.N. estimates 2.5 million have been forced from their homes in Darfur.



1 of 2

CNN revealed Friday that International Criminal Court Chief Prosecutor Luis Moreno-Ocampo has scheduled a news conference Monday, just after he is expected to file the warrant with the court.

If the warrant is issued it would make al-Bashir the first sitting president to be indicted by the ICC for genocide.

Arab League spokesman Abdel Aleem el-Abyad told The Associated Press Saturday that Arab League chief Amr Moussa, who is currently in Paris, was making phone calls to Arab foreign ministers to try to schedule a meeting.

The Sudanese ambassador to the United Nations told CNN Friday that the ICC had indicated to Sudanese officials that al-Bashir may be charged over the five-year campaign of violence in the country's Darfur region.

"We have been hearing that this prosecutor is going to announce some names, possibly the leadership of the country, that will be indicted," said Adbalmahmood Abdalhaleem Mohamad. "It is a criminal move that should be resisted by all."

Such an indictment, Mohamad said, would be a destabilizing move that would "take us back to square one." Sudan, he said, is "condemning it in the strongest possible terms" and urged the international community to do likewise. "We will resist it by all possible legal means," he said.

 [Watch actress and Darfur activist Mia Farrow speak on the issue](#)

The prosecutor said in a progress report last month to the Security Council that Sudan's "whole state apparatus" had been mobilized "to plan, commit, and cover up crimes" in Darfur.  [Watch how some are concerned by the move](#)

"For the last five years, the whole Darfur area has been a crime scene," Moreno-Ocampo said last month.

The [Darfur](#) conflict began in 2003 when Darfurians rebelled against the central government over its alleged favoritism to Arabs over Africans.

The government in Khartoum fought back allegedly unleashing the janjaweed militia to quell the uprising -- a claim the government denies.

Don't Miss

- [U.N.: Darfur attack kills peacekeepers](#)
- [Rape is a way of life for Darfur women](#)

The authorities armed and cooperated with Arab militias that went from village to village in Darfur, killing, torturing and raping residents there, according to the United Nations, western governments and human rights organizations. Militias targeted civilian members of the tribes from which the African rebels draw strength.

Human rights groups blame the janjaweed for most atrocities, including the use of rape as a weapon of war.

Meanwhile, the chief U.N. humanitarian coordinator said aid workers are preparing for the effects of an indictment.

"We are taking precautions to make sure that people are aware of the risks and what we need to maintain our operations at the same time," said John Holmes. "We're taking sensible precautions hoping nothing will happen, because humanitarian aid should continue whatever the political situation, whatever the political arguments."

The U.N. estimates that some 300,000 people have died in the conflict and more than 2.5 million have been forced from their homes since 2003.

Sudanese officials say only 10,000 have died in the fighting and have rejected claims from the U.S. and others that genocide is taking place.

Witnesses who spoke to CNN Correspondent Nic Robertson in May said that just four months ago, government airplanes and helicopters attacked defenseless civilians in their Darfur villages.

They said the government struck in coordination with militiamen riding horses and camels -- a classic pattern that has unfolded around Darfur. More than 115 people were killed in that attack, they said, and nearly 58,000 people fled.

In 2005, the Security Council cleared the way for possible Darfur war crime prosecutions by the ICC, a permanent tribunal set up to handle cases related to genocide, crimes against humanity and war crimes. The court is based on a treaty signed by 106 nations -- excluding [Sudan](#).

Once the court indicts someone, authorities in that person's native country -- or the country in which the indicted person is located -- have the power to detain the indicted person for trial at the Hague.

The ICC has already indicted two men for Darfur crimes -- one a government official and the other a militia leader.

The cases are against Ali Kushayb, a militia leader, and Ahmad Harun, former minister of state for the interior in Sudan, who is now in charge of humanitarian affairs for the Sudanese government. Both face charges accusing them of murder, rape, forced displacement and other offenses in Darfur.



An arrest warrant for Harun charges that he was involved in the murder, rape, torture and forced displacement of civilians. The court also says he encouraged such illegal acts in public speeches during his tenure as minister of state for the interior.

The criminal court says Kushayb led several thousand militia members and personally participated in attacks against civilians. An arrest warrant outlines numerous cases of murder, rape and inhumane acts.

===

HTP,

Mahari

| 26425|2008-07-12 12:14:38|Tafari khumbaka|western minds in african bodies|

<http://politicom.moldova.org/stiri/eng/133956/>

Ghana aint got no!!! publiclibraries worth that much.....



Tafari-sudra,Khumbaka

| 26426|2008-07-12 13:08:46|michael mwenda|Meroe|

In a book titled the *Restatement Of Bantu Origin and Meru History* the author Alfred M. M'Imanyara argues that contrary to the narratives of the western imperial scholars, the small community of Meru in present day Kenya are the direct descendants of the Meroe one of the ancient civilizations of the Nile Valley. This restatement of the origins of the Merus is reinforced by the Meru oral history that is very similar to the biblical story of the Israelites in captivity in Egypt . Could someone shed more light on this issue? In addition, does this tell us that there is a deeper connection between the Nile Valley civilizations and the present African societies a fact

that western scholars have suppressed in order for the Europeans to appropriate the ancient Kemet?

Mwenda

--- On **Sat, 7/12/08, Tafari khumbaka** wrote:

From: Tafari khumbaka

Subject: [Ta_Seti] western minds in african bodies

To: maatcollective@yahogroups.com

Date: Saturday, July 12, 2008, 12:04 PM

<http://politicom.moldova.org/stiri/eng/133956/>

Ghana aint got no!!! publiclibraries worth that much..... ..



Tafari-sudra, Khumbaka

| 26427|2008-07-12 14:38:29|Djehuti Sundaka|Slavery Sarcasm|

[Slavery Sarcasm](#)



What if it had depicted the World War II era with two German women and had stated

"This coat is made from organic cotton, picked by free-range concentration campers."

Or what if it haddepicted two American women and had stated

"This coat is made from organic cotton, picked by free-range internment campers."

Would the 'point' be considered just as understandable then?

<http://bizarrocomic.blogspot.com/2008/07/slavery-sarcasm.html>

Its a talkathon but its not just talk. [Check out the im Talkathon.](#)

| 26428|2008-07-12 18:13:39|Tafari khumbaka|Re: New Member|

Attachments :

u are speaking bout some nebulus school in africa that teaches the ancient egyptian mystery system and will not give it too its people or let ausar-aset society become a part of it

HOGWASH!(if that is true SHAME on Ya'LL)

how do u know Ra unnefer AMEN got his info from books ,have u talked with him ,ASKED him?????????

how do u know i dont converse with priest on the continent, how do u know AAS doesnt converse with priest in africa

by the way just cause a thing is from africa , dont make it right.....



if i had only what u have written me as a guide to why u would say such things. i would say that u are a pompous a frican,,, but a friend who corresponds with u thinks u r cool , so ill reserve that particular view for now.

how big is the continent of africa,,,,how many people are in africa???, and u hold all the knowledge of african mystery schools???, i think not!, u know who is connected too AAS???, i think not ,,,how could u?? unless u know all the 100's million people in africa.

i am a part on a lineage..... i have an idea how lineage works thank ya verrrrry muCh!..

i am also a part of a kung-fu lineage system Sui-shaolin/ lama..

my instructor is a in house student of Shifu Frank Roper an Afr-AM. living here in America he is a shifu in the system a lineage holder an master in it and other systems he has changed some of the names and made it his own system

my question since he is not on the continent of china and has called his system a different name from the lineage masters he recieved it, is he genuine?

OF COURSE he is!!!!.....

the same can be said for AAS...

ancient masters recieving their teaching from past lives and masters still in the nether world, accepted and ordained to many lineages among the Ghanaian and Yoruba and Zulu royal house's..... how could u speak on these matters and not properly research the subject???

new student watch out for people from the continent of africa attempting to legitimate their gaps in history by leaching on to AE an making up a lineage that goes back to the Nile valley , many unscrupulous people walk about sayingthey can do and how much DEPTH and scope they have , how grandeous their method is,,,BUT its hidden and its always has been hiddden ,,it is soSO! powerful it escaped the

ravageous of the arab and portugese and english/germans and so on and on.....

and where is it as angolans and liberians and tutsi and congolese are in desperate need of it

oh its hidden, its hidden so well ,, it aint there! except there for some chosen reallly real REAL! africans

so AAS method dont have the scope or purpose, but at least we are tangible.....

<http://www.ra-aas.com/>

click above

new student please check out attachment ive sent also, hope too see ya there, u also

Ausar- AiemHtp



Tafari-sudra,Khumbaka

--- On **Sat, 7/12/08, Asar Imhotep** wrote:

From: Asar Imhotep

Subject: Re: [Ta_Seti] New Member

To: Ta_Seti@yahoogroups.com

Date: Saturday, July 12, 2008, 12:30 PM

Mbote Tafari

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Ancestrally,

Asar Imhotep

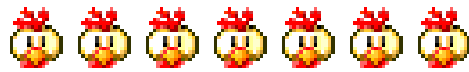
<http://www.asarimho tep.com>

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perhaps someone can define genuine for me,"genuine" , i study with Ausar-Auset i and the mystery system of ancient egypt is explained and lived by its practitioners basis..... .

www.metuneterworld.com

www.tauienterprises.com



Tafari-sudra, Khumbaka

| 26429|2008-07-12 18:13:57|Tafari khumbaka|Re: Sudan calls meeting over 'genocide charge'| africans taught by western universities and military may have more in-common with europe and arabia than our own traditional world



Tafari-sudra,Khumbaka

--- On **Sat, 7/12/08, Mahari Mengistu** wrote:

From: Mahari Mengistu

Subject: [Ta_Seti] Sudan calls meeting over 'genocide charge'

To: Ta_Seti@yahoogroups.com

Date: Saturday, July 12, 2008, 1:59 PM

I guess the scumbag is running to his Arab 'massas' to help him escape or find an even better way to destroy his black brothers and sisters. Disgusting porky.

=====

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1 of 2



□


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The prosecutor said in a progress report last month to the Security Council that Sudan's "whole state apparatus" had been mobilized "to plan, commit, and cover

up crimes" in Darfur.  [Watch how some are concerned by the move](#)

"For the last five years, the whole Darfur area has been a crime scene," Moreno-Ocampo said last month.

The [Darfur](#) conflict began in 2003 when Darfurians rebelled against the central government over its alleged favoritism to Arabs over Africans.

The government in Khartoum fought back allegedly unleashing the janjaweed militia to quell the uprising -- a claim the government denies.

Don't Miss

- [U.N.: Darfur attack kills peacekeepers](#)
- [Rape is a way of life for Darfur women](#)

The authorities armed and cooperated with Arab militias that went from village to village in Darfur, killing, torturing and raping residents there, according to the United Nations, western governments and human rights organizations. Militias targeted civilian members of the tribes from which the African rebels draw strength.

Human rights groups blame the janjaweed for most atrocities, including the use of rape as a weapon of war.

Meanwhile, the chief U.N. humanitarian coordinator said aid workers are preparing for the effects of an indictment.

"We are taking precautions to make sure that people are aware of the risks and what we need to maintain our operations at the same time," said John Holmes. "We're taking sensible precautions hoping nothing will happen, because humanitarian aid should continue whatever the political situation, whatever the political arguments."

The U.N. estimates that some 300,000 people have died in the conflict and more than 2.5 million have been forced from their homes since 2003.

Sudanese officials say only 10,000 have died in the fighting and have rejected claims from the U.S. and others that genocide is taking place.

Witnesses who spoke to CNN Correspondent Nic Robertson in May said that just four months ago, government airplanes and helicopters attacked defenseless civilians in their Darfur villages.

They said the government struck in coordination with militiamen riding horses and camels -- a classic pattern that has unfolded around Darfur. More than 115

people were killed in that attack, they said, and nearly 58,000 people fled.

In 2005, the Security Council cleared the way for possible Darfur war crime prosecutions by the ICC, a permanent tribunal set up to handle cases related to genocide, crimes against humanity and war crimes. The court is based on a treaty signed by 106 nations -- excluding [Sudan](#).

Once the court indicts someone, authorities in that person's native country -- or the country in which the indicted person is located -- have the power to detain the indicted person for trial at the Hague.

The ICC has already indicted two men for Darfur crimes -- one a government official and the other a militia leader.

The cases are against Ali Kushayb, a militia leader, and Ahmad Harun, former minister of state for the interior in Sudan, who is now in charge of humanitarian affairs for the Sudanese government. Both face charges accusing them of murder, rape, forced displacement and other offenses in Darfur.



An arrest warrant for Harun charges that he was involved in the murder, rape, torture and forced displacement of civilians. The court also says he encouraged such illegal acts in public speeches during his tenure as minister of state for the interior.

The criminal court says Kushayb led several thousand militia members and personally participated in attacks against civilians. An arrest warrant outlines numerous cases of murder, rape and inhumane acts.

===

HTP,

Mahari

| 26430|2008-07-12 20:26:17|Mahari Mengistu|Re: western minds in african bodies|

Are these people just totally corrupt or is this just another example of the powerful making a fool of and bleeding the sycophant who wants to be a part of and please the powerful?

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, Tafari khumbaka wrote:

>
>
> <http://politicom.moldova.org/stiri/eng/133956/>
> Ghana aint got no!!! publiclibraries worth that much.....
>
>
>
> Tafari-sudra,Khumbaka
>
> | 26431|2008-07-12 20:39:15|Mahari Mengistu|Re: Sudan calls meeting over 'genocide charge'|
O yeah. The league of the powerful, its initiates and wannabe's all
have a great deal in common that tightly binds them: greed for power
and material gain. The initiation process is very easy. The only
hindrance is a sense of morality based in fairness and justice.
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, Tafari khumbaka
wrote:

>
> africans taught by western universities and military may have more

in-common with europe and arabia than our own traditional world

>
>
>
>
> Tafari-sudra,Khumbaka
>
> --- On Sat, 7/12/08, Mahari Mengistu wrote:

>
> From: Mahari Mengistu
> Subject: [Ta_Seti] Sudan calls meeting over 'genocide charge'
> To: Ta_Seti@yahoogroups.com
> Date: Saturday, July 12, 2008, 1:59 PM

>
>
>
>
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>
>
>
> I guess the scumbag is running to his Arab 'massas' to help him

escape or find an even better way to destroy his black brothers and
sisters. Disgusting porky.

> =====

> Sudan calls meeting over 'genocide charge'

>

>

> (CNN) -- Sudan has asked for an emergency meeting of Arab foreign

ministers ahead of the expected indictment of the country's president
for genocide and crimes against humanity in Darfur, according to
reports.

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> The U.N. estimates 2.5 million have been forced from their homes in

Darfur.

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> 1 of 2

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>

> CNN revealed Friday that International Criminal Court Chief

Prosecutor Luis Moreno-Ocampo has scheduled a news conference Monday,
just after he is expected to file the warrant with the court.

> If the warrant is issued it would make al-Bashir the first sitting

president to be indicted by the ICC for genocide.

> Arab League spokesman Abdel Aleem el-Abyad told The Associated

Press Saturday that Arab League chief Amr Moussa, who is currently in
Paris, was making phone calls to Arab foreign ministers to try to
schedule a meeting.

> The Sudanese ambassador to the United Nations told CNN Friday that

the ICC had indicated to Sudanese officials that al-Bashir may be charged over the five-year campaign of violence in the country's Darfur region.

> "We have been hearing that this prosecutor is going to announce

some names, possibly the leadership of the country, that will be indicted," said Adbalmahmood Abdalhaleem Mohamad. "It is a criminal move that should be resisted by all."

> Such an indictment, Mohamad said, would be a destabilizing move

that would "take us back to square one." Sudan, he said, is "condemning it in the strongest possible terms" and urged the international community to do likewise. "We will resist it by all possible legal means," he said. Watch actress and Darfur activist Mia Farrow speak on the issue

> The prosecutor said in a progress report last month to the Security

Council that Sudan's "whole state apparatus" had been mobilized "to plan, commit, and cover up crimes" in Darfur. Watch how some are concerned by the move

> "For the last five years, the whole Darfur area has been a crime

scene," Moreno-Ocampo said last month.

> The Darfur conflict began in 2003 when Darfurians rebelled against

the central government over its alleged favoritism to Arabs over Africans.

> The government in Khartoum fought back allegedly unleashing the

janjaweed militia to quell the uprising -- a claim the government denies.

>

> Don't Miss

>

> U.N.: Darfur attack kills peacekeepers

> Rape is a way of life for Darfur women

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members and personally participated in attacks against civilians. An arrest warrant outlines numerous cases of murder, rape and inhumane acts.

> ===

> HTP,

> Mahari

>

| 26432|2008-07-12 21:03:30|Mahari Mengistu|RED+GREEN=BROWN|

Is it just a coincidence that the life sustaining color of blood, red; plus the life-giving nurturing green color of vegetation produces the color brown - the color of the root of humanity?

HTP,

Mahari

| 26433|2008-07-13 06:48:05|Cjmtlc@aol.com|Re: Reminder: EGYPT / NUBIA, AUGUST,16 2008 STARTING AT \$1,785.00 .|

Hey Shutefnut,

I tried to go to the website but it says access denied. How can I gain access?

Carl

In a message dated 7/12/2008 1:23:33 P.M. Eastern Daylight Time, shutefnut@yahoo.com writes:

**EGYPT / NUBIA, EDUCATIONAL TOUR
AUGUST,16 2008 STARTING AT \$1,785.00
P.P. IN DOUBLE ROOM.Single person
\$190.00. Join us on our annual tour, as we
return to the motherland. Lets experience the
great works and wonders of our ancestors,
who were the builders of the Great Pyramids,
Sphinx, and many temples. You will enjoy the
historical sites from Nubia to the Giza**

Plateau. Experience the beginning of world civilization which was influenced by ancient Egypt. Experience Nubia, which is the foundation and beginning of the Nile Valley civilization which is called Ancient Egypt. We will visit the Nubian Museum which boasts the antiquity of Ancient Egypt with artifacts going back 90,000 years. You will witness and see stone pictographs, tools made of metal (copper) and ancient sites, before there was an Egyptian Dynasty. Learn the history of Egypt and come back to the beginning of knowledge with Bro. Heru Bennu Amen Ra. (aka George Bennett M.F.A.) African Art historian, Archeologist Researcher/Lecturer , From Paleolithic (Kush) to (kemet) Egypt. Contact: Tel. 1(347) 495-4289 0r EGYPTIAN CONNECTION AT 1(800) 334-4477. My e-mail (shutefnut@mac.com) or (shutefnut@yahoo.com)

***www.EgyptOntheWeb.com Go to link: AFRICAN HERITAGE for more details, itinerary, photos, biography etc.**

Get the scoop on last night's hottest shows and the live music scene in your area - Check out TourTracker.com!

| 26434|2008-07-13 07:28:09|Tafari khumbaka|Re: western minds in african bodies|

so many african leaders have personal fortunes equal too their countries debt!.

how much is the oil worth coming out of the ground in nigeria worth!!, shouldn't the people of nigeria have wealth like the common people of kuwait and Dubai?.....so sad ;thank God for a decent leader in Liberia, and comparing her rule to ALL those before her she dont have to do much to be decent.....



Tafari-sudra,Khumbaka

--- On **Sat, 7/12/08, Mahari Mengistu** wrote:

From: Mahari Mengistu

Subject: [Ta_Seti] Re: western minds in african bodies

To: Ta_Seti@yahoogroups.com

Date: Saturday, July 12, 2008, 10:26 PM

Are these people just totally corrupt or is this just another example of the powerful making a fool of and bleeding the sycophant who wants to be a part of and please the powerful?

HTP,

Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Tafari khumbaka wrote:

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> <http://politicom.moldova.org/stiri/eng/133956/>

> Ghana aint got no!!! publiclibraries worth that much..... ..

>

>

>

> Tafari-sudra, Khumbaka

>

| 26435|2008-07-13 07:30:21|shrisahetep@sbcglobal.net|Re: western minds in african bodies|

Agree

Sent via BlackBerry from T-Mobile

From: Tafari khumbaka

Date: Sun, 13 Jul 2008 07:06:34 -0700 (PDT)

To:

Subject: Re: [Ta_Seti] Re: western minds in african bodies
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> Tafari-sudra, Khumbaka

>

| 26436|2008-07-13 09:08:32|Tafari khumbaka|Re: RED+GREEN=BROWN|

brown dirt, hue-man, humus man , hue-mane to be humane is the goal of the human and a humane disposition is the fertile (humus) groundfrom whichone MAYmanifest divinity(di-vine/ the vine or wine) the drink of soma/amrita/the waters of Hapi/vine of Khenti a drink that will make one a god/Ausar a shepu in daily life(maakheru) spiritual water for one who does spiritual workthe law of Maat



Tafari-sudra,Khumbaka

--- On **Sat, 7/12/08, Mahari Mengistu** wrote:

From: Mahari Mengistu

Subject: [Ta_Seti] RED+GREEN=BROWN

To: Ta_Seti@yahoogroups.com

Date: Saturday, July 12, 2008, 11:03 PM

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plus the life-giving nurturing green color of vegetation produces the
color brown - the color of the root of humanity?

HTP,

Mahari

| 26437|2008-07-13 13:00:46|Mahari Mengistu|Re: western minds in african bodies|

I've always been behind Afraka. I know the enormous challenge it has
faced for at least the last 2000 years against the greedy, racist
oppressive peoples from the north and east. And in truth it has not
been long since most of it has won its "independence" (though in
fact, in practical terms, I don't think many or most did)but I must
say my patience is being tried now.

Like the Afrakan-American community who has cuddled its criminals
feeling "well, we have been oppressed and exploited. It is
understandable that criminality exists here", Afraka has been
cuddling these criminals of the continent sometimes in an effort to
promote unity. Well, for me, TIME'S UP!... IN THE AFRAKAN-AMERICAN
COMMUNITY AND IN THE AFRAKAN CONTINENT.

Our ancestors died to achieve freedom from white oppressors not to be
subsequently enslaved and oppressed by black thugs. TIME'S UP. It's
time we got some balls and a clear direction. Are we stupid?

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, Tafari khumbaka
wrote:

>

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> >

> >

> > Tafari-sudra, Khumbaka

> >

>

| 26438|2008-07-13 14:01:32|Mahari Mengistu|HOW KIDS ARE TAUGHT TO HATE BLACK|

<http://ali.apple.com/edres/ellesson/elem-rainbowcolor.shtml>

Above is a link to a site which provides instructions to children on how to mix colors. This particular lesson concentrates on the color black. It shows how deeply the prejudice is against the color black and illustrates how profound and early this prejudice is instilled in children for a lifetime.

In case you don't want to read it in essence the story goes: the Rainbow Crow used to be beautiful with all the colors of the rainbow and possessed the sweetest voice of all birds but became black with a crackly voice. The goal for the kids is to illustrate how to make the color black from other colors - a worthwhile goal. Yet, this could have very easily been achieved without creating a hatred of the color black.

HTP,
Mahari

| 26439|2008-07-14 06:45:58|dapurpose7|Black Scientists must get noticed by our children ...
Please Help|

Click the link below to see video clip of African American Scientific Historian, Ray Mapp as well as a short interview with LIVING LEGEND IN SCIENCE & INVENTION ...Dr. Joseph Jackson, inventor of the 'programmable remote control' and more. The link below also includes other interviews with notable people like ... Rev. Al Sharpton, Willie Gary, Michael Baisden, and others ... all with strong interests in improving inspiration and education for our children. There are also short relevant video clips of documentaries making the point that we can do more to give black scientists and inventors credit and exposure to our children for inspiration and improved self-esteem.

The Link >>> <http://www.blackmiracles.com/cgi-bin/viewnews.cgi?category=1&id=1202056172>

PLEASE FORWARD.

| 26440|2008-07-14 06:46:27|Eliza Saleta|What's your point?|
What is the main point of view or main topic of this group?I joined this coz I find this educational.

| 26441|2008-07-14 07:25:35|Paul Kekai Manansala|Re: HOW KIDS ARE TAUGHT TO HATE BLACK|

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

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> crackly voice. The goal for the kids is to illustrate how to make the
> color black from other colors - a worthwhile goal. Yet, this could
> have very easily been achieved without creating a hatred of the color
> black.
>

Mahari, some of the significations of colors are natural and not necessarily tied into racial thinking.

For example, blackness and darkness is associated with the lack of light when we cannot see as in a dark night, or with the color of burning. Thus, some poetic associations of darkness are natural and occur in nearly every culture including those of Africa.

Also, there are some also negative association with whiteness. Some examples:

"white as a ghost"
"white as a sheet"
"pale"
"pale as a ghost"
"colorless" (meaning white or pale)
"pallid"
"bleached"
"sickly white"
"dull white"

All these are related to the fact that sickness is associated with becoming pale or white in complexion, or the color white is considered dull or colorless i.e. uninteresting.

In the same sense, blackness and darkness also have positive associations in Western culture also:

"tall, dark and handsome"
"black beauty"
"black tie formal"
"formal black"
"in the black"
"dark and mysterious"
"dark mysteries"

Speaking of crows, the term "raven black" is usually one associated with an attractive black color. Here are a few verses from Shakespeare:

In the old age black was not counted fair,
Or if it were, it bore not beauty's name;
But now is black beauty's successive heir,
And beauty slandered with a bastard shame.
For since each hand hath put on nature's power,
Fairing the foul with art's false borrowed face,
Sweet beauty hath no name no holy bower,
But is profaned, if not lives in disgrace.
Therefore my mistress' eyes are **raven black**,
Her eyes so suited, and they mourners seem,
At such who, not born fair no beauty lack,
Sland'ring creation with a false esteem.
Yet so they mourn, becoming of their woe,
That every tongue says beauty should look so.

Regards,
Paul Kekai Manansala

| 26442|2008-07-14 07:27:03|bonotchim@aol.com|Re: New Member|

Bro. Tafari I meet an talked to Bro. Ra Un Nefer many years ago maybe 25 or 30. I found him to be very well read. His system is based on his readings and not from knowledge of the language of MDW NTR. Back then he told us he was the source of his information on Kemet. And at that time he did not know the language (i still do not think he does). The more we pressed him the more he avoided our questions. He finally know us he got it from a oracle. He was never able to get a group going in Detroit because we wanted to understand and read the MDW NTR text for ourselves. Not just take the word of a so-called priest. The best way to know Kemet is to learn how to read the MDW NTR text and get initiated into a traditional African system as stated by Bro. Asar.

One question Bro. Tafari. If you were not apart of the so-called mystery system how would you know if Ra Un Neffer explained it correctly or not. What the people of Ausar-Auset is living is the way of Ra Un Neffer.

Read Dr. Fu-Kiau's books and you will find more of Kemet's philosophy in his small books than all three of Ra Un Neffer's New Age, Rosicrucian books. Bro. Bonotchi

perhaps someone can define genuine for me,"genuine" , i study with Ausar-Auset in memphis Tn and the mystery system of ancient egypt is explained and lived by its practitioners on a daily basis..... .

-----Original Message-----

From: Asar Imhotep

To: Ta_Seti@yahoogroups.com

Sent: Sat, 12 Jul 2008 1:30 pm
Subject: Re: [Ta_Seti] New Member

Mbote Tafari

Genuine means that it is a house in connection with another house on the continent. The so-called "mystery" system of Africa is a University system. Each "school" is a separate department so to speak. African mysteries can be considered a house with thousands of rooms located all throughout the continent. This is how it has always been and has been strengthened due to colonial invasions and the need to preserve the wisdom of the ancients. Ausar Auset is not connected with any house on the continent. A matter of fact, they don't even use the words Ausar or Auset on the continent. That is Ra Un Nefer's rendition from reading Egyptology books. He does good work, don't get me wrong. But for those who know how things operate within the "mysteries" on the continent, the institution that Ra Un Nefer has created is nowhere near the scope, method and purpose as is articulated on the continent. This is why I always urge people to first get grounded in a living tradition. In due time things will be revealed to you which will let you know where the houses are located and which is genuine or not.

This is not secret knowledge I am giving you. I'd advise you talk to priests from the continent. As I told Nathaniel, the mysteries are not found in a book. These books are just good historical references. One thing you will learn over time is you have to unlearn everything you thought you knew about Africa.

Ancestrally,

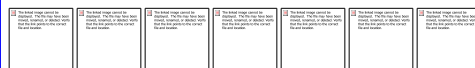
Asar Imhotep
<http://www.asarimhotep.com>

Tafari khumbaka wrote:

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www.metuneterworld.com

www.tauienterprises.com



Tafari-sudra, Khumbaka

Tafari

It would be wise to humble one's self to information which you don't have enough knowledge to critique. By the scope of your reply it is not worth debating the subject with you. As the elders would say, "When an intelligent man and an ignorant man are arguing, how can you tell who's who?" In that regards you can believe what you want.

I will comment for those who are serious about learning how African people teach and the structure of their university system, erroneously called the "mysteries." As I mentioned to Nathaniel in my first reply, if you really want to study and understand Nile Valley civilizations, without being initiated into their cultural systems, it would be wise to study the "indirect" methods as I mentioned before because that's where the jewels lie: not in any Egyptology course or book you could read written by Europeans.

I have mentioned time and time again that the whole continent of Africa is one big University system. Priests who are initiated in one system have access to other systems for further study. This is why and how Mdw Ntr developed all over the continent. That is how ancient Ta-Merri was/is set-up. An example of this system is written in Credo Mutwa's book *Zulu Shaman: Dreams, Prophecies and Mysteries* pg 18. He goes on to state (concerning his initiation into becoming a Sangoma):

"After I had ended initiation under my grandfather and under my mother's sister Mynah, I wanted to learn more, so I went to Swaziland and studied there under great healers while earning a living both as a healer and as a laborer and sending money back to my father and the rest of my family. From Swaziland I went to Mozambique, which was then under Portuguese control, and there I studied under Mombai traditional healers and under Shangon sangomas and Tsonga *nyangas*. There I learned even more than I had learned under my grandfather. I went on to Rhodesia - today called Zimbabwe. Wherever I went in Africa, there I knelt before great teachers and I learned. I discovered how insignificant my Western education was, and how inadequate and how false in many aspects, especially where knowledge of Africa is concerned."

The question you have to ask is how was Credo Mutwa able to just go into other countries and study under master teachers and not have to go through initiation all over again in each country? How did he know who to go to and study under in each country to increase his knowledge of healing? Again, for those who are not informed about what happened in Africa due to invasions way before Arab and European colonialism, Credo Mutwa gives yet another clue as to how things are set up on the continent.

In his book *Indaba, My Children: African Folk Tales*, Credo Mutwa on pg 555 states (and I will quote at length):

"When the White Man came to Africa, bringing Christianity with him, the Custodians of the Belief urged the chiefs and chieftainesses of the tribes to resist the "Strange Ones" and their alien creed. **But When the Bantu were finally defeated they did what they had done nearly three thousand years before when the Ma-Iti (Phoenicians) invaded the lands of the tribes: to ensure that the Great Belief would not die, they selected a number of men, and women, from every tribe and binding them by a series of High Oaths, they told them everything there was to know about the Belief.** There are so many High Legends to remember and so many

stores of holy men, chiefs and witchdoctors that no human mind can hold all these and yet remain sane. A custodian-elect had to know so much that there was the great danger of forgetting many things, leaving what could be remembered in an inaccurate or distorted form.

There was only one way to solve this problem. **The Great Knowledge was divided into many parts and subdivisions.** Men were then chosen from different walks of life ? blacksmiths, woodcarvers, medicine men and others ? from each tribe. The blacksmiths were told everything about the history of metal-working in the lands of the Bantu, the characteristics of the various kinds of metal and how to recognize the minerals from which these can be produced. They were told all the legends appertaining to metal and the rites and ceremonies a blacksmith must perform, and what laws he must obey, and why. **The Chosen Blacksmith was under High Oath and, sworn to secrecy, commanded to impart all this knowledge to his sons, and they to their sons, without adding or subtracting a single word.**

The same thing was done for Medicine Men, the tribal narrators, the Woodcarvers and so forth. **Then, in every tribe the High Custodian formed a Hidden Brotherhood of High Custodians (Secret Society)** whose duty it was continually to watch the Chosen Custodians ensuring that they had not forgotten anything, allowed nothing to leak to strangers, and imparted to chiefs and certain elders and *Indunas* what they were required to know.? (Certain emphasis mine)

This story is told all over Africa . That when the invaders came, the education system went underground. Dr. Fu-Kiau mentions this in *African Cosmology of the Bantu Kongo*. I have heard these same stories at the feet of Akan priests and priests from Mali . I heard the same stories at the feet of Yoruba priests and priests from what is now called Sudan . Anyone in a Black Greek Lettered fraternal organization in the United States has done the exact same thing. After pledging became illegal in the early 90?s, all the BGLO?s took their process ?underground.?

When reading Ra Un Nfr?s books, for those who are connected with Africa knows that his system and interpretation has little to do with Africa . It is a good reference for history, not philosophy, spirituality and cosmology. There are other ways you can tell, but I am not at liberty to disclose how. But by the mere language he uses you can tell he does not know.

I don?t care how many trips to Egypt you take, or if you can read grammatically correct Mdw Ntr, unless you are initiated into an African system of thought, you don?t know what you?re reading. Initiation gives you the tools to properly interpret African signs and symbols. Again, the ?mysteries? are not in books. The information is passed down from mouth to ear as it has been done in ancient days. There are very few scholars connected with Africa in this way and it shows in their works. Unfortunately, Ra Un Nfr is not one of those scholars.

Ancestrally,

Asar Imhotep

<http://www.asarimhotep.com>

Tafari khumbaka wrote:

u are speaking bout some nebulus school in africa that teaches the ancient egyptian mystery system and will not give it too its people or let ausar-auset society become a part of it
HOGWASH!(if that is true SHAME on Ya'LL)
how do u know Ra unnefer AMEN got his info from books ,have u talked with him ,ASKED him???????
how do u know i dont converse with priest on the continent, how do u know AAS doesnt converse with priest in africa

by the way just cause a thing is from africa , dont make it right.....
 if i had only what u have written me as a guide to why u would say such things. i would say that u are a pompous african,, but a friend who corresponds with u thinks u r cool , so ill reserve that particular view for now.
 how big is the continent of africa,,,how many people are in africa???, and u hold all the knowledge of african mystery schools???, i think not!, u know who is connected too AAS???, i think not ,,how could u?? unless u know all the 100's million people in africa.
 i am a part on a lineage..... .. i have an idea how lineage works thank ya verrrrry muCh!..
 i am also a part of a kung-fu lineage system Sui-shaolin/ lama..
 my instructor is a in house student of Shifu Frank Roper an Afr-AM. living here in America he is a shifu in the system a lineage holder an master in it and other systems he has changed some of the names and made it his own system
 my question since he is not on the continent of china and has called his system a different name from the lineage masters he recieved it, is he genuine?
 OF COURSE he is!!!!..... ..
 the same can be said for AAS...
 ancient masters recieving their teaching from past lives and masters still in the nether world, accepted and ordained to many lineages among the Ghanaian and Yoruba and Zulu royal house's..... . how could u speak on these matters and not properly research the subject???
 new student watch out for people from the continent of africa attempting to legitimate their gaps in history by leaching on to AE an making up a lineage that goes back to the nile valley , many unscrupulous people walk about sayingthey can do and how much DEPTH and scope they have , how grandeous their method is,,,BUT its hidden and its always has been hiddden ,,it is soSO! powerful it escaped the ravigeous of the arab and pourtugese and english/germans and so on and on.....
 and where is it as angolans and liberians and tutsi and congolese are in desperate need of it
 oh its hidden, its hidden so well ,, it aint there! except there for some chosen reallly real REAL! africans
 so AAS method dont have the scope or purpose, but at least we are tangible.... ..

Asar Imhotep

<http://www.asarimhotep.com>



| 26444|2008-07-14 09:29:59|Asar Imhotep|Re: New Member|

Tafari

It would be wise to humble one?s self to information which you don?t have enough knowledge to critique. By the scope of your reply it is not worth debating the subject with you. As the elders would say, ?When an intelligent man and an ignorant man are arguing, how can you tell who?s who?? In that regards you can believe what you want.

I will comment for those who are serious about learning how African people teach and the structure of their university system, erroneously called the ?mysteries.? As I mentioned to Nathaniel in my first reply, if you really want to study and understand Nile Valley civilizations, without being initiated into their cultural systems, it would be wise to study the ?indirect?

methods as I mentioned before because that's where the jewels lie: not in any Egyptology course or book you could read written by Europeans.

I have mentioned time and time again that the whole continent of Africa is one big University system. Priests who are initiated in one system have access to other systems for further study. This is why and how Mdw Ntr developed all over the continent. That is how ancient Ta-Merri was/is set-up. An example of this system is written in Credo Mutwa's book *Zulu Shaman: Dreams, Prophecies and Mysteries* pg 18. He goes on to state (concerning his initiation into becoming a Sangoma):

After I had ended initiation under my grandfather and under my mother's sister Mynah, I wanted to learn more, so I went to Swaziland and studied there under great healers while earning a living both as a healer and as a laborer and sending money back to my father and the rest of my family. From Swaziland I went to Mozambique, which was then under Portuguese control, and there I studied under Mombai traditional healers and under Shongan sangomas and Tsonga *nyangas*. There I learned even more than I had learned under my grandfather. I went on to Rhodesia - today called Zimbabwe. Wherever I went in Africa, there I knelt before great teachers and I learned. I discovered how insignificant my Western education was, and how inadequate and how false in many aspects, especially where knowledge of Africa is concerned.

The question you have to ask is how was Credo Mutwa able to just go into other countries and study under master teachers and not have to go through initiation all over again in each country? How did he know who to go to and study under in each country to increase his knowledge of healing? Again, for those who are not informed about what happened in Africa due to invasions way before Arab and European colonialism, Credo Mutwa gives yet another clue as to how things are set up on the continent.

In his book *Indaba, My Children: African Folk Tales*, Credo Mutwa on pg 555 states (and I will quote at length):

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Asar Imhotep

<http://www.asarimhotep.com>



| 26445|2008-07-14 12:04:50|Mahari Mengistu|Obama slams New Yorker portrayal|

What do you folks think?

=====

POLITICO

Obama slams New Yorker portrayal

Mike Allen Sun Jul 13, 8:33 PM ET

BarackObama's campaign is condemning as "tasteless and offensive" a New Yorker magazine cover that depicts Obama in a turban, fist-bumping his gun-slinging wife.

ADVERTISEMENT

An American flag burns in their fireplace.

The New Yorker says it's satire. It certainly will be candy for cable news.

The Obama campaign quickly condemned the rendering. Spokesman Bill Burton said in a statement: "The New Yorker may think, as one of their staff explained to us, that their cover is a satirical lampoon of the caricature Sen. Obama's right-wing critics have tried to create. But most readers will see it as tasteless and offensive. And we agree."

McCain spokesman Tucker Bounds quickly e-mailed: "We completely agree with the Obama campaign, it's tasteless and offensive."

The issue, which goes on sale Monday, includes a long piece by Ryan Lizza about Obama's start in Chicago politics.

At a press availability Sunday afternoon in San Diego, Obama was asked, according to a transcript by Maria Gavrilovic of CBS News: "The upcoming issue of The New Yorker, the July 21 issue, has a picture of you, depicting you and your wife on the cover.

"Have you seen it? If not, I can show it to you on my computer. It shows your wife Michelle with an Afro and an AK-47 and the two of you doing the fist bump with you in a sort of turban-type thing on top. I wondered if you've seen it or if you want to see it or if you have a response to it?"

Obama, shrugging incredulously, replied: "I have no response to that."

The magazine explains at the start of its news release previewing the issue: "On the cover of the July 21, 2008, issue of The New Yorker, in 'The Politics of Fear,' artist Barry Blitt satirizes the use of scare tactics and misinformation in the presidential election to derail Barack Obama's campaign."

Howard Kurtz of [The Washington Post](#) said Sunday on his CNN media show "Reliable Sources" that the cover is arguably "incendiary."

"I talked to the editor of The New Yorker, David Remnick, who tells me this is a satire, that they are making fun of all the rumors," Kurtz added.

Clarence Page of the Chicago Tribune defended it as "quite within the normal realms of journalism," adding that "it's just lampooning all the crazy ignorance out there."

The panelists agreed it would succeed in its goal of getting attention.

===

HTP,

Mahari

| 26446|2008-07-14 12:27:59|Paul Kekai Manansala|Re: Obama slams New Yorker portrayal|

Here's the pic.



Mon Jul 14, 9:55 AM ET

[Previous](#) 9 of 572 [Next](#)

This illustration provided by The New Yorker magazine, the cover of the July 21, 2008 issue by artist Barry Blitt, shows Democratic presidential candidate Barack Obama dressed as a Muslim and his wife as a terrorist. The magazine says the cover is meant to satirize the use of scare tactics and misinformation in the presidential election to derail Obama

(AP Photo/New Yorker)

| 26447|2008-07-14 12:28:22|saemkap|Spiritual House Cleansing Workshop in NYC!!!

Spiritual Cleansings Workshop 102:

House Cleansings

Wed., July 30, 2008

6:30-8pm

Is your house in need of a spiritual cleansings. Empower yourself to clean your own home in this informative and practical workshop. Register today for the third part of the three part spiritual cleansings workshop series, House Cleansing. In this workshop you will learn how to use incense, spiritual baths and prayer to spiritual cleanse your home

In this workshop you will learn:

- ? The spiritual technology of sacred space and space cleansing
- ? Basic requirements and steps for house cleansings.
- ? How to use incense and spiritual bath formulas to cleanse a house
- ? How to personalize your house cleansing for various purposes.
- ? Guidelines and precautions for cleansing

You will get:

- ? Informational handouts

The cost for this workshop will be \$20 and will include handouts and materials to be given to each attendee.

To reserve your space send an email to olosayin@yahoo.com with your name, phone number and number of tickets you would like to reserve.

Location

966 Fulton St. 2nd Floor (bet. Grand and Cambridge)
Brooklyn , NY.

Directions

Take the C train to Clinton and Washington. Exit
Washington Exit (Front of train if coming from Manhattan, Back of
train if coming from Brooklyn) Reserve your spot now. Seats are
quickly filling up!

About the Presenter

Sangobukunmi Odushola is a Sango priest, certified Holistic Health
Counselor, herbalist, reiki practitioner, and African healer. He was
initiated into the Sango priesthood by Sangodele Ibuowo, the Elegun
Sango of Koso, Oyo State, Nigeria. He has done and continues to do
extensive studies on Yoruba Religion, divination, and traditional
healing in Nigeria and America with various elders including Chief
Adebisi Akanji. He is also a documentary filmmaker with ongoing
documentary projects in Nigeria. He studied
traditional African medicine with African healers including Malidoma
Some, Dr. Liala Afrika, and Baba Ifabukunmi O. Adewale. He is
currently studying under distinguished African ethnobotanist and
traditional African healer, Dr. Kweku Andoh.

| 26448|2008-07-14 13:05:13|Mahari Mengistu|Re: HOW KIDS ARE TAUGHT TO HATE
BLACK|

Paul,

I agree. Perhaps, later I will address the usages in greater
detail. In general, however, your examples "pale" in comparison to
the number and ways in which black is used negatively. Also, I agree
that the "fear" of black comes out of "fear or ignorance" but it is
not acceptable that if you saw a black man that scared the s--- out
of you that you can then develop a hatred of me and give me a bad
time because of this perhaps isolated incident. It is something that
YOU (the general "you") have to work through.

I like Shakespeare and the lines you posted are great. He was quite
an inciteful writer. But he is not guiltless when it comes to
besmirching "blackness". "Out damned spot", certain lines
of "Othello" and at least one play (I can't recall the name at the
moment) which centered on a black man who had an affair with a white
devious queen, I believe, and was consequently executed. There are
numerous references to his blackness and his blackness being the
reason for his "lowliness".

Disclaimer: I am writing this off the top of my head and could be
wrong about parts of this. Research is needed here.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

> >

> > <http://ali.apple.com/edres/ellesson/elem-rainbowcolor.shtml>

> >

> > Above is a link to a site which provides instructions to children

on

> > how to mix colors. This particular lesson concentrates on the

color

> > black. It shows how deeply the prejudice is against the color

black

> > and illustrates how profound and early this prejudice in

instilled in

> > children for a lifetime.

> > In case you don't want to read it in essence the story goes: the

> > Rainbow Crow used to be beautiful with all the colors of the

rainbow

> > and possessed the sweetest voice of all birds but became black

with a

> > crackily voice. The goal for the kids is to illustrate how to

make

> the

> > color black from other colors - a worthwhile goal. Yet, this

could

> > have very easily been achieved without creating a hatred of the

color

> > black.

> >

>

> Mahari, some of the significations of colors are natural and not

> necessarily tied into racial thinking.

>

> For example, blackness and darkness is associated with the lack of

light

> when we cannot see as in a dark night, or with the color of

burning.

> Thus, some poetic associations of darkness are natural and occur in

> nearly every culture including those of Africa.

>

> Also, there are some also negative association with whiteness. Some

> examples:

>

> "white as a ghost"

> "white as a sheet"

> "pale"

> "pale as a ghost"

> "colorless" (meaning white or pale)

> "pallid"

> "bleached"

> "sickly white"

> "dull white"

>

> All these are related to the fact that sickness is associated with

> becoming pale or white in complexion, or the color white is

considered

> dull or colorless i.e. uninteresting.

>

> In the same sense, blackness and darkness also have positive

> associations in Western culture also:

>

> "tall, dark and handsome"

> "black beauty"

> "black tie formal"

> "formal black"

> "in the black"

> "dark and mysterious"

> "dark mysteries"

>

> Speaking of crows, the term "raven black" is usually one associated

with

> an attractive black color. Here are a few verses from Shakespeare:

>

> In the old age black was not counted fair,

> Or if it were, it bore not beauty's name;

> But now is black beauty's successive heir,

> And beauty slandered with a bastard shame.

> For since each hand hath put on nature's power,
> Fairing the foul with art's false borrowed face,
> Sweet beauty hath no name no holy bower,
> But is profaned, if not lives in disgrace.
> Therefore my mistress' eyes are raven black,
> Her eyes so suited, and they mourners seem,
> At such who, not born fair no beauty lack,
> Sland'ring creation with a false esteem.
> Yet so they mourn, becoming of their woe,
> That every tongue says beauty should look so.

>
> Regards,
> Paul Kekai Manansala

>
| 26449|2008-07-14 13:47:07|Paul Kekai Manansala|Re: HOW KIDS ARE TAUGHT TO HATE BLACK|

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>
> Paul,
> I agree. Perhaps, later I will address the usages in greater
> detail. In general, however, your examples "pale" in comparison to
> the number and ways in which black is used negatively.

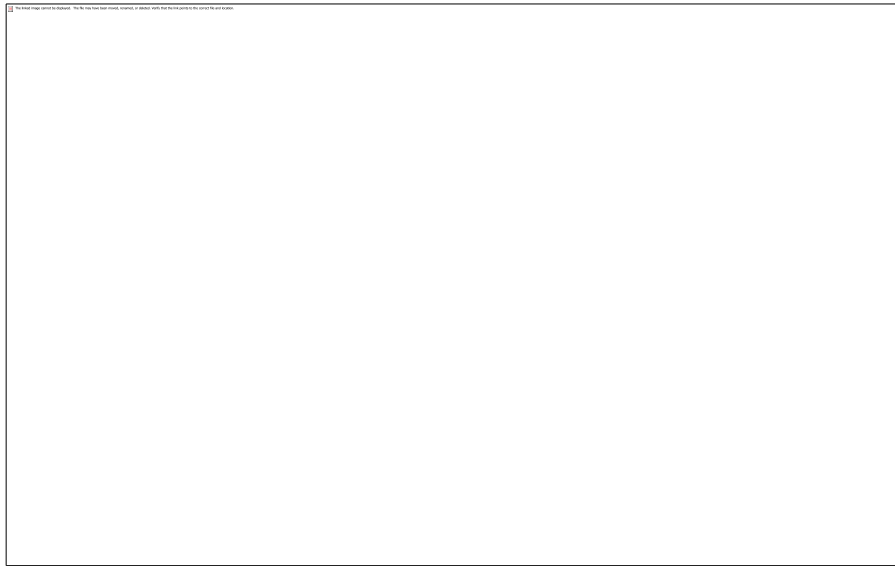
Regardless, it doesn't make sense to be too sensitive to the negative use of "black" because the vast majority of time this has nothing to do with race or skin color.

For example, if someones says another has dark thoughts they are almost certainly not referring to the skin color of Africans, but to the abstract idea that people tend to do bad things secretly i.e. in the dark.

Regards,
Paul Kekai Manansala

| 26450|2008-07-14 14:19:06|Paul Kekai Manansala|Black more popular favorite color than white|

[Polls](#) taken on favorite colors from people in the U.S., Europe and Asia show that black is a more popular favorite color than white.



| 26451|2008-07-14 14:47:46|Mahari Mengistu|Re: Obama slams New Yorker portrayal|
Thanks, Paul. I lost it in transit. :0)>

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:

>

> Here's the pic.

>

>

> [This illustration provided by The New Yorker magazine, the

cover ...]

> [AP]

>

<http://us.rd.yahoo.com/dailynews/ap/brand/photos//SIG=10qgqrhua;_ylt=Au\

> [y_hfw9SvLdVtoiHffDM2JsaMYA/*http://www.apimages.com/](http://www.apimages.com/)>

> Mon Jul 14, 9:55 AM ET

> Previous

> <[http://news.yahoo.com/nphotos/Barack-Obama-Sen-Barack-](http://news.yahoo.com/nphotos/Barack-Obama-Sen-Barack-Obama/ss/events/p\)

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> -Prime-Minister-Ehud-Olmert-The-Behrend-

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terrorist.

> The magazine says the cover is meant to satirize the use of scare

> tactics and misinformation in the presidential election to derail

Obama

> (AP Photo/New Yorker)

>

| 26452|2008-07-14 14:57:44|Mahari Mengistu|Re: HOW KIDS ARE TAUGHT TO HATE BLACK|

Actually, I'm OK with folks using dark because that implies, I think, more accurately the idea of mystery, hidden, unclear, unknown than black. I am afraid though, Paul, you can speak on it forever and I will not believe -unless done through scientific experiments- that the use of black does not carry over into individuals' attitudes and feelings about "black people". I am not saying that if you bring the concept of blackness consciously to their attention that they will not explain their feelings about the color in an "acceptable" way. That, however, does not expose what may happen subconsciously during the psychological association of a black person's color with the implicit meanings of the color "black".

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

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> the abstract idea that people tend to do bad things secretly i.e. in

> the dark.

>

> Regards,

> Paul Kekai Manansala

>

| 26453|2008-07-14 15:07:17|Mahari Mengistu|Re: Black more popular favorite color than white|
Paul,

I think I may have posted something about a film of Tarantino's in which white guys were competing to see which one would get the "black" gun because black on the one hand is perceived as tough, masculine and invincible. But "tough, masculine and invincible" is not beautiful, gentle, kind, smart and angelic. And yes, black may be more popular than white as a color but in all situations you must consider its application and that changes with the circumstances. And are you going to ignore the innumerable paintings (excluding the Black Madonnas which were done before the epidemic of racism), books, plays, and poems which place "blackness" in a negative light?

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

>

> Polls

> <<http://desktoppub.about.com/gi/dynamic/offsite.htm?>

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> ub&cdn=compute&tm=85&f=10&tt=12&bt=1&bts=1&zu=http%

3A/joehallock.com/ed\

> u/COM498/preferences.html> taken on favorite colors from people in

the

> U.S., Europe and Asia show that black is a more popular favorite

color

> than white.

>

| 26454|2008-07-14 15:58:00|Paul Kekai Manansala|Re: Black more popular favorite color than white|

Mahari,

You were referring originally to the hatred of the color black.

People don't hate the color black.

I don't think there is any effort out there to teach people to hate the color black.

Regards,

Paul Kekai Manansala

| 26455|2008-07-14 16:04:42|Tafari khumbaka|Re: New Member|

like u said , who's arguing.....

The Ausar Auset Society is an international Pan-African religious organization that has been providing spiritual education and training to the African-American community and to African descendants in the Diaspora, as well as a social vehicle that allows for the expression of the spiritual values learned, for almost 35 years. Founded in 1973 by His Excellency [Ra Un Nefer Amen I](#), (author of the [Metu Neter](#)) the Shekhem Ur Shekhem (King of Kings), and Ashem Ur Ashemu (High Priest), AAS is currently headquartered in New York with locations in over 35 U.S. cities, London, Nottingham, Canada, Trinidad, US Virgin Islands, and Bermuda.

The Ausar Auset Society is governed by a traditional African kingship, which is recognized by the Kingships of Ghana and Nigeria, West Africa, the Asanteman Organization and several other cultural organizations in the Diaspora. The leadership of AAS diligently pursues mastery of the fundamental principles of spiritual science. AAS's team of health experts stay current with leading edge advancement in holistic health science, providing for it's membership and students with superior vegetarian diet plans and health information that addresses health areas relevant to the modern ethnic community.

Based on the ageless spiritual traditions the classes, seminars, workshops and trainings offered allow us to weave the great timeless knowledge into a spiritually empowering way of life which aims at the awakening of the Ausar principle (the Divine Self) within each of us. Our classes are integrated and geared to assist you in working on a specific goal in the area of relationships, parenting, career, health, etc.

For people to grow spiritually, and hence, come harmoniously and productively together, they must encounter the spiritualizing forces, not in the halls of education or between the pages of books, but at every turn of their day to day interaction with life and with each other. For this reason, the classes taught and services provided are merely a means toward the end of creating communities in which the ageless wisdom can be lived on an on-going daily basis. Furthermore, this means that in addition to taking classes, you will receive spiritual readings and Life-Coaching to personalize the spiritual skills you are being taught.

We wish you much success in your spiritual growth. Peace and love.

hope to see u at the retreat this august.....



Tafari-sudra,Khumbaka

--- On **Mon, 7/14/08, Asar Imhotep** wrote:

From: Asar Imhotep
Subject: Re: [Ta_Seti] New Member
To: Ta_Seti@yahogroups.com
Date: Monday, July 14, 2008, 11:27 AM

Tafari

It would be wise to humble ones self to information which you dont have enough knowledge to critique. By the scope of your reply it is not worth debating the subject with you. As the elders would say, When an intelligent man and an ignorant man are arguing, how can you tell whos who? In that regards you can believe what you want.

I will comment for those who are serious about learning how African people teach and the structure of their university system, erroneously called the mysteries. As I mentioned to Nathaniel in my first reply, if you really want to study and understand Nile Valley civilizations, without being initiated into their cultural systems, it would be wise to study the indirect methods as I mentioned before because thats where the jewels lie: not in any Egyptology course or book you could read written by Europeans.

I have mentioned time and time again that the whole continent of Africa is one big University system. Priests who are initiated in one system have access to other systems for further study. This is why and how Mdw Ntr developed all over the continent. That is how ancient Ta-Merri was/is set-up. An example of this system is written in Credo Mutwas book *Zulu Shaman: Dreams, Prophecies and Mysteries* pg 18. He goes on to state (concerning his initiation into becoming a Sangoma):

After I had ended initiation under my grandfather and under my mothers sister Mynah, I wanted to learn more, so I went to Swaziland and studied there under great healers while earning a living both as a healer and as a laborer and sending money back to my father and the rest of my family. From Swaziland I went to Mozambique , which was then under Portuguese control, and there I studied under Mombai traditional healers and under Shangon sangomas and Tsonga *nyangas*. There I learned even more than I had learned under my grandfather. I went on to Rhodesia today called Zimbabwe .

Wherever I went in Africa , there I knelt before great teachers and I learned. I discovered how insignificant my Western education was, and how inadequate and how false in many aspects, especially where knowledge of Africa is concerned.

The question you have to ask is how was Credo Mutwa able to just go into other countries and study under master teachers and not have to go through initiation all over again in each country? How did he know who to go to and study under in each country to increase his knowledge of healing? Again, for those who are not informed about what happened in Africa due to invasions way before Arab and European colonialism, Credo Mutwa gives yet another clue as to how things are set up on the continent.

In his book *Indaba, My Children: African Folk Tales*, Credo Mutwa on pg 555 states (and I will quote at length):

When the White Man came to Africa, bringing Christianity with him, the Custodians of the Belief urged the chiefs and chieftainesses of the tribes to resist the Strange Ones and their alien creed. **But When the Bantu were finally defeated they did what they had done nearly three thousand years before when the Ma-Iti (Phoenicians) invaded the lands of the tribes: to ensure that the Great Belief would not die, they selected a number of men, and women, from every tribe and binding them by a series of High Oaths, they told them everything there was to know about the Belief.** There are so many High Legends to remember and so many stores of holy men, chiefs and witchdoctors that no human mind can hold all these and yet remain sane. A custodian-elect had to know so much that there was the great danger of forgetting many things, leaving what could be remembered in an inaccurate or distorted form.

There was only one way to solve this problem. **The Great Knowledge was divided into many parts and subdivisions.** Men were then chosen from different walks of life blacksmiths, woodcarvers, medicine men and others from each tribe. The blacksmiths were told everything about the history of metal-working in the lands of the Bantu, the characteristics of the various kinds of metal and how to recognize the minerals from which these can be produced. They were told all the legends appertaining to metal and the rites and ceremonies a blacksmith must perform, and what laws he must obey, and why. **The Chosen Blacksmith was under High Oath and, sworn to secrecy, commanded to impart all this knowledge to his sons, and they to their sons, without adding or subtracting a single word.**

The same thing was done for Medicine Men, the tribal narrators, the Woodcarvers and so forth. **Then, in every tribe the High Custodian formed a Hidden Brotherhood of High Custodians (Secret Society)** whose duty it was continually to watch the Chosen Custodians ensuring that they had not forgotten anything, allowed nothing to leak to strangers, and imparted to chiefs and certain elders and *Indunas* what they were required to know. (Certain emphasis mine)

This story is told all over Africa . That when the invaders came, the education system went underground. Dr. Fu-Kiau mentions this in *African Cosmology of the Bantu Kongo*. I have heard these same stories at the feet of Akan priests and priests from Mali . I heard the same stories at the feet of Yoruba priests and priests from what is now called Sudan . Anyone in a Black Greek Lettered fraternal organization in the United States has done the exact same thing. After pledging became illegal in the early 90s, all the BGLOs took their process underground. When reading Ra Un Nfrs books, for those who are connected with Africa knows that his system and interpretation has little to do with Africa . It is a good reference for history, not philosophy, spirituality and cosmology. There are other ways you can tell, but I am not at liberty to disclose how. But by the mere language he uses you can tell he does not know.

I dont care how many trips to Egypt you take, or if you can read grammatically correct Mdw Ntr, unless you are initiated into an African system of thought, you dont know what youre reading. Initiation gives you the tools to properly interpret African signs and symbols. Again, the mysteries are not in books. The information is passed down from mouth to ear as it has been done in ancient days. There are very few scholars connected with Africa in this way and it shows in their works. Unfortunately, Ra Un Nfr is not one of those scholars.

Ancestrally,

Asar Imhotep

<http://www.asarimhotep.com>

Tafari khumbaka wrote:

u are speaking bout some nebulus school in africa that teaches the ancient egyptian mystery system and will not give it too its people or let ausar-aset society become a part of it
HOGWASH!(if that is true SHAME on Ya'LL)

how do u know Ra unnefer AMEN got his info from books ,have u talked with him ,ASKED him???????
how do u know i dont converse with priest on the continent, how do u know AAS doesnt converse with priest in africa



by the way just cause a thing is from africa , dont make it right.....

if i had only what u have written me as a guide to why u would say such things. i would say that u are a pompous african,, but a friend who corresponds with u thinks u r cool , so ill reserve that particular view for now.

how big is the continent of africa,,,how many people are in africa???, and u hold all the knowledge of african mystery schools???, i think not!, u know who is connected too AAS???, i think not ,,how could u?? unless u know all the 100's million people in africa.

i am a part on a lineage..... .. i have an idea how lineage works thank ya verrrry muCh!..

i am also a part of a kung-fu lineage system Sui-shaolin/ lama..

my instructor is a in house student of Shifu Frank Roper an Afr-AM. living here in America he is a shifu in the system a lineage holder an master in it and other systems he has changed some of the names and made it his own system

my question since he is not on the continent of china and has called his system a different name from the lineage masters he recieved it, is he genuine?

OF COURSE he is!!!!..... ..

the same can be said for AAS...

ancient masters recieving their teaching from past lives and masters still in the nether world, accepted and ordained to many lineages among the Ghanaian and Yoruba and Zulu royal house's..... . how could u speak on these matters and not properly research the subject???

new student watch out for people from the continent of africa attempting to legitimate their gaps in history by leaching on to AE an making up a lineage that goes back to the nile valley , many unscrupulous people walk about saying they can do and how much DEPTH and scope they have , how grandiose their method is,,,BUT its hidden and its always has been hidden ,,it is soSO! powerful it escaped the ravageous of the arab and portuguese and english/germans and so on and on.....

and where is it as angolans and liberians and tutsi and congolese are in desperate need of it

oh its hidden, its hidden so well ,, it aint there! except there for some chosen really real REAL! africans

so AAS method dont have the scope or purpose, but at least we are tangible.... ..

Asar Imhotep

<http://www.asarimhotep.com>



| 26456|2008-07-14 16:05:03|Tafari khumbaka|Re: New Member|

i have meet with many people wise beyond measure in many disciplines , without them knowing a particular , academic subject.....

especially in religion, christianity, and Bhuddism, the tao.....

getting it from ancestors and oracles, is very african!!!!, and very traditional.....

i'll read book u suggest, thanks,(tua_u)

the best way too know God is meditation, and follow ya heart , if it leads to khamit all the other

stuff will come, like your lodestone metu-neter/mdw netcher



Tafari-sudra,Khumbaka

--- On **Mon, 7/14/08**, **bonotchim@aol.com** wrote:

From: bonotchim@aol.com

Subject: Re: [Ta_Seti] New Member

To: Ta_Seti@yahoogroups.com

Date: Monday, July 14, 2008, 9:20 AM

Bro. Tafari I meet an talked to Bro. Ra Un Nefer many years ago maybe 25 or 30. I found him to be very well read. His system is based on his readings and not from knowledge of the language of MDW NTR. Back then he told us he was the source of his information on Kemet. And at that time he did not know the language (i still do not think he does). The more we pressed him the more he avoided our questions. He finally know us he got it from a oracle. He was never able to get a group going in Detroit because we wanted to understand and read the MDW NTR text for ourselves. Not just take the word of a so-called priest. The best way to know Kemet is to learn how to read the MDW NTR text and get initiated into a traditional African system as stated by Bro. Asar.

One question Bro. Tafari. If you were not apart of the so-called mystery system how would you know if Ra Un Neffer explained it correctly or not. What the people of Ausar-Auset is living is the way of Ra Un Neffer. Read Dr. Fu-Kiau's books and you will find more of Kemet's philosophy in his small books than all three of Ra Un Neffer's New Age, Rosicrucian books. Bro. Bonotchi

perhaps someone can define genuine for me,"genuine" , i study with Ausar-Auset in memphis Tn and the mystery system of ancient egypt is explained and lived by its practitioners on a daily basis..... .

-----Original Message-----

From: Asar Imhotep

To: Ta_Seti@yahoogroups .com

Sent: Sat, 12 Jul 2008 1:30 pm

Subject: Re: [Ta_Seti] New Member

Mbote Tafari

Genuine means that it is a house in connection with another house on the

continent. The so-called "mystery" system of Africa is a University system. Each "school" is a separate department so to speak. African mysteries can be considered a house with thousands of rooms located all throughout the continent. This is how it has always been and has been strengthened due to colonial invasions and the need to preserve the wisdom of the ancients. Ausar Auset is not connected with any house on the continent. A matter of fact, they don't even use the words Ausar or Auset on the continent. That is Ra Un Nefer's rendition from reading Egyptology books. He does good work, don't get me wrong. But for those who know how things operate within the "mysteries" on the continent, the institution that Ra Un Nefer has created is nowhere near the scope, method and purpose as is articulated on the continent. This is why I always urge people to first get grounded in a living tradition. In due time things will be revealed to you which will let you know where the houses are located and which is genuine or not.

This is not secret knowledge I am giving you. I'd advise you talk to priests from the continent. As I told Nathaniel, the mysteries are not found in a book. These books are just good historical references. One thing you will learn over time is you have to unlearn everything you thought you knew about Africa.

Ancestrally,

Asar Imhotep
<http://www.asarimhotep.com>

Tafari khumbaka wrote:

perhaps someone can define genuine for me, "genuine" , i study with Ausar-Auset i and the mystery system of ancient egypt is explained and lived by its practitioners basis..... .

www.metuneterworld.com

www.tauienterprises.com



Tafari-sudra, Khumbaka

The Famous, the Infamous, the Lane - in your browser. [Get the TMZ Toolbar Now!](#)

| 26457|2008-07-14 16:05:13|Tafari khumbaka|Fw: [Ta_Seti] Re: western minds in african bodies|

Randall Robinson, couldn't get the support from afr.americans.....i love his book quitting america

we could start with Haiti if we were not so stupid



Tafari-sudra,Khumbaka

--- On **Sun, 7/13/08, Mahari Mengistu** wrote:

From: Mahari Mengistu

Subject: [Ta_Seti] Re: western minds in african bodies

To: Ta_Seti@yahooogroups.com

Date: Sunday, July 13, 2008, 3:00 PM

I've always been behind Afraka. I know the enormous challenge it has faced for at least the last 2000 years against the greedy, racist oppressive peoples from the north and east. And in truth it has not been long since most of it has won its "independence" (though in fact, in practical terms, I don't think many or most did)but I must say my patience is being tried now.

Like the Afrakan-American community who has cuddled its criminals feeling "well, we have been oppressed and exploited. It is understandable that criminality exists here", Afraka has been cuddling these criminals of the continent sometimes in an effort to promote unity. Well, for me, TIME'S UP!... IN THE AFRAKAN-AMERICAN COMMUNITY AND IN THE AFRAKAN CONTINENT.

Our ancestors died to achieve freedom from white oppressors not to be subsequently enslaved and oppressed by black thugs. TIME'S UP. It's time we got some balls and a clear direction. Are we stupid?

HTP,

Mahari

--- In [Ta_Seti@yahooogroups .com](mailto:Ta_Seti@yahooogroups.com), Tafari khumbaka wrote:

>

> so many african leaders have personal fortunes equal too their countries debt!.

> how much is the oil worth coming out of the ground in nigeria worth!., shouldn't the people of nigeria have wealth like the common people of kuwait and Dubai?..... .so sad ;thank God for a decent leader in Liberia, and comparing her rule to ALL those before her she dont have to do much to be decent..... ..

>

>

>

>
> Tafari-sudra, Khumbaka
>
> --- On Sat, 7/12/08, Mahari Mengistu wrote:
>
> From: Mahari Mengistu
> Subject: [Ta_Seti] Re: western minds in african bodies
> To: Ta_Seti@yahoogroups.com
> Date: Saturday, July 12, 2008, 10:26 PM
>
>
>
>
>
>
>
> Are these people just totally corrupt or is this just another
example
> of the powerful making a fool of and bleeding the sycophant who
wants
> to be a part of and please the powerful?
> HTP,
> Mahari
>
> --- In Ta_Seti@yahoogroups.com, Tafari khumbaka

> wrote:
>>
>>
>> <http://politicom.moldova.org/stiri/eng/133956/>
>> Ghana aint got no!!! publiclibraries worth that
much.....
>>
>>
>>
>> Tafari-sudra, Khumbaka
>>
>

| 26458|2008-07-14 16:05:24|Tafari khumbaka|Fw: Price Decrease on Heru Book|



Tafari-sudra,Khumbaka

--- On **Mon, 7/14/08, Taui International** wrote:

From: Taui International

Subject: Price Decrease on Heru Book

To: nvm@nilevalley.com

Date: Monday, July 14, 2008, 11:47 AM

The price of Ra Un Nefer Amens new novel Heru the Resurrection has had a price adjustment from \$19.95 to \$14.95. If you ordered on our website a \$5.00 refund will appear on your credit card. If you ordered on the telephone the price will be changed when your card is charged. We are sorry for any inconvenience this may have caused you

Taui International Enterprises Inc.

| 26459|2008-07-14 17:07:11|Mahari Mengistu|Re: Black more popular favorite color than white|
Paul,

Did you follow the link and read the exercise? I am not saying that people are self aware enough to know how racist they are. But I am saying that this story instills into these kids the idea that black is bad. And from this story it is undeniable.

And please let's not get into the conspiracy no-win argument. It would be difficult to say that Europe conspired to enslave Afraka and Afrakans but we know that they worked in concert and/or simultaneously to reach the same goals. It's less an issue of conspiring than a realization or expression of like-mindedness.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, Paul Kekai Manansala wrote:

>

> Mahari,

>

> You were referring originally to the hatred of the color black.

>

> People don't hate the color black.

>

> I don't think there is any effort out there to teach people to hate

the color black.

>

> Regards,

> Paul Kekai Manansala

>

| 26460|2008-07-14 19:27:50|Tafari khumbaka|Fw: Yahoo! News Story - Obesity levels in China rising fast, study f|



Tafari-sudra,Khumbaka

--- On **Mon, 7/14/08, Tafari khumbaka** wrote:

From: Tafari khumbaka

Subject: Yahoo! News Story - Obesity levels in China rising fast, study finds -
Yahoo! News

To: tafari_sudra@yahoo.com

Date: Monday, July 14, 2008, 6:52 PM

Tafari khumbaka (tafari_sudra@yahoo.com) has sent you a news
article. (Email address has not been verified.) -----

----- Personal message:

Obesity levels in China rising fast, study finds - Yahoo! News
[www.http://news.yahoo.com/s/nm/20080709/hl_nm/obesity_china_dc](http://news.yahoo.com/s/nm/20080709/hl_nm/obesity_china_dc)
[www.http://news.yahoo.com/s/nm/20080709/hl_nm/obesity_china_dc](http://news.yahoo.com/s/nm/20080709/hl_nm/obesity_china_dc)
click above

=====

Yahoo! News <http://news.yahoo.com/>

| 26461|2008-07-15 12:35:13|Paul Kekai Manansala|When London and Paris Looked to the Nile
for Inspiration|

By [WENDY MOONAN](#)

Published: July 11, 2008

<http://www.nytimes.com/2008/07/11/arts/design/11anti.html?ref=arts>

WHEN LONDON AND PARIS

Looked to the Nile

For Inspiration

For centuries, in their designs for buildings, furniture and pyramidal tombs, Westerners have been borrowing forms and motifs from ancient Egypt. Each era's approach is different, but the Egyptian Revival styles of the 1700s and early 1800s in particular evince a deep fascination with the culture's decorative elements and themes.

"Thomas Hope: Regency Designer," an exhibition opening on Thursday at the Bard Graduate Center in Manhattan, has a few imaginative examples of Egyptian Revival furniture that Hope designed about 1802 for the Egyptian Room in his house (since dismantled) in London. Hope (1769-1831), heir to one of the wealthiest banking families in Europe, was a designer, patron, collector and novelist who lived in England.

Among the approximately 140 pieces lent to the show are a Regency settee and two armchairs in ebonized black beech and gold that Hope created to accommodate Egyptian bronzes he bought in Rome while on the Grand Tour. The shapes of the furniture are not Egyptian; the pieces are designated Egyptian Revival because Egyptian bronzes are affixed to them.

The arms of the settee are decorated with recumbent lionesses inspired by ancient examples. Below these are bronze appliqué of the Egyptian god Anubis, with a jackal head, and the god Horus, with a hawk head. On the chairs statues of crouching Egyptian priests support the armrests, while appliqué of the winged goddess Isis adorn the fronts.

"The appeal of ancient Egypt was more than just exoticism," said Philip Hewat-Jaboor, an art consultant and the editor, with David Watkin, a professor of architecture history at [Cambridge University](#), of the 525-page Bard exhibition catalog. "It had to do with the mystery of hieroglyphs, the spookiness of tomb culture, the precious materials and impressive buildings. Nothing on the scale of ancient Egyptian pyramids was then known; they were like something from outer space."

Egypt proved alluring for centuries. "Egyptian civilization was so very ancient ? it was pre-Classical Greek," Mr. Hewat-Jaboor said. "People were curious: 'Who were these people?' It had a cumulative, extraordinary mystique without any comprehension of what it was all about."

In France Louis XIV's cabinetmakers were already experimenting with Egyptian motifs by the late 1600s. Dalva Brothers, a gallery specializing in French antiques, at 53 East 77th Street in Manhattan, has several antiques in the Egyptian Revival style. The earliest example is a pair of Louis XIV gilded-bronze andirons. Each depicts a sphinx on a sarcophagus-like base raised on lion paws. The gallery attributes them to André Charles Boulle.

"We think it's possible they are by Boulle," said Leon J. Dalva Jr. "You often see sphinxes on Boulle clocks." Boulle was the most celebrated French cabinetmaker of the late 1600s, a craftsman who, unusually, was allowed by the crafts guilds to make bronzes as well as furniture in his [Louvre](#) workshops.

Always interested in symbols of power, Louis XIV was probably familiar with ancient Egyptian obelisks and sphinx sculptures that had been taken to Rome as booty, a practice that began after Rome conquered Egypt in 30 B.C. By the Renaissance, Europe had rediscovered Egypt. Among the revelations: two statues of Egyptian lions found in Rome in the 1430s, which were displayed on the porch of the Pantheon.

During the 18th-century reign of Louis XV, best known for the Rococo style, the French did not embrace Egyptian Revival, but the British did. Ronald Phillips Ltd., a London gallery specializing in English antiques, currently has an imposing George II carved giltwood side table with huge, seated, outward-facing sphinxes at each corner.

"The legend of the Sphinx excited classically educated Grand Tourists, who would have been familiar with her through Greek literature that portrayed her as a creature who destroyed those who failed to answer her riddle," wrote Jeremy Garfield-Davies, the director of Ronald Phillips,

in an e-mail message. "Heathen lands with sophisticated but fallen great civilizations were the source of fascination, as travel in the 18th century allowed visitors to learn about empires beyond those of ancient Greece and Rome. As members of a rising empire, the English were fascinated by empires that had fallen before them."

By the 1770s, Louis XVI and Marie Antoinette were being attracted to all things Egyptian, probably because of the interest raised in the late 1740s by the discovery of Egyptian antiquities during excavations of ancient Pompeii and Herculaneum. Always at the forefront of fashion, Marie Antoinette commissioned for the Ch teau de St. Cloud a suite of furniture by Jean-Baptiste-Claude Sen l th carved Egyptian masks (now in the [Metropolitan Museum of Art](#)), among other Egyptian-inspired decorating projects.

Dalva Brothers in Manhattan has an exceptional suite of four late-Louis-XVI mahogany armchairs and a settee, all with winged sphinxes supporting the arms. The tops of the legs are carved in a lotus-leaf motif. The gallery is attributing the set to Georges Jacob, one of the leading chair makers in Paris by the 1780s and known to have incorporated carved sphinxes in his furniture.

"Egyptian Revival is rarer than chinoiserie," Mr. Dalva said. "We always love to find pieces with Egyptian motifs because, especially on early things, it is usually commissioned furniture and almost invariably of high quality."

Despite Marie Antoinette's flirtation with the Egyptian Revival style, it was [Napoleon](#), of course, who caused full-blown Egyptomania with his military campaigns in Egypt, which began in 1798. He invited the artist and writer Dominique Vivant to record what he saw, and the 1802 book "Journey in Lower and Upper Egypt" is the result. Napoleon's court ordered Velay wallpapers and S vres porcelains on Egyptian themes. The decorators Charles Percier and Pierre Fontaine Egyptianized furniture and d cor, while the silver- and bronzesmith Pierre-Philippe Thomire produced firedogs.

Nelson's defeat of the French fleet in the Battle of the Nile in 1798 reintroduced Egyptian Revival themes to Britain, which probably explains the nearly instant popularity of Thomas Hope's Egyptianized furniture in the first years of the 1800s.

| 26462|2008-07-15 12:37:59|Paul Kekai Manansala|Multinational Team Creates the First 3-D Model of Egypt's Oldest Pyr|

The first "Virtual Step Pyramid" is to be used by architects, restorers, and archaeologists as part of efforts to save and restore the Step Pyramid in the face of threats from centuries of erosion and the fragility of the stone and clay body of the pyramid, exposed after the protective outer casing was removed by stone robbers in ancient times.

Boston, MA ([PRWEB](#)) July 10, 2008 -- Ancient Egypt Research Associates, Inc., the premier non-profit organization conducting original archaeological research and educational programs in Egypt, has collaborated with Egyptian and Japanese research and technology teams to generate the first 3-D model of Egypt's oldest pyramid, the Djoser Step Pyramid in Saqqara.

The Saqqara Laser Scanning Survey (SLSS) is part of the salvage archaeology and restoration of the Step Pyramid in the face of threats from centuries of erosion and the fragility of the stone and clay body of the pyramid, exposed after the protective outer casing was removed by stone robbers in ancient times.

The AERA team worked closely with Dr. Zahi Hawass, Secretary General of Egypt's Supreme Council of Antiquities (SCA), and a Japanese consortium to use large laser scanners to produce a three-dimensional map of every inch of Egypt's oldest pyramid and first gigantic stone monument. The team was led by Dr. Mark Lehner, Director of Ancient Egypt Research Associates; Dr. Zahi Hawass; Dr. Kosuke Sata of Osaka University; and Mr. Afifi Rohaim, of the Supreme Council of Antiquities.

The SLSS aims for complete three-dimensional documentation of the Step Pyramid Complex by using a variety of laser scanners, including the "Zoser Scanner," which was custom-designed for scanning the Step Pyramid by Develo Solutions, of Osaka, Japan. The Zoser Scanner, carried on the backs of professional climbers as they rappelled down the faces of each of six gigantic steps of the pyramid, uses infrared signals to gather coordinates and elevations of thousands of points on the monument. The scanner gathers data at the exceedingly fast rate of 40,000 points per second. The result is a virtual "point cloud" that provides a ghostly 3-D image of the pyramid. The dependable "raw data" will add up to the first true, extremely detailed 3-D model of the Step Pyramid. From this "virtual Step Pyramid," architects, restorers, and archaeologists can produce detailed models, drawings, and ortho-photographs for scholarly and scientific studies, recording the current restorations, and for monitoring the Step Pyramid long term.

In addition to the SLSS project, AERA conducts excavations of the ruins of the Old Kingdom city of the pyramid builders at Giza, about 400 meters south of the Sphinx, and runs an annual field school for SCA inspectors with the American Research Center in Egypt. For more information about AERA or to become a member, click on www.aeraweb.org.

| 26463|2008-07-15 19:55:06|Saa Shepsu Yaw Khi Ra Ari Ntoru Ur|Re: America's AIDS Apartheid|

Mikyia mo Afurakanu/Afuraitkaitnut Abibifo FahodieImhetep

To address the babbling crap response ,I will say this,study b4 u respond. Disprove the information and the sources that are provided with compliling evidence not quick shots of non productive information

Mikyia mo Afurakanu/Afuraitkaitnut Abibifo Fahodie Shemhetep

On 7/12/08, **Peter Gray** <atenergy@hotmail.com> wrote:

What babbling crap is this about there being no such thing asan "AIDS virus"?!
What are HIV-1,-2, etc.-- figments of an electron microscope's imagination?
This is just the sort of irresponsible propaganda that black people could do without right now.

Peter

To: Ta_Seti@yahoogroups.com
From: saashepsu@gmail.com
Date: Sat, 12 Jul 2008 00:27:48 -0400

Subject: Re: [Ta_Seti] America's AIDS Apartheid

Mikyia mo Afurakanu/Afuraitkaitnut Abibifo Fahodie

just a quick note for [all.in](#) my research i have found this to be the case.if you refer to www.odwirafo.com under the Maakheru webcast page www.odwirafo.com/maakherupage.html you will find the webcast Afurakanu/Afuraitkaitnut and the Truth About HIV-AIDS---There is No Such Thing as an AIDS Virus. also if you wish you can also downthe transcript for the webcast as well as info from the ANC on aids <http://www.odwirafo.com/ANC-AIDS.doc>. further resources which support this truth are the following www.aidsmyth.addr.com <http://www.virusmyth.com> <http://www.thetruthseeker.co.uk/article.asp?ID=106> <http://net-prophet.net/biglies/aids.htm> now please keep in mind that the aids fallacy is only one in a huge bag of tricks that the akyiwadefouse to prevent the amansesew from being formed out our amammere and nanasom. for more info and definition of afuraka words, please refer to www.odwirafo.com abibifo fahodie hetep afurakanu/afuraitkaitnut

On 7/10/08, **Keme Shem** <ezzrath123@yahoo.com> wrote:

intersting story. I was wondering if anyone has heard about the aids conspiracy? I heard that no one actually dies from aids, but from being Susceptible to diseases from a compromised immune system. Furthermore, I heard that focus on the immune system is the utmost key to health. They say that the only way to get disease is through a compromising the immune system. With that thought, shouldn't our ever preventive health care research reside in perfecting a healthy immune system?

--- On **Thu, 7/10/08**, Cjmtlc@aol.com <Cjmtlc@aol.com> wrote:
From: Cjmtlc@aol.com <Cjmtlc@aol.com>
Subject: Re: [Ta_Seti] America's AIDS Apartheid
To: Ta_Seti@yahoogroups.com
Date: Thursday, July 10, 2008, 12:10 AM

In a message dated 7/9/2008 11:47:22 P.M. Eastern Daylight Time, Djehuti_Sundaka@ hotmail.com writes:

America's AIDS Apartheid

Tuesday 08 July 2008

by: Kai Wright, The American Prospect



African-Americans, who are 13 percent of the US population, now account for a stunning half of all people living with HIV/AIDS and half of all those newly infected every year.

(Photo: Black Aids Institute)

The domestic HIV/AIDS epidemic is increasingly black and Southern - and spiraling out of control.

The hope in Tracy's voice was contagious. He had just come out of Alabama's state prison system and was looking forward to starting over. He'd gotten some part-time work and secured a comfortable, if sparsely furnished apartment. He was a classic Southern hunk - a handsome, stout, mocha-skinned man with a slow drawl and a natural charm - and so had no trouble finding women to date. That was exciting but also scary, because Tracy had newly committed himself to confronting his 12-year-old HIV infection.

He beamed with pride at the progress he was making. "I talked to one," he bashfully boasted to me about his coming-out process to would-be girlfriends. She'd been pressuring him to have sex, and he knew he had to disclose first. "She appreciated my honesty." Things were going well.

I wanted to be hopeful for Tracy, too. After more than a decade of writing about AIDS, I've come to recognize the liberated look on his face - the relief that shines in someone's eyes when he gives up on fear and shame and starts figuring out how to live with - rather than in spite of - an HIV diagnosis. But I knew Tracy would get little help on what was going to be a hard road to wellness, because his story arc is sadly typical of the epidemic that is now raging around him - years of denial masquerading as optimism, followed by a mad scramble to patch things up when it's already too late.

Tracy was diagnosed back in 1993, the first time he went into lockup. He got no counseling and no treatment, just the news that he was HIV-positive. He was outwardly healthy so, not surprisingly, he ignored this piece of overwhelming, incomprehensible information and went on with his life, bouncing in and out of jail. It wasn't until 2005, the year I met him, that Tracy finally came to understand the gravity of his situation. He'd gotten some education during his last stint in prison, after activists sued the state and forced it to provide meaningful care to the HIV-positive inmates. Who knows how many others he passed on the virus to in the interim. But to focus on missed HIV-prevention opportunities is crazy-making; they are too many to count. What mattered as I listened to Tracy describe his future was that, finally, he preferred reality to the false comfort of denial. That's more than I can say for both the federal and state-level response to the fast-growing ranks of people like him.

America declared a terribly premature victory over AIDS more than a decade ago, when new treatment regimens hit the market and dramatically halted the parade of young funerals. And there's no denying the progress: Today's death rate is a small fraction of what it was then. But controlling an epidemic isn't the same as ending it. We confused the two achievements and turned our attention to epidemics overseas. We've spent years watching with sympathetic awe as infection rates have spiraled upward in places like sub-Saharan Africa, where people have struggled to afford the lifesaving drugs we assume are readily available here at home. All the while, the U.S. epidemic has been barreling toward the precipice.

More Americans are living with HIV today than ever before - an estimated 1.2 million - and the number is increasing by tens of thousands annually. Worse, there's every reason to believe the problem is exponentially graver than we know. AIDS researchers and service providers have been anxiously awaiting a U.S. Centers for Disease Control and Prevention (CDC) study that is expected to find the epidemic to be far larger than believed. Yet, over the last eight years policy-makers have so neglected the care system that we cobbled together in the 1990s to control the epidemic that people have died, right

here in America, while lingering on treatment waiting lists like those in the developing world.

Meanwhile, an AIDS apartheid has hardened here. John Edwards' two Americas are perhaps most clearly witnessed in the waiting rooms of AIDS clinics around the country. African Americans, who are 13 percent of the U.S. population, now account for a stunning half of all people living with HIV/AIDS and half of all those newly infected every year. The numbers are even more shocking when you look at the people among whom the virus is spreading most quickly. One depressing study of gay and bisexual men in five large U.S. cities found 46 percent of black men to already be positive. Nearly half. No population on Earth has registered infection rates that high.

Nowhere is this crisis more acute than in the southeast United States. What was once considered an urban, coastal epidemic - centered in gay havens like New York City, San Francisco, and Los Angeles - is now a surprisingly rural, Southern one. More than half of all new infections logged between 2001 and 2004 were found in the South. Those infections are far more likely to be found among Southerners who are black, low-income, and diagnosed with advanced conditions they do not have the resources to control. Yet Southern state governments have only recently begun to understand that they preside over the new ground zero for America's AIDS epidemic. The AIDS clinic Tracy turned to for care was the only one serving the entire southeastern quadrant of Alabama. The clinic's efforts are heroic, but the thin network it has built is hardly enough to absorb demand in an area that's home to the state's highest per capita HIVinfection rate. That's sadly typical of the region. If the AIDS-care safety net is in tatters nationally, in many Southern states it never existed in the first place. Nearly three decades after the epidemic's start, America has so squandered its successes that we will have to entirely re-create them - or face a return to the days of the costly, painful, and needless deaths of thousands.

AIDS has had a racially lopsided impact on America from the start. African Americans accounted for roughly a quarter of AIDS deaths as early as 1985. But the definitive cleaving of AIDS into two epidemics came about a decade later, when a remarkable scientific breakthrough turned HIV infection into a manageable, if lifelong condition - for those with access to treatment.

The first AIDS drug, known as AZT, didn't hit the market until the latter half of the 1980s. AZT was actually first developed in 1964, through cancer research funded by the National Institutes of Health. It never panned out as a cancer drug and was shelved until HIV came along, when the patent owner, Burroughs Wellcome (now GlaxoSmithKline), brushed off the dust and began studying it as an antiHIV medicine. A 1986 clinical trial found phenomenal success, and America quickly revved itself into the first of what would be a series of overly optimistic assessments of our ability to quickly and easily end AIDS. AZT did momentarily halt death rates, but that success proved unsustainable. The drug slowed HIV's progression in the body but couldn't maintain long-term control. Science stayed on the virus' trail, gradually adding new drugs to the treatment arsenal throughout the early 1990s. The turning point, however, came in 1996, when Dr. David Ho walked into the biennial International AIDS Conference - reconvening in Mexico City this August - and shocked the world by demonstrating his ability to bring patients back from the brink of death.

Ho had been among a handful of ambitious, young researchers who aggressively pursued HIV from the epidemic's onset. He was already credited with, among other things, establishing that saliva doesn't carry enough of the virus for it to be transmitted via kissing and, conversely, that HIV lives well in semen. In the mid-1980s, he was among the first to notice that a new HIV infection is usually accompanied by a brief period of flu-like symptoms, and much of his research from then on focused on how HIV behaves immediately after entering the body.

Conventional wisdom in the mid-1990s was that the virus sat dormant for years before launching its attack. Ho established that it actually engages the human body in a turf war from the beginning to the endcopying itself millions of times a day as it struggles to

outpace the immune system. The take-away for Ho was that, contrary to treatment norms at the time, the immune system needs help before patients start getting sick, at which point the body is already losing the fight.

He matched the existing AIDS meds with a new class of drugs called protease inhibitors and bombarded the immune system with an intensive regimen. HIV couldn't mutate fast enough to get around this "combination therapy," so the immune system could catch up with it and beat patients' viral loads down to immeasurably small numbers. After 15 years of steadily increasing death rates, the numbers fell by 21 percent in a single year. By 1998, mortality had dropped by an astounding 70 percent.

It was morning in America. Time magazine named Ho its 1996 Man of the Year. The New York Times Magazine ran a cover story titled, "When Plagues End." The Wall Street Journal, Newsweek, and others chimed in with similar speculation about the end of AIDS. In a sign of just how nonchalant we became, it wasn't long before the treatment Ho dreamed up became popularly known as the "AIDS cocktail" - an odd moniker for something that's far more akin to a lifelong chemotherapy treatment than happy hour. Drug company ads featuring buff men rock climbing and mountain biking proliferated - people with AIDS, once pariahs, got modeling opportunities.

The much-touted magical turnaround was, however, uneven from its start. The drugs are extremely expensive, today costing as much as \$20,000 for a year's treatment, not counting all of the auxiliary care and meds that are needed to stay healthy. Moreover, making them work well means having medical providers schooled in a rapidly changing, cutting-edge treatment science. Black Americans are less likely to have either of these resources, and the racial differential in AIDS death rates reflects that fact. Indeed, the death rate for 1996 marked two huge turning points in the epidemic: Not only was it the first year in which fewer people died than the year before, it was also the first year in which more blacks died than whites. By 2004, nearly twice as many blacks as whites died from AIDS.

All signs point to that disparity growing, in part because the number of African Americans infected is likely higher than we know, particularly in the South. The CDC has tracked the epidemic by counting the number of people who test positive each year and extrapolating from that an estimate of the total number infected. Until now, researchers haven't been able to differentiate between an infection that happened three months ago and three years ago - which means they can't tell how fast or slow the virus is spreading, or where and among whom. At press time, however, the CDC was preparing to release the results of a closely guarded study that deploys new technology to determine how long ago a newly diagnosed infection took place. The study is expected to raise the agency's estimate for the size of the epidemic by as much as half, a growth driven by infections among African Americans.

The million-dollar question, of course, is why blacks are so much more likely to both get infected with and die from HIV. The theories are manifold, ranging from biology to public-policy failures. On the policy end of things, one villain is clearly the prison system. One of the many ways in which the massive forced migration of black men in and out of state and federal lockup destroys communities is through spreading disease. "It's definitely in there," says Tracy of the sex he saw in prison. "And ain't no condoms." Just two states allow condoms behind bars, virtually ensuring the spread of infectious diseases.

Forward-thinking researchers have begun tracking how that reverberates into the broader community, perhaps explaining why two-thirds of new infections are logged among black women.

Regardless of what goes on inside prisons, the act of churning so many men in and out of black neighborhoods is itself a disease vector. Research shows that black women are more likely than women of other races to be serial monogamists, cycling through relationships with a small circle of men who come in and out of their lives - which means once one person in that circle gets infected, the virus spreads through it like brush fire. Black Americans with HIV/AIDS are also far less likely to be in treatment than their white peers - and because effective treatment lowers the amount of HIV in an infected person's blood, black people are therefore more likely to pass on the virus during unprotected sex.

And so the widespread existence of untreated HIV inside small, overlapping black sexual networks makes someone inside that network all the more likely to encounter it, meaning the same decision about whether to have unprotected sex involves far greater stakes. It's an insidious, self-reinforcing loop.

*** Whatever is causing the racial disparity in infection rates, it is ultimately going to collapse the system we built to make AIDS care accessible in the United States. The fast-growing African American epidemic is both heavily reliant upon the public-care system and deeply Southern. Two-thirds of black people getting AIDS care pay for it with public insurance. And nowhere are the racial disparities in who's getting infected more stark than in the South. South Carolina's epidemic is 74 percent black. North Carolina's is 68 percent. Alabama's is 64 percent. These states have been utterly unable to meet the demand those numbers reflect.

When I met Tracy in 2005, Alabama was experiencing what everyone hoped would be a wake-up call. The state-run program that makes AIDS drugs affordable to uninsured patients had a waiting list of more than 600 people. The previous year, the national total for people waiting for treatment had hit an all-time high, at just over 1,600. So, in what has been a decades-long pattern of piecemeal solutions to AIDS, the feds and the state patched together emergency funding and cleared Alabama's list.

By 2006, AIDS-funding problems were cropping up elsewhere in the region. South Carolina had replaced Alabama as the crisis of the moment. That November, after months of warnings from AIDS service providers around the state, the health department confirmed everyone's fears: Three people had died while waiting for access to the AIDS Drug Assistance Program, known as ADAP; a fourth died less than a month later. South Carolina's waiting list was finally cleared last summer, but the state has long been a standout offender in turning away people who can't afford AIDS medications. The state's waiting list has averaged just over 300 people since the summer of 2002, giving it the second-worst record in the country, behind neighboring North Carolina.

When AZT hit the market in 1987, its whopping price tag of \$10,000 for a year's treatment spurred AIDS activists to storm the stock exchange and blockade the Food and Drug Administration, demanding the price come down. Congress responded by handing out a series of small, one-time grants to states and cities to subsidize the price of AZT. The 1990 Ryan White CARE Act finally created what was to be a soup-to-nuts response, setting up a Byzantine formula to distribute money to cities and states based on the intensity of their individual epidemics. Local health departments spend the federal money on a range of services needed to keep people healthy, including ADAP.

The CARE Act has been remarkably successful in keeping low-income Americans with HIV/AIDS alive. Medicaid and Medicare are the nation's largest payers for AIDS treatment, but ADAP fills the growing gap between those poor enough to qualify for public insurance and those with robust enough private insurance to afford the high-end medical care an HIV infection demands. However, as the legislation's name implies - it's the Comprehensive AIDS Resources Emergency Act - lawmakers never understood it as a permanent entity that would require ongoing and increasing support.

David Ho's treatment revolution turned the AIDS care safety net from a hospice program into one that subsidizes exorbitantly expensive long-term treatment. Drug costs for people enrolled in ADAP reached an estimated \$1.2 billion last year. That level of spending has simply proven unsustainable, particularly in Southern states, which are home to more than a third of ADAP clients. The South's budget troubles are partially due to the fact that Southern state legislatures don't chip in to support the program as much as those in the Northeast and West, leaving the health departments more heavily dependent upon federal money. Southern AIDS activists insist, however, that Washington shares some blame because the CARE Act's complicated funding formula has for years been weighted in favor of the cities and states with older epidemics.

But no matter how Congress divides the money, the reality is that there's just not enough to go around. Even as ADAP has grown exponentially, the federal contribution to it has either remained flat or, as it did last year, declined. Similarly, the CARE Act has not seen a meaningful funding increase since 2003, despite the fact that the epidemic hit a record

high in 2005 and has grown by anywhere from 40,000 to 60,000 infections a year since then. And according to the federal agency that administers the CARE Act, nearly half of those people will turn to the program for help. Whether they'll find it depends on where they live.

The system has survived thus far on a series of last-minute rescues. When waiting lists hit their peak in 2004, the White House shepherded through Congress a one-time infusion of cash to 10 states with backlogs. In 2006, Congress gave the program another one-time shot in the arm. Several states have also been able to shift drug costs into the expanded Medicare program. And some Southern states, most notably South Carolina, have finally cobbled together their own AIDS-care budgets. By September 2007 there were, for the first time, no waiting lists. Few expect that victory to survive the fiscal year, however.

The recurring funding shortages are owed in part to the same ideological nickel-and-diming that's undermined a wide range of domestic programs in the Bush era. But it is also clear that America has never come to grips with the fact that AIDS demands a comprehensive, ongoing public-health commitment rather than finger-in-the-dam, emergency measures. Here's a telling fact: The U.S. has never had an overarching national plan for responding to AIDS, something that we make a prerequisite for any poorer country seeking foreign aid to deal with its own epidemic.

The disarray caused by this lack of planning reaches past ADAP, or even the broader net of HIV/AIDS treatment and care. Last spring, CDC director Julie Gerberding convened what the agency billed as a historic meeting of African American community leaders to enlist them in launching a new, comprehensive prevention push. Gerberding implored a crowd that ranged from Urban League executives to rap star Ludacris' mom to make HIV a priority. "You can't solve big problems with small investments," Gerberding said wisely. "You need big investments to solve big problems." She vowed to take the same message message to Congress.

No one listened. The CDC's HIV-prevention budget has never topped \$800 million and has declined or remained flat every year this century. The only area of the prevention budget that's increased in recent years is that for testing, though even that money has actually come from moving cash out of other piles, according to the Community HIV/AIDS Mobilization Project.

The CDC has made testing the central plank of its prevention work. The agency cites studies that show roughly a quarter of all HIVpositive Americans don't know they are infected and that these undiagnosed cases are fueling the spread of the virus. So in 2006, the CDC changed its guidelines for hospitals and began recommending that every patient aged 13 to 64 be tested for HIV, rather than just those that report behaviors known to be particularly risky. It also streamlined the process, getting rid of a long-standing recommendation that clinicians provide counseling alongside testing. The change raises many difficult and uncomfortable questions. No one can argue with the goal of getting more people diagnosed, but is it enough to matter? It took Tracy 12 years to deal with his infection after he got diagnosed without counseling. And once hospitals identify the unknown hordes of HIVpositive patients, how will we provide them with treatment and care when the system is already overloaded?

Then again, maybe that's the catastrophic push we need to find a lasting solution to caring for people living with a disease that demands at least \$12,000 per year in treatment to stave off death. The CDC's AIDS-prevention director, Kevin Fenton, warns, "The long-term costs of not diagnosing [infections] are going to be tremendous." It's only a question of whether we do it on the front end or, like the developing-world countries we look at with such pity, we do it after so many people are infected that the problem becomes unmanageable. Fenton put it best when he defended the testing push shortly after its rollout. "Whichever way you look at it, we're going to have to deal with this epidemic in real ways."

*Kai Wright is a writer and editor in Brooklyn, NY, whose work explores the politics of sex, race, and health. He is author of *Drifting Toward Love: Black, Brown, Gay and Coming of Age on the Streets of New York* (Beacon Press). You can read more about his work at www.kaiwright.com.*

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| 26464|2008-07-16 07:58:56|Emeagwali, Gloria (History)|Re: HOW KIDS ARE TAUGHT TO HATE BLACK|

Attachments :

I went to a mall in Hartford, Connecticut, to purchase an electronic gadget, some time last year. Out of nowhere a White child of about 2 years old started pointing at me and shouting at the top of her voice:

'Mom there is the purple monster.' The little brat seemed scared. The mother was embarrassed, and I was totally speechless- and also scared -----for the kid----- because I know that she would have a pretty short life span if she kept doing that sort of thing in public places. After all there are a lot of intolerant folks out there.

Note though, that the kid did not shout 'black monster.' Maybe, in her playroom all the monsters are purple- but then again, she also associated me a Black person with monsters and 'purpleness.' The whole episode continues to be baffling to me but one thing is clear, though. There is a complex system of association around us and - psychologists have a really big challenge.

Dr. Gloria T. Emeagwali
Prof. of History and African Studies
History Department
Central Connecticut State University
1615 Stanley Street
New Britain
CT 06050.

www.africahistoryonline.com <<http://www.africahistoryonline.com/>>

From: Ta_Seti@yahoogroups.com on behalf of Mahari Mengistu
Sent: Mon 7/14/2008 5:57 PM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: HOW KIDS ARE TAUGHT TO HATE BLACK

Actually, I'm OK with folks using dark because that implies, I think, more accurately the idea of mystery, hidden, unclear, unknown than black. I am afraid though, Paul, you can speak on it forever and I will not believe -unless done through scientific experiments- that the use of black does not carry over into individuals' attitudes and feelings about "black people". I am not saying that if you bring the concept of blackness consciously to their attention that they will not explain their feelings about the color in an "acceptable" way. That, however, does not expose what may happen subconsciously during the psychological association of a black person's color with the implicit meanings of the color "black".

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

> >

> > Paul,

> > I agree. Perhaps, later I will address the usages in greater

> > detail. In general, however, your examples "pale" in comparison

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> > the number and ways in which black is used negatively.

>

> Regardless, it doesn't make sense to be too sensitive to the

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> use of "black" because the vast majority of time this has nothing

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> do with race or skin color.

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> For example, if someone says another has dark thoughts they are

> almost certainly not referring to the skin color of Africans, but to

> the abstract idea that people tend to do bad things secretly i.e. in

> the dark.

>

> Regards,

> Paul Kekai Manansala

>

Ta_Seti Repository

http://groups.yahoo.com/group/ta_seti2Yahoo! Groups Links

| 26465|2008-07-16 12:26:42|cristofori whitakara|Re: HOW KIDS ARE TAUGHT TO HATE BLACK|

i'm sry about this maybe s/he thought u were phoenician :) it's only a joke.

--- On **Wed, 7/16/08, Emeagwali, Gloria (History)** wrote:

From: Emeagwali, Gloria (History)

Subject: RE: [Ta_Seti] Re: HOW KIDS ARE TAUGHT TO HATE BLACK

To: Ta_Seti@yahoogroups.com

Date: Wednesday, July 16, 2008, 10:58 AM

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> Paul Kekai Manansala
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Ta_Seti Repository

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| 26466|2008-07-16 13:21:21|cristofori whitakara|Re: When London and Paris Looked to the Nile
for Inspiration|

Nothing on the scale of ancient Egyptian pyramids was then known; they were like something
from outer space." [what about Moorish Culture in Spain and the introduction of the Castle's
\(Qasr's in Arabic\)?](#)

"People were curious: `Who were these people?' [They were living with 'these people's
descendants and then they enslaved them and today they are still wondering while the chinese
are trying to destroy more nubian culture with another dam.](#)

"We think it's possible they are by Boule," said Leon J. Dalva Jr. "You often see sphinxes on
Boule clocks." Boule was the most celebrated French [Aren't African-American fraternal
organizations connected to some group caled the Boule?](#)

[just some thought and questions that i have.](#)

--- On Tue, 7/15/08, Paul Kekai Manansala wrote:

From: Paul Kekai Manansala

Subject: [Ta_Seti] When London and Paris Looked to the Nile for Inspiration

To: Ta_Seti@yahoogroups.com
Date: Tuesday, July 15, 2008, 3:35 PM

By [WENDY MOONAN](#)

Published: July 11, 2008
<http://www.nytimes.com/2008/07/11/arts/design/11anti.html?ref=arts>

WHEN LONDON AND PARIS

Looked to the Nile

For Inspiration

For centuries, in their designs for buildings, furniture and pyramidal tombs, Westerners have been borrowing forms and motifs from ancient Egypt. Each era's approach is different, but the Egyptian Revival styles of the 1700s and early 1800s in particular evince a deep fascination with the culture's decorative elements and themes.

"Thomas Hope: Regency Designer," an exhibition opening on Thursday at the Bard Graduate Center in Manhattan, has a few imaginative examples of Egyptian Revival furniture that Hope designed about 1802 for the Egyptian Room in his house (since dismantled) in London. Hope (1769-1831), heir to one of the wealthiest banking families in Europe, was a designer, patron, collector and novelist who lived in England.

Among the approximately 140 pieces lent to the show are a Regency settee and two armchairs in ebonized black beech and gold that Hope created to accommodate Egyptian bronzes he bought in Rome while on the Grand Tour. The shapes of the furniture are not Egyptian; the pieces are designated Egyptian Revival because Egyptian bronzes are affixed to them.

The arms of the settee are decorated with recumbent lionesses inspired by ancient examples. Below these are bronze appliqué of the Egyptian god Anubis, with a jackal head, and the god Horus, with a hawk head. On the chairs statues of crouching Egyptian priests support the armrests, while appliqué of the winged goddess Isis adorn the fronts.

"The appeal of ancient Egypt was more than just exoticism," said Philip Hewat-Jaboor, an art consultant and the editor, with David Watkin, a professor of architecture history at [Cambridge University](#), of the 525-page Bard exhibition catalog. "It had to do with the mystery of hieroglyphs, the spookiness of tomb culture, the precious materials and impressive buildings. Nothing on the scale of ancient Egyptian pyramids was then known; they were like something from outer space."

Egypt proved alluring for centuries. "Egyptian civilization was so very ancient it was pre-Classical Greek," Mr. Hewat-Jaboor said. "People were curious: 'Who were these people?' It had a cumulative, extraordinary mystique without any comprehension of what it was all about."

In France Louis XIV's cabinetmakers were already experimenting with Egyptian motifs by the late 1600s. Dalva Brothers, a gallery specializing in French antiques, at 53 East 77th Street in Manhattan, has several antiques in the Egyptian Revival style. The earliest example is a pair of Louis XIV gilded-bronze andirons. Each depicts a sphinx on a sarcophagus-like base raised on lion paws. The gallery attributes them to André Charles Boulle.

"We think it's possible they are by Boulle," said Leon J. Dalva Jr. "You often see sphinxes on Boulle clocks." Boulle was the most celebrated French cabinetmaker of the late 1600s, a craftsman who, unusually, was allowed by the crafts guilds to make bronzes as well as furniture in his [Louvre](#) workshops.

Always interested in symbols of power, Louis XIV was probably familiar with ancient Egyptian obelisks and sphinx sculptures that had been taken to Rome as booty, a practice that began after Rome conquered Egypt in 30 B.C. By the Renaissance, Europe had rediscovered Egypt. Among the revelations: two statues of Egyptian lions found in Rome in the 1430s, which were displayed on the porch of the Pantheon.

During the 18th-century reign of Louis XV, best known for the Rococo style, the French did not embrace Egyptian Revival, but the British did. Ronald Phillips Ltd., a London gallery specializing in English antiques, currently has an imposing George II carved giltwood side table with huge, seated, outward-facing sphinxes at each corner.

"The legend of the Sphinx excited classically educated Grand Tourists, who would have been familiar with her through Greek literature that portrayed her as a creature who destroyed those who failed to answer her riddle," wrote Jeremy Garfield-Davies, the director of Ronald Phillips, in an e-mail message. "Heathen lands with sophisticated but fallen great civilizations were the source of fascination, as travel in the 18th century allowed visitors to learn about empires beyond those of ancient Greece and Rome. As members of a rising empire, the English were fascinated by empires that had fallen before them."

By the 1770s, Louis XVI and Marie Antoinette were being attracted to all things Egyptian, probably because of the interest raised in the late 1740s by the discovery of Egyptian antiquities during excavations of ancient Pompeii and Herculaneum. Always at the forefront of fashion, Marie Antoinette commissioned for the Ch teau de St. Cloud a suite of furniture by Jean-Baptiste-Claude Sen l th carved Egyptian masks (now in the [Metropolitan Museum of Art](#)), among other Egyptian-inspired decorating projects.

Dalva Brothers in Manhattan has an exceptional suite of four late-Louis-XVI mahogany armchairs and a settee, all with winged sphinxes supporting the arms. The tops of the legs are carved in a lotus-leaf motif. The gallery is attributing the set to Georges Jacob, one of the leading chair makers in Paris by the 1780s and known to have incorporated carved sphinxes in his furniture.

"Egyptian Revival is rarer than chinoiserie," Mr. Dalva said. "We always love to find pieces with Egyptian motifs because, especially on early things, it is usually commissioned furniture

and almost invariably of high quality."

Despite Marie Antoinette's flirtation with the Egyptian Revival style, it was [Napoleon](#), of course, who caused full-blown Egyptomania with his military campaigns in Egypt, which began in 1798. He invited the artist and writer Dominique Vivant to record what he saw, and the 1802 book "Journey in Lower and Upper Egypt" is the result. Napoleon's court ordered Velay wallpapers and Sèvres porcelains on Egyptian themes. The decorators Charles Percier and Pierre Fontaine Egyptianized furniture and doors, while the silver- and bronzesmith Pierre-Philippe Thomire produced firedogs.

Nelson's defeat of the French fleet in the Battle of the Nile in 1798 reintroduced Egyptian Revival themes to Britain, which probably explains the nearly instant popularity of Thomas Hope's Egyptianized furniture in the first years of the 1800s.

| 26467|2008-07-16 20:13:55|Tafari khumbaka|health is the foundation.....|

<http://www.brightcove.tv/title.jsp?title=1539407136>

click above

for knowledge of SENBEB that leads to aungKh and UdJah!!



Tafari-sudra,Khumbaka

| 26468|2008-07-16 20:14:42|Sadio|Re: New Member|

I have been reading posts of this group for a while now and I have never commented. I can say that I am completely appalled by what I'm reading. How can we expect to elevate with this type of division going on. If you have decided one way of life isn't for you...fine. Why do you have to judge it in such a way that would make others feel negatively toward it before they get a chance to investigate for themselves?. If a way of life is assisting people in bettering themselves and helping them to be more in tuned with their ancestors how can you judge? Let us not forget that religion itself is not created by God but by man. So they all are prone to fallibility. They are all imperfect. There are certainly shortcomings and wonderful advantages in all. I feel sorry for a new person like brother Nathaniel who is seeking assistance. This is what you give? This is what you show? We have enough division in all aspects of our lives as a people. This would be very discouraging to me. Brother Asar...for a person who says that the answers aren't in books, you certainly do quote a lot of them. I have studied Akan, Yoruba, and ancient Kemetic teachings. I love them all. I find value in them all. I seek truth wherever it may be and only use my spirit as a judge. I would encourage all people to do the same. Many of the ATR

make it very difficult for a person to learn information about them. How do I know that I want to be initiated into something that I can't read about or in some way study on my own? It was different when you were automatically initiated into the way of life of your forefathers and mothers. You knew that that would be your path. We now have the opportunity to choose what best fits our spirit. If your spiritual teachings have not lead you to love, open mindedness, open heartedness and peace then it seems to me that it has fallen short. Can we say that God is no longer speaking to man and giving him new ways of elevating his spirit? I don't think so. Just because a system is not linked to those that are consider ATR does it mean they have no value? I don't believe this. We are Africans in America. We are here because of the Maafa and we have the charge of re-mempering not just our culture but also our spirits. We truly do not know exactly the way Ancient "Egyptians" practiced their way of life. There is no way of knowing. The only proof that anyone can have is what someone else told them or what their spirit intuitis. How do any of us know if the information we receive from any man is historically accurate. We can't. Even in learning the Mdw Ntr you have to rely on what someone else teaches you until you are able to intuit on your own and even that is based on what man has taught you. People can't even pass on a message properly from one person to the next how can we possibly assume that what has been passed down for thousands of years is exactly as it was in the beginning? And would we want it to be. Our world is not exactly the same. People aren't exactly the same. We need what will work for us in the here and now. For some people that is ATR (Akan, Yoruba, Sangoma, etc.) For others it may be Ausar Auset or Muata Ashby's teachings or something else entirely. I pray that each of us finds the path that suits our spirit and that we use it to uplift ourselves, our families, our communities, and our world. It's time to stop being divisive and be more loving and accepting. In my opinion it would be best to tell a person what you think is good as opposed to tearing down ways of life that have changed some people's lives and saved others. I must apologize for the tone of this posting. It isn't intended to be mean or judgemental. I admit I was just a little disturbed by what the brother who was seeking help was receiving.

Sadio

--- In Ta_Seti@yahoogroups.com, Tafari khumbaka wrote:

>

> like u said, who's arguing.....

>

> The Ausar Auset Society is an international Pan-African religious

organization that has been providing spiritual education and training to the African-American community and to African descendants in the Diaspora, as well as a social vehicle that allows for the expression of the spiritual values learned, for almost 35 years. Founded in 1973 by His Excellency Ra Un Nefer Amen I, (author of the Metu Neter) the Shekhem Ur Shekhem (King of Kings), and Ashem Ur Ashemu (High Priest), AAS is currently headquartered in New York with locations in over 35 U.S. cities, London, Nottingham, Canada, Trinidad, US Virgin Islands, and Bermuda.

> The Ausar Auset Society is governed by a traditional African kingship,

which is recognized by the Kingships of Ghana and Nigeria, West Africa, the Asanteman Organization and several other cultural organizations in the Diaspora. The leadership of AAS diligently pursues mastery of the fundamental principles of spiritual science. AAS's team of health experts stay current with leading edge advancement in holistic health science, providing for its membership and students with superior vegetarian diet plans and health information that addresses health areas relevant to the modern ethnic community.

> Based on the ageless spiritual traditions the classes, seminars,

workshops and trainings offered allow us to weave the great timeless knowledge into a spiritually empowering way of life which aims at the awakening of the Ausar principle (the Divine Self) within each of us. Our classes are integrated and geared to assist you in working on a specific goal in the area of relationships, parenting, career, health, etc.

> For people to grow spiritually, and hence, come harmoniously and

productively together, they must encounter the spiritualizing forces, not in the halls of education or between the pages of books, but at every turn of their day to day interaction with life and with each other. For this reason, the classes taught and services provided are merely a means toward the end of creating communities in which the ageless wisdom can be lived on an on-going daily basis. Furthermore, this means that in addition to taking classes, you will receive spiritual readings and Life-Coaching to personalize the spiritual skills you are being taught.

> We wish you much success in your spiritual growth. Peace and love.

>

> -----

> hope to see u at the retreat this august.....

>

>

> Tafari-sudra, Khumbaka

>

>
> --- On Mon, 7/14/08, Asar Imhotep asar_imhotep@... wrote:

>
> From: Asar Imhotep asar_imhotep@...
> Subject: Re: [Ta_Seti] New Member
> To: Ta_Seti@yahoogroups.com
> Date: Monday, July 14, 2008, 11:27 AM

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> Tafari

>
> It would be wise to humble one's self to information which you

don't have enough knowledge to critique. By the scope of your reply it is not worth debating the subject with you. As the elders would say, "When an intelligent man and an ignorant man are arguing, how can you tell who's who?" In that regards you can believe what you want.

> I will comment for those who are serious about learning how African

people teach and the structure of their university system, erroneously called the "mysteries." As I mentioned to Nathaniel in my first reply, if you really want to study and understand Nile Valley civilizations, without being initiated into their cultural systems, it would be wise to study the "indirect" methods as I mentioned before because that's where the jewels lie: not in any Egyptology course or book you could read written by Europeans.

> I have mentioned time and time again that the whole continent of

Africa is one big University system. Priests who are initiated in one system have access to other systems for further study. This is why and how Mdw Ntr developed all over the continent. That is how ancient Ta-Merri was/is set-up. An example of this system is written in Credo Mutwa's book Zulu Shaman: Dreams, Prophecies and Mysteries pg 18. He goes on to state (concerning his initiation into becoming a Sangoma):

>
> "After I had ended initiation under my grandfather and under my

mother's sister Mynah, I wanted to learn more, so I went to Swaziland and studied there under great healers while earning a living both as a healer and as a laborer and sending money back to my father

and the rest of my family. From Swaziland I went to Mozambique , which was then under Portuguese control, and there I studied under Mombai traditional healers and under Shangon sangomas and Tsonga nyangas. There I learned even more than I had learned under my grandfather. I went on to Rhodesia ? today called Zimbabwe . Wherever I went in Africa , there I knelt before great teachers and I learned. I discovered how insignificant my Western education was, and how inadequate and how false in many aspects, especially where knowledge of Africa is concerned."

>

> The question you have to ask is how was Credo Mutwa able to just go

into other countries and study under master teachers and not have to go through initiation all over again in each country? How did he know who to go to and study under in each country to increase his knowledge of healing? Again, for those who are not informed about what happened in Africa due to invasions way before Arab and European colonialism, Credo Mutwa gives yet another clue as to how things are set up on the continent.

> In his book Indaba, My Children: African Folk Tales, Credo Mutwa on pg

555 states (and I will quote at length):

>

> "When the White Man came to Africa, bringing Christianity with

him, the Custodians of the Belief urged the chiefs and chieftainesses of the tribes to resist the `Strange Ones' and their alien creed.

But When the Bantu were finally defeated they did what they had done nearly three thousand years before when the Ma-Iti (Phoenicians) invaded the lands of the tribes: to ensure that the Great Belief would not die, they selected a number of men, and women, from every tribe and binding them by a series of High Oaths, they told them everything there was to know about the Belief. There are so many High Legends to remember and so many stores of holy men, chiefs and witchdoctors that no human mind can hold all these and yet remain sane. A custodian-elect had to know so much that there was the great danger of forgetting many things, leaving what could be remembered in an inaccurate or distorted form.

>

> There was only one way to solve this problem. The Great Knowledge was

divided into many parts and subdivisions. Men were then chosen from different walks of life ? blacksmiths, woodcarvers, medicine men and others ? from each tribe. The blacksmiths were told everything about the history of metal-working in the lands of the Bantu, the characteristics of the various kinds of metal and how to recognize the minerals from which these can be produced. They were told all the legends appertaining to metal and the rites and ceremonies a blacksmith

must perform, and what laws he must obey, and why. The Chosen Blacksmith was under High Oath and, sworn to secrecy, commanded to impart all this knowledge to his sons, and they to their sons, without adding or subtracting a single word.

>

> The same thing was done for Medicine Men, the tribal narrators, the

Woodcarvers and so forth. Then, in every tribe the High Custodian formed a Hidden Brotherhood of High Custodians (Secret Society) whose duty it was continually to watch the Chosen Custodians ensuring that they had not forgotten anything, allowed nothing to leak to strangers, and imparted to chiefs and certain elders and Indunas what they were required to know." (Certain emphasis mine)

>

> This story is told all over Africa . That when the invaders came, the

education system went underground. Dr. Fu-Kiau mentions this in African Cosmology of the Bantu Kongo. I have heard these same stories at the feet of Akan priests and priests from Mali . I heard the same stories at the feet of Yoruba priests and priests from what is now called Sudan . Anyone in a Black Greek Lettered fraternal organization in the United States has done the exact same thing. After pledging became illegal in the early 90's, all the BGLO's took their process "underground."

> When reading Ra Un Nfr's books, for those who are connected with

Africa knows that his system and interpretation has little to do with Africa . It is a good reference for history, not philosophy, spirituality and cosmology. There are other ways you can tell, but I am not at liberty to disclose how. But by the mere language he uses you can tell he does not know.

> I don't care how many trips to Egypt you take, or if you can read

grammatically correct Mdw Ntr, unless you are initiated into an African system of thought, you don't know what you're reading.

Initiation gives you the tools to properly interpret African signs and symbols. Again, the "mysteries" are not in books. The information is passed down from mouth to ear as it has been done in ancient days. There are very few scholars connected with Africa in this way and it shows in their works. Unfortunately, Ra Un Nfr is not one of those scholars.

> Ancestrally,

>

> Asar Imhotep

> <http://www.asarimhotep.com>

>

> Tafari khumbaka wrote:

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> u are speaking bout some nebulus school in africa that teaches the

ancient egyptian mystery system and will not give it too its people or
let ausar-auset society become a part of it

> HOGWASH!(if that is true SHAME on Ya'LL)

> how do u know Ra unnefer AMEN got his info from books ,have u talked

with him ,ASKED him???????

> how do u know i dont converse with priest on the continent, how do u

know AAS doesnt converse with priest in africa

> by the way just cause a thing is from africa , dont make it

right.....

> if i had only what u have written me as a guide to why u would say

such things. i would say that u are a pompous a frican,,, but a friend
who corresponds with u thinks u r cool , so ill reserve that particular
view for now.

>

> how big is the continent of africa,,,,how many people are in

africa???, and u hold all the knowledge of african mystery schools???, i
think not!, u know who is connected too AAS???, i think not ,,how could
u?? unless u know all the 100's milllion people in africa.

>

> i am a part on a lineage..... ... i have an idea how lineage works

thank ya verrrrry muCh!..

> i am also a part of a kung-fu lineage system Sui-shaolin/ lama..

> my instructor is a in house student of Shifu Frank Roper an Afr-AM.

living here in America he is a shifu in the system a lineage holder an
master in it and other systems he has changed some of the names and made
it his own system

> my question since he is not on the continent of china and has called

his system a different name from the lineage masters he recieved it, is he genuine?

> OF COURSE he is!!!!..... ..

> the same can be said for AAS...

>

> ancient masters recieving their teaching from past lives and masters

still in the nether world, accepted and ordained to many lineages among the Ghanaian and Yoruba and Zulu royal house's..... . how could u speak on these matters and not properly research the subject???

>

> new student watch out for people from the continent of africa

attempting to legitimate their gaps in history by leaching on to AE an making up a lineage that goes back to the Nile valley , many unscrupulous people walk about saying they can do and how much DEPTH and scope they have , how grandiose their method is,,,BUT its hidden and its always has been hidden ,,it is soSO! powerful it escaped the ravageous of the arab and portuguese and english/germans and so on and on.....

> and where is it as angolans and liberians and tutsi and congolese are

in desperate need of it

> oh its hidden, its hidden so well ,, it aint there! except there for

some chosen really real REAL! africans

> so AAS method dont have the scope or purpose, but at least we are

tangible.... ..

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> Asar Imhotep

> <http://www.asarimhotep.com>

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| 26469|2008-07-16 20:15:02|Every Man Movin|Re: HOW KIDS ARE TAUGHT TO HATE
BLACK|
Peace!

Maybe there is a deeper, more personal message in that for you.

That seems quite random.

E.

Quoting "Emeagwali, Gloria (History)" <emeagwali@mail.ccsu.edu>:

> I went to a mall in Hartford, Connecticut, to purchase an
> electronic gadget, some time
> last year. Out of nowhere a White child of about 2 years old
> started pointing at me and shouting at the top of her voice:
> 'Mom there is the purple monster.' The little brat seemed scared.
> The mother was embarassed, and I was totally
> speechless- and also scared -----for the kid----- because I know
> that she would have
> a pretty short life span if she kept doing that sort of thing in
> public places. After all there are a lot of intolerant folks out
> there.
>
> Note though, that the kid did not shout 'black monster.' Maybe, in
> her playroom all the monsters are purple-
> but then again, she also associated me a Black person with monsters
> and 'purpleness.' The whole episode continues to be
> baffling to me but one thing is clear, though. There is a complex
> system of association around us
> and - psychologists have a really big challenge.
>
>
> Dr. Gloria T. Emeagwali
> Prof. of History and African Studies
> History Department
> Central Connecticut State University
> 1615 Stanley Street
> New Britain
> CT 06050.
>
> www.africahistoryonline.com <<http://www.africahistoryonline.com/>>
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> From: Ta_Seti@yahoogroups.com on behalf of Mahari Mengistu
> Sent: Mon 7/14/2008 5:57 PM
> To: Ta_Seti@yahoogroups.com
> Subject: [Ta_Seti] Re: HOW KIDS ARE TAUGHT TO HATE BLACK
>
>
>
> Actually, I'm OK with folks using dark because that implies, I think,
> more accurately the idea of mystery, hidden, unclear, unknown than
> black. I am afraid though, Paul, you can speak on it forever and I
> will not believe -unless done through scientific experiments- that
> the use of black does not carry over into individuals' attitudes and
> feelings about "black people". I am not saying that if you bring the
> concept of blackness consciously to their attention that they will
> not explain their feelings about the color in an "acceptable" way.
> That, however, does not expose what may happen subconsciously during
> the psychological association of a black person's color with the
> implicit meanings of the color "black".
> HTP,
> Mahari
> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
> wrote:
>>
>> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:
>> >
>> > Paul,
>> > I agree. Perhaps, later I will address the usages in greater
>> > detail. In general, however, your examples "pale" in comparison
>> > to
>> > the number and ways in which black is used negatively.
>>
>> Regardless, it doesn't make sense to be too sensitive to the
> negative
>> use of "black" because the vast majority of time this has nothing
> to
>> do with race or skin color.
>>
>> For example, if someones says another has dark thoughts they are
>> almost certainly not referring to the skin color of Africans, but to
>> the abstract idea that people tend to do bad things secretly i.e. in
>> the dark.

>>

>> Regards,

>> Paul Kekai Manansala

>>

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> Ta_Seti Repository

> http://groups.yahoo.com/group/ta_seti2Yahoo! Groups Links

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"When I say US I refer to a covenant, one has with the self, an ancient inner governance..." EM 2003.

| 26470|2008-07-16 20:15:10|Tafari khumbaka|african/afr.am traditional sites|

http://www.rootsandrooted.org/?page_id=155

click above

<http://www.rootsandrooted.org/?p=176>

click above

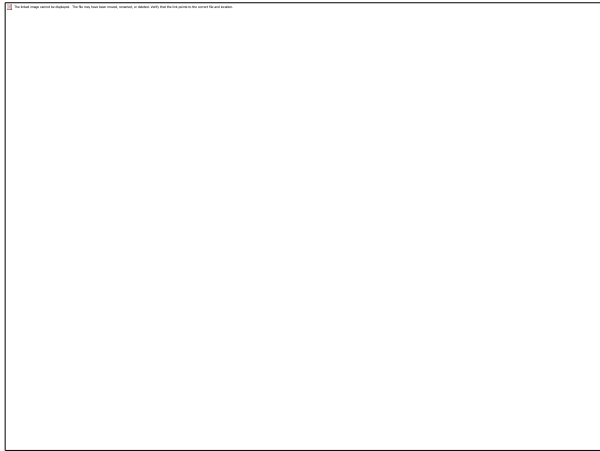


Tafari-sudra,Khumbaka

| 26471|2008-07-16 20:24:42|Paul Kekai Manansala|Archaeologists Trace Early Irrigation Farming In Ancient Yemen|

ScienceDaily (July 16, 2008) □ In the remote desert highlands of southern Yemen, a team of archaeologists have discovered new evidence of ancient transitions from hunting and herding to irrigation agriculture 5,200 years ago.

<http://www.sciencedaily.com/releases/2008/07/080716140918.htm>



In the remote desert highlands of southern Yemen, a team of archaeologists have discovered new evidence of ancient transitions from hunting and herding to irrigation agriculture 5,200 years ago. (Credit: Image courtesy of Michael Harrower, University of Toronto)

As part of a larger program of archaeological research, Michael Harrower from the University of Toronto and The Roots of Agriculture in Southern Arabia (RASA) team explored the Wadi Sana watershed documenting 174 ancient irrigation structures, modeled topography and hydrology, and interviewed contemporary camel and goat herders and irrigation farmers.

"Agriculture in Yemen appeared relatively late in comparison with other areas of the Middle East, where farming first developed near the end of the last ice age about 12,000 years ago," says author Michael Harrower, Department of Anthropology, University of Toronto.

"It's clear early farmers in Yemen faced unique environmental and social opportunities and challenges. Our findings show farming in southern Yemen required runoff diversion technologies that were adapted to harness monsoon (summer) runoff from the rugged terrain along with new understandings of social landscapes and rights to scarce water resources."

The researchers used computer Geographic Information Systems (GIS) mapping to determine that ancient forager-herders developed expert knowledge of hydrology and targeted particular small watersheds and landforms for irrigation. Studies of contemporary land and water rights, including principles enshrined in Islamic law, suggest their origins lie at the very beginnings of water management as tribal principles of water equity intertwined with changing ideologies and culture.

These and other discoveries in southern Arabia have recently helped document the diversity of transitions from foraging to agriculture that in Yemen later gave rise to powerful ancient cities and states with advanced irrigation technologies that transformed deserts into lush, bountiful oases.

The study findings are published in the current issue of the journal *Current Anthropology*.

| 26472|2008-07-16 21:14:49|Emeagwali, Gloria (History)|Re: HOW KIDS ARE TAUGHT TO HATE BLACK|

Attachments :

Dr. Gloria T. Emeagwali

Prof. of History and African Studies

History Department

Central Connecticut State University

1615 Stanley Street

New Britain

CT 06050.

www.africahistory.net <<http://www.africahistory.net/>>

www.africahistoryonline.com <<http://www.africahistoryonline.com/>>

www.ccsu.edu/afstudy/archive.html <<http://www.ccsu.edu/afstudy/archive.html>>

From: Ta_Seti@yahoogroups.com on behalf of Every Man Movin

Sent: Wed 7/16/2008 6:50 PM

To: Ta_Seti@yahoogroups.com

Subject: RE: [Ta_Seti] Re: HOW KIDS ARE TAUGHT TO HATE BLACK

Peace!

Maybe there is a deeper, more personal message in that for you.

That seems quite random.

E.

Quoting "Emeagwali, Gloria (History)" <emeagwali@mail.ccsu.edu>:

> I went to a mall in Hartford, Connecticut, to purchase an
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> last year. Out of nowhere a White child of about 2 years old
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> speechless- and also scared -----for the kid----- because I know
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> a pretty short life span if she kept doing that sort of thing in
> public places. After all there are a lot of intolerant folks out

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> HTP,

> Mahari

> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
> wrote:
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>> > Paul,
>> > I agree. Perhaps, later I will address the usages in greater
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>> > the number and ways in which black is used negatively.
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>> For example, if someones says another has dark thoughts they are
>> almost certainly not referring to the skin color of Africans, but to
>> the abstract idea that people tend to do bad things secretly i.e. in
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>> Regards,
>> Paul Kekai Manansala
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> -----
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> Ta_Seti Repository
> http://groups.yahoo.com/group/ta_seti2Yahoo! Groups Links
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"When I say US I refer to a covenant, one has with the self, an ancient inner
governance..." EM 2003.

Ta_Seti Repository

http://groups.yahoo.com/group/ta_seti2Yahoo! Groups Links

| 26473|2008-07-16 21:36:45|Emeagwali, Gloria (History)|Re: HOW KIDS ARE TAUGHT TO HATE BLACK|

Attachments :

Well it may not be that random. If you are a white kid locked up in a room with monster toys and no exposure to anyone but your mom and dad, chances are that you may act strangely in public.

My point was that the issue of association is complex.

Dr. Gloria T. Emeagwali
Prof. of History and African Studies
History Department
Central Connecticut State University
1615 Stanley Street
New Britain
CT 06050.

www.africahistory.net <<http://www.africahistory.net/>>

www.africahistoryonline.com <<http://www.africahistoryonline.com/>>

www.ccsu.edu/afstudy/archive.html <<http://www.ccsu.edu/afstudy/archive.html>>

From: Ta_Seti@yahoogroups.com on behalf of Every Man Movin

Sent: Wed 7/16/2008 6:50 PM

To: Ta_Seti@yahoogroups.com

Subject: RE: [Ta_Seti] Re: HOW KIDS ARE TAUGHT TO HATE BLACK

Peace!

Maybe there is a deeper, more personal message in that for you.

That seems quite random.

E.

Quoting "Emeagwali, Gloria (History)" <emeagwali@mail.ccsu.edu>:

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> last year. Out of nowhere a White child of about 2 years old
> started pointing at me and shouting at the top of her voice:
> 'Mom there is the purple monster.' The little brat seemed scared.
> The mother was embarassed, and I was totally
> speechless- and also scared -----for the kid----- because I know
> that she would have
> a pretty short life span if she kept doing that sort of thing in
> public places. After all there are a lot of intolerant folks out
> there.
>
> Note though, that the kid did not shout 'black monster.' Maybe, in
> her playroom all the monsters are purple-
> but then again, she also associated me a Black person with monsters
> and 'purpleness.' The whole episode continues to be
> baffling to me but one thing is clear, though. There is a complex
> system of association around us
> and - psychologists have a really big challenge.
>
>
> Dr. Gloria T. Emeagwali
> Prof. of History and African Studies
> History Department
> Central Connecticut State University
> 1615 Stanley Street
> New Britain
> CT 06050.
>
> www.africahistoryonline.com <<http://www.africahistoryonline.com/>>
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> _____
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> From: Ta_Seti@yahoogroups.com on behalf of Mahari Mengistu
> Sent: Mon 7/14/2008 5:57 PM
> To: Ta_Seti@yahoogroups.com
> Subject: [Ta_Seti] Re: HOW KIDS ARE TAUGHT TO HATE BLACK
>
>
>
> Actually, I'm OK with folks using dark because that implies, I think,

> more accurately the idea of mystery, hidden, unclear, unknown than
> black. I am afraid though, Paul, you can speak on it forever and I
> will not believe -unless done through scientific experiments- that
> the use of black does not carry over into individuals' attitudes and
> feelings about "black people". I am not saying that if you bring the
> concept of blackness consciously to their attention that they will
> not explain their feelings about the color in an "acceptable" way.
> That, however, does not expose what may happen subconsciously during
> the psychological association of a black person's color with the
> implicit meanings of the color "black".

> HTP,

> Mahari

> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

> wrote:

>>

>> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>> >

>> > Paul,

>> > I agree. Perhaps, later I will address the usages in greater

>> > detail. In general, however, your examples "pale" in comparison

> to

>> > the number and ways in which black is used negatively.

>>

>> Regardless, it doesn't make sense to be too sensitive to the

> negative

>> use of "black" because the vast majority of time this has nothing

> to

>> do with race or skin color.

>>

>> For example, if someones says another has dark thoughts they are

>> almost certainly not referring to the skin color of Africans, but to

>> the abstract idea that people tend to do bad things secretly i.e. in

>> the dark.

>>

>> Regards,

>> Paul Kekai Manansala

>>

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> Ta_Seti Repository

> http://groups.yahoo.com/group/ta_seti2Yahoo! Groups Links

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"When I say US I refer to a covenant, one has with the self, an ancient inner governance..." EM 2003.

Ta_Seti Repository

http://groups.yahoo.com/group/ta_seti2Yahoo! Groups Links

| 26474|2008-07-16 22:27:10|Mahari Mengistu|Re: HOW KIDS ARE TAUGHT TO HATE BLACK|

It is possible that there is a personal message in this incident. Maybe the personal lesson is that there are BAD WHITE KIDS. One of the things that irritates me about Americans -American whites particularly - is that kids are not bad. Perhaps, it is connected to their idolization of youth. The truth is that there are "bad" kids. Now there may be an adult reason why they are bad but there are bad kids. Perhaps, they can be made "good" with the right guidance but some "act" badly.

I was once in a department store and passing through the kids department in which there lay life-sized or at least kid-sized stuffed toys. There was a white stuffed boy doll and near him was a kid-sized black boy. A white upscale-looking mother came through with her little blond boy no older than 4. She walked through with the kid not far behind. He passed by the stuffed dolls, walked up to the black boy doll who was about the size of him and began viciously beating the black doll in the face. His mother saw it, glanced at me and showed no concern at all. I was disgusted. Finally, she told him to come on. I'd say this was the beginning, at least, of the development of a "bad" kid. It is possible that he changed; however, in that time and place I'd say the kid was bad. In addition, I remember being a kid and I remember not infrequently "bad" kids about and clearly some of these bad kids grew into bad adults.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, Every Man Movin wrote:

>
> Peace!
>

> Maybe there is a deeper, more personal message in that for you.
>
> That seems quite random.
>
> E.
>
>
> Quoting "Emeagwali, Gloria (History)" :
>
>> I went to a mall in Hartford, Connecticut, to purchase an
>> electronic gadget, some time
>> last year. Out of nowhere a White child of about 2 years old
>> started pointing at me and shouting at the top of her voice:
>> 'Mom there is the purple monster.' The little brat seemed
scared.
>> The mother was embarrassed, and I was totally
>> speechless- and also scared -----for the kid----- because I
know
>> that she would have
>> a pretty short life span if she kept doing that sort of thing
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>> public places. After all there are a lot of intolerant folks out
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>> baffling to me but one thing is clear, though. There is a
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>> system of association around us
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>> Sent: Mon 7/14/2008 5:57 PM
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> >> Paul Kekai Manansala

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> "When I say US I refer to a covenant, one has with the self, an
ancient inner

> governance..." EM 2003.

>

| 26475|2008-07-16 22:32:52|Djehuti Sundaka|*_ "What I Meant to Say Was....Uh...." _*|

_ "What I Meant to Say Was....Uh...." _

_ [col. writ. 10/30/07] (c) '07 Mumia Abu-Jamal_

**

**

Once again, a major American scientific figure has emerged from the shadows of his laboratory, to insult Black people, and their genetic inability.

The latest, James D. Watson, a co-winner of the 1962 Nobel prize for deciphering the double-helix of DNA, made statements in a recent interview that spanned the globe.

Speaking to the Times of London (published Sun., 10/14/07) he spoke of "the prospect of Africa" as "inherently gloomy". The British newspaper quoted Dr. Watson as saying, "All our social policies are based on the fact that their intelligence is the same as ours -- whereas all the testing says not really."

Presumably, by "ours" Dr. Watson meant, not Americans, but white people.

Days later, Dr. Watson issued a statement saying he couldn't "understand" how he could have said such a thing. Added the biologist, "There is no scientific basis for such a belief."*

Some of us remember similar slurs launched by Nobelist, William B. Shockley, who asserted that inherent characteristics like intelligence are attributable to skin color.

These scientific slurs aren't the first such attacks on Black intelligence; it won't be the last.

They remind us that scientists are often experts in their fields of study, but idiots in other areas of life.

Dr. Watson studied biology. Dr. Shockley won his 1956 Nobel in physics, for his part in the discovery of the transistor.

Neither man had expertise in the social sciences.

For them not to know of such studies is equivalent to the old Sufi story of the mullah who lost his purse, but was looking in the wrong place to find it. When others asked Mullah Nasruddin why he was looking in a place where he couldn't have lost his purse, he replied, "Because the light is better here."

Drs. Watson and Shockley looked within to explain something that they saw around them, and we shouldn't be surprised at their observations.

That said, it is undeniable that Black Americans perform woefully worse than their white, Asian, or Latina counterparts in educational testing. Could the reasons lie in the equally undeniable fact that school funds are raised, almost universally, on property taxes, which, in most inner cities, amounts to little? That such a design was guaranteed not just to create a failing, under funded and under resourced educational system -- but one that continues to be so?

Just several months ago, an American monthly magazine published a special article on Africa. In an article penned by Kenyan writer, Wainaina Binyavanga, a 2003 study by a State University of New York - Albany sociologist showed that "Africans averaged the highest attainments of any group in the United States -- /higher even than whites and Asians."/

//

/Africans are the highest academic achievers in U.S. colleges?/

I don't remember reading this in my local [or national] newspaper!

Apparently, neither did Dr. Watson.

Perhaps if he did, he would have rethought his ideas, for if African-Americans perform one way, and continental Africans perform another way, then genetics is clearly not the culprit.

In Black America, which has had its share of slurs cast its way, it should also be inspiring to know that Africans coming here are outscoring all of their peers.

It shows what is possible.

-(c) '07 maj

[*_Sources_: Dean, Cornelia, "Nobel Winner Issues Apology for Comments About Blacks," _New York Times_, Fri., Oct., 19, 2007, p.A24. ; Binyavenga, Wainaina, "Generation Kenya, " _Vanity Fair_ (July 2007), pp.84-94, citing 2003 study by Dr. John R. Logan, Lewis Mumford Center/ SUNY-Albany.]

!

Keep your kids safer online with Windows Live Family Safety. [Help protect your kids.](#)

| 26476|2008-07-17 05:06:35|Peter Gray|Re: America's AIDS Apartheid|

Thank you for the tip, but I have already done quite a bit of study on the subject, including trying to develop a non-destructive radiation therapeutic method that does no harm to human cell tissue. I have also worked (for about 3 years) on protein modeling (mainly using protein homology to determine evolutionary relationships between proteins). so let me ask you again then: are the electron microscope images of HIV-1, etc, just figments of the imagination?

Peter

To: Ta_Seti@yahoogroups.com

From: saashepsu@gmail.com

Date: Tue, 15 Jul 2008 17:16:31 -0400

Subject: Re: [Ta_Seti] America's AIDS Apartheid

Mikyia mo Afurakanu/Afuraitka itnut Abibifo FahodieImhetep

To address the babbling crap response, I will say this, study b4 u respond. Disprove the information and the sources that are provided with compelling evidence not quick shots of non productive information

Mikyia mo Afurakanu/Afuraitka itnut Abibifo Fahodie Shemhetep

On 7/12/08, **Peter Gray** <atenergy@hotmail.com> wrote:

What babbling crap is this about there being no such thing as an "AIDS virus"?!?

What are HIV-1,-2, etc.-- figments of an electron microscope's imagination?

This is just the sort of irresponsible propaganda that black people could do without right now.

Peter

To: Ta_Seti@yahoogroups.com

From: saashepsu@gmail.com

Date: Sat, 12 Jul 2008 00:27:48 -0400

Subject: Re: [Ta_Seti] America's AIDS Apartheid

Mikyia mo Afurakanu/Afuraitka itnut Abibifo Fahodie

just a quick note for [all.in](#) my research i have found this to be the case.if you refer to [www.odwirafo.com](#) under the Maakheru webcast page [www.odwirafo.com/maakherupage.html](#) you will find the webcast [Afurakanu/Afuraitka itnut and the Truth About HIV-AIDS--There is No Such Thing as an AIDS Virus](#). also if you wish you can also downthe transcript for the webcast as well as info from the ANC on aids [http://www.odwirafo.com/ANC-AIDS.doc](#).

further resources which support this truth are the following

[www.aidsmyth.addr.com](#)

[http://www.virusmyth.com](#)

[http://www.thetruthseeker.co.uk/article.asp?ID=106](#)

[http://net-prophet.net/biglies/aids.htm](#)

now please keep in mind that the aids fallacy is only one in a huge bag of tricks that the akyiwadefouse to prevent the amansesew from being formed out our amammere and nanasom.

for more info and definition of afuraka words, please refer to [www.odwirafo.com](#)
abibifo fahodie hetep afurakanu/afuraitka itnut

On 7/10/08, **Keme Shem** <ezzrath123@yahoo.com> wrote:

intersting story. I was wondering if anyone has heard about the aids conspiracy? I heard that no one actually dies from aids, but from being Susceptible to diseases from a compromised immune system. Furthermore, I heard that focus on the immune system is the utmost key to health. They say that the only way to get disease is through a compromising the immune system. With that thought, shouldn't our ever preventive health care research reside in perfecting a healthy immune system?

--- On **Thu, 7/10/08**, Cjmtlc@aol.com <Cjmtlc@aol.com> wrote:

From: Cjmtlc@aol.com <Cjmtlc@aol.com>

Subject: Re: [Ta_Seti] America's AIDS Apartheid

To: Ta_Seti@yahoogroups.com

Date: Thursday, July 10, 2008, 12:10 AM

In a message dated 7/9/2008 11:47:22 P.M. Eastern Daylight Time, Djehuti_Sundaka@ hotmail.com writes:

America's AIDS Apartheid

Tuesday 08 July 2008

by: Kai Wright, The American Prospect



African-Americans, who are 13 percent of the US population, now account for a stunning half of all people living with HIV/AIDS and half of all those newly infected every year. (Photo: Black Aids Institute)

The domestic HIV/AIDS epidemic is increasingly black and Southern - and spiraling out of control.

The hope in Tracy's voice was contagious. He had just come out of Alabama's state prison system and was looking forward to starting over. He'd gotten some part-time work

and secured a comfortable, if sparsely furnished apartment. He was a classic Southern hunk - a handsome, stout, mocha-skinned man with a slow drawl and a natural charm - and so had no trouble finding women to date. That was exciting but also scary, because Tracy had newly committed himself to confronting his 12-year-old HIV infection. He beamed with pride at the progress he was making. "I talked to one," he bashfully boasted to me about his coming-out process to would-be girlfriends. She'd been pressuring him to have sex, and he knew he had to disclose first. "She appreciated my honesty." Things were going well.

I wanted to be hopeful for Tracy, too. After more than a decade of writing about AIDS, I've come to recognize the liberated look on his face - the relief that shines in someone's eyes when he gives up on fear and shame and starts figuring out how to live with - rather than in spite of - an HIV diagnosis. But I knew Tracy would get little help on what was going to be a hard road to wellness, because his story arc is sadly typical of the epidemic that is now raging around him - years of denial masquerading as optimism, followed by a mad scramble to patch things up when it's already too late.

Tracy was diagnosed back in 1993, the first time he went into lockup. He got no counseling and no treatment, just the news that he was HIV-positive. He was outwardly healthy so, not surprisingly, he ignored this piece of overwhelming, incomprehensible information and went on with his life, bouncing in and out of jail. It wasn't until 2005, the year I met him, that Tracy finally came to understand the gravity of his situation. He'd gotten some education during his last stint in prison, after activists sued the state and forced it to provide meaningful care to the HIV-positive inmates. Who knows how many others he passed on the virus to in the interim. But to focus on missed HIV-prevention opportunities is crazy-making; they are too many to count. What mattered as I listened to Tracy describe his future was that, finally, he preferred reality to the false comfort of denial. That's more than I can say for both the federal and state-level response to the fast-growing ranks of people like him.

America declared a terribly premature victory over AIDS more than a decade ago, when new treatment regimens hit the market and dramatically halted the parade of young funerals. And there's no denying the progress: Today's death rate is a small fraction of what it was then. But controlling an epidemic isn't the same as ending it. We confused the two achievements and turned our attention to epidemics overseas. We've spent years watching with sympathetic awe as infection rates have spiraled upward in places like sub-Saharan Africa, where people have struggled to afford the lifesaving drugs we assume are readily available here at home. All the while, the U.S. epidemic has been barreling toward the precipice.

More Americans are living with HIV today than ever before - an estimated 1.2 million - and the number is increasing by tens of thousands annually. Worse, there's every reason to believe the problem is exponentially graver than we know. AIDS researchers and service providers have been anxiously awaiting a U.S. Centers for Disease Control and Prevention (CDC) study that is expected to find the epidemic to be far larger than believed. Yet, over the last eight years policy-makers have so neglected the care system that we cobbled together in the 1990s to control the epidemic that people have died, right here in America, while lingering on treatment waiting lists like those in the developing world.

Meanwhile, an AIDS apartheid has hardened here. John Edwards' two Americas are perhaps most clearly witnessed in the waiting rooms of AIDS clinics around the country. African Americans, who are 13 percent of the U.S. population, now account for a stunning half of all people living with HIV/AIDS and half of all those newly infected every year. The numbers are even more shocking when you look at the people among whom the virus is spreading most quickly. One depressing study of gay and bisexual men in five large U.S. cities found 46 percent of black men to already be positive. Nearly half. No population on Earth has registered infection rates that high.

Nowhere is this crisis more acute than in the southeast United States. What was once considered an urban, coastal epidemic - centered in gay havens like New York City, San Francisco, and Los Angeles - is now a surprisingly rural, Southern one. More than half of

all new infections logged between 2001 and 2004 were found in the South. Those infections are far more likely to be found among Southerners who are black, low-income, and diagnosed with advanced conditions they do not have the resources to control. Yet Southern state governments have only recently begun to understand that they preside over the new ground zero for America's AIDS epidemic. The AIDS clinic Tracy turned to for care was the only one serving the entire southeastern quadrant of Alabama. The clinic's efforts are heroic, but the thin network it has built is hardly enough to absorb demand in an area that's home to the state's highest per capita HIV infection rate. That's sadly typical of the region. If the AIDS-care safety net is in tatters nationally, in many Southern states it never existed in the first place. Nearly three decades after the epidemic's start, America has so squandered its successes that we will have to entirely re-create them - or face a return to the days of the costly, painful, and needless deaths of thousands.

AIDS has had a racially lopsided impact on America from the start. African Americans accounted for roughly a quarter of AIDS deaths as early as 1985. But the definitive cleaving of AIDS into two epidemics came about a decade later, when a remarkable scientific breakthrough turned HIV infection into a manageable, if lifelong condition - for those with access to treatment.

The first AIDS drug, known as AZT, didn't hit the market until the latter half of the 1980s. AZT was actually first developed in 1964, through cancer research funded by the National Institutes of Health. It never panned out as a cancer drug and was shelved until HIV came along, when the patent owner, Burroughs Wellcome (now GlaxoSmithKline), brushed off the dust and began studying it as an antiHIV medicine. A 1986 clinical trial found phenomenal success, and America quickly revved itself into the first of what would be a series of overly optimistic assessments of our ability to quickly and easily end AIDS. AZT did momentarily halt death rates, but that success proved unsustainable. The drug slowed HIV's progression in the body but couldn't maintain long-term control. Science stayed on the virus' trail, gradually adding new drugs to the treatment arsenal throughout the early 1990s. The turning point, however, came in 1996, when Dr. David Ho walked into the biennial International AIDS Conference - reconvening in Mexico City this August - and shocked the world by demonstrating his ability to bring patients back from the brink of death.

Ho had been among a handful of ambitious, young researchers who aggressively pursued HIV from the epidemic's onset. He was already credited with, among other things, establishing that saliva doesn't carry enough of the virus for it to be transmitted via kissing and, conversely, that HIV lives well in semen. In the mid-1980s, he was among the first to notice that a new HIV infection is usually accompanied by a brief period of flu-like symptoms, and much of his research from then on focused on how HIV behaves immediately after entering the body.

Conventional wisdom in the mid-1990s was that the virus sat dormant for years before launching its attack. Ho established that it actually engages the human body in a turf war from the beginning to the end, copying itself millions of times a day as it struggles to outpace the immune system. The take-away for Ho was that, contrary to treatment norms at the time, the immune system needs help before patients start getting sick, at which point the body is already losing the fight.

He matched the existing AIDS meds with a new class of drugs called protease inhibitors and bombarded the immune system with an intensive regimen. HIV couldn't mutate fast enough to get around this "combination therapy," so the immune system could catch up with it and beat patients' viral loads down to immeasurably small numbers. After 15 years of steadily increasing death rates, the numbers fell by 21 percent in a single year. By 1998, mortality had dropped by an astounding 70 percent.

It was morning in America. Time magazine named Ho its 1996 Man of the Year. The New York Times Magazine ran a cover story titled, "When Plagues End." The Wall Street Journal, Newsweek, and others chimed in with similar speculation about the end of AIDS. In a sign of just how nonchalant we became, it wasn't long before the treatment Ho

dreamed up became popularly known as the "AIDS cocktail" - an odd moniker for something that's far more akin to a lifelong chemotherapy treatment than happy hour. Drug company ads featuring buff men rock climbing and mountain biking proliferated - people with AIDS, once pariahs, got modeling opportunities.

The much-touted magical turnaround was, however, uneven from its start. The drugs are extremely expensive, today costing as much as \$20,000 for a year's treatment, not counting all of the auxiliary care and meds that are needed to stay healthy. Moreover, making them work well means having medical providers schooled in a rapidly changing, cutting-edge treatment science. Black Americans are less likely to have either of these resources, and the racial differential in AIDS death rates reflects that fact. Indeed, the death rate for 1996 marked two huge turning points in the epidemic: Not only was it the first year in which fewer people died than the year before, it was also the first year in which more blacks died than whites. By 2004, nearly twice as many blacks as whites died from AIDS.

All signs point to that disparity growing, in part because the number of African Americans infected is likely higher than we know, particularly in the South. The CDC has tracked the epidemic by counting the number of people who test positive each year and extrapolating from that an estimate of the total number infected. Until now, researchers haven't been able to differentiate between an infection that happened three months ago and three years ago - which means they can't tell how fast or slow the virus is spreading, or where and among whom. At press time, however, the CDC was preparing to release the results of a closely guarded study that deploys new technology to determine how long ago a newly diagnosed infection took place. The study is expected to raise the agency's estimate for the size of the epidemic by as much as half, a growth driven by infections among African Americans.

The million-dollar question, of course, is why blacks are so much more likely to both get infected with and die from HIV. The theories are manifold, ranging from biology to public-policy failures. On the policy end of things, one villain is clearly the prison system. One of the many ways in which the massive forced migration of black men in and out of state and federal lockup destroys communities is through spreading disease. "It's definitely in there," says Tracy of the sex he saw in prison. "And ain't no condoms." Just two states allow condoms behind bars, virtually ensuring the spread of infectious diseases. Forward-thinking researchers have begun tracking how that reverberates into the broader community, perhaps explaining why two-thirds of new infections are logged among black women.

Regardless of what goes on inside prisons, the act of churning so many men in and out of black neighborhoods is itself a disease vector. Research shows that black women are more likely than women of other races to be serial monogamists, cycling through relationships with a small circle of men who come in and out of their lives - which means once one person in that circle gets infected, the virus spreads through it like brush fire. Black Americans with HIV/AIDS are also far less likely to be in treatment than their white peers - and because effective treatment lowers the amount of HIV in an infected person's blood, black people are therefore more likely to pass on the virus during unprotected sex. And so the widespread existence of untreated HIV inside small, overlapping black sexual networks makes someone inside that network all the more likely to encounter it, meaning the same decision about whether to have unprotected sex involves far greater stakes. It's an insidious, self-reinforcing loop.

*** Whatever is causing the racial disparity in infection rates, it is ultimately going to collapse the system we built to make AIDS care accessible in the United States. The fast-growing African American epidemic is both heavily reliant upon the public-care system and deeply Southern. Two-thirds of black people getting AIDS care pay for it with public insurance. And nowhere are the racial disparities in who's getting infected more stark than in the South. South Carolina's epidemic is 74 percent black. North Carolina's is 68 percent. Alabama's is 64 percent. These states have been utterly unable to meet the demand those numbers reflect.

When I met Tracy in 2005, Alabama was experiencing what everyone hoped would be a

wake-up call. The state-run program that makes AIDS drugs affordable to uninsured patients had a waiting list of more than 600 people. The previous year, the national total for people waiting for treatment had hit an all-time high, at just over 1,600. So, in what has been a decades-long pattern of piecemeal solutions to AIDS, the feds and the state patched together emergency funding and cleared Alabama's list.

By 2006, AIDS-funding problems were cropping up elsewhere in the region. South Carolina had replaced Alabama as the crisis of the moment. That November, after months of warnings from AIDS service providers around the state, the health department confirmed everyone's fears: Three people had died while waiting for access to the AIDS Drug Assistance Program, known as ADAP; a fourth died less than a month later. South Carolina's waiting list was finally cleared last summer, but the state has long been a standout offender in turning away people who can't afford AIDS medications. The state's waiting list has averaged just over 300 people since the summer of 2002, giving it the second-worst record in the country, behind neighboring North Carolina.

When AZT hit the market in 1987, its whopping price tag of \$10,000 for a year's treatment spurred AIDS activists to storm the stock exchange and blockade the Food and Drug Administration, demanding the price come down. Congress responded by handing out a series of small, one-time grants to states and cities to subsidize the price of AZT. The 1990 Ryan White CARE Act finally created what was to be a soup-to-nuts response, setting up a Byzantine formula to distribute money to cities and states based on the intensity of their individual epidemics. Local health departments spend the federal money on a range of services needed to keep people healthy, including ADAP.

The CARE Act has been remarkably successful in keeping low-income Americans with HIV/AIDS alive. Medicaid and Medicare are the nation's largest payers for AIDS treatment, but ADAP fills the growing gap between those poor enough to qualify for public insurance and those with robust enough private insurance to afford the high-end medical care an HIV infection demands. However, as the legislation's name implies - it's the Comprehensive AIDS Resources Emergency Act - lawmakers never understood it as a permanent entity that would require ongoing and increasing support.

David Ho's treatment revolution turned the AIDS-care safety net from a hospice program into one that subsidizes exorbitantly expensive long-term treatment. Drug costs for people enrolled in ADAP reached an estimated \$1.2 billion last year. That level of spending has simply proven unsustainable, particularly in Southern states, which are home to more than a third of ADAP clients. The South's budget troubles are partially due to the fact that Southern state legislatures don't chip in to support the program as much as those in the Northeast and West, leaving the health departments more heavily dependent upon federal money. Southern AIDS activists insist, however, that Washington shares some blame because the CARE Act's complicated funding formula has for years been weighted in favor of the cities and states with older epidemics.

But no matter how Congress divides the money, the reality is that there's just not enough to go around. Even as ADAP has grown exponentially, the federal contribution to it has either remained flat or, as it did last year, declined. Similarly, the CARE Act has not seen a meaningful funding increase since 2003, despite the fact that the epidemic hit a record high in 2005 and has grown by anywhere from 40,000 to 60,000 infections a year since then. And according to the federal agency that administers the CARE Act, nearly half of those people will turn to the program for help. Whether they'll find it depends on where they live.

The system has survived thus far on a series of last-minute rescues. When waiting lists hit their peak in 2004, the White House shepherded through Congress a one-time infusion of cash to 10 states with backlogs. In 2006, Congress gave the program another one-time shot in the arm. Several states have also been able to shift drug costs into the expanded Medicare program. And some Southern states, most notably South Carolina, have finally cobbled together their own AIDS-care budgets. By September 2007 there were, for the first time, no waiting lists. Few expect that victory to survive the fiscal year, however.

The recurring funding shortages are owed in part to the same ideological nickel-and-

diming that's undermined a wide range of domestic programs in the Bush era. But it is also clear that America has never come to grips with the fact that AIDS demands a comprehensive, ongoing public-health commitment rather than finger-in-the- dam, emergency measures. Here's a telling fact: The U.S. has never had an overarching national plan for responding to AIDS, something that we make a prerequisite for any poorer country seeking foreign aid to deal with its own epidemic.

The disarray caused by this lack of planning reaches past ADAP, or even the broader net of HIV/AIDS treatment and care. Last spring, CDC director Julie Gerberding convened what the agency billed as a historic meeting of African American community leaders to enlist them in launching a new, comprehensive prevention push. Gerberding implored a crowd that ranged from Urban League executives to rap star Ludacris' mom to make HIV a priority. "You can't solve big problems with small investments," Gerberding said wisely. "You need big investments to solve big problems." She vowed to take the same message message to Congress.

No one listened. The CDC's HIV-prevention budget has never topped \$800 million and has declined or remained flat every year this century. The only area of the prevention budget that's increased in recent years is that for testing, though even that money has actually come from moving cash out of other piles, according to the Community HIV/AIDS Mobilization Project.

The CDC has made testing the central plank of its prevention work. The agency cites studies that show roughly a quarter of all HIVpositive Americans don't know they are infected and that these undiagnosed cases are fueling the spread of the virus. So in 2006, the CDC changed its guidelines for hospitals and began recommending that every patient aged 13 to 64 be tested for HIV, rather than just those that report behaviors known to be particularly risky. It also streamlined the process, getting rid of a long-standing recommendation that clinicians provide counseling alongside testing. The change raises many difficult and uncomfortable questions. No one can argue with the goal of getting more people diagnosed, but is it enough to matter? It took Tracy 12 years to deal with his infection after he got diagnosed without counseling. And once hospitals identify the unknown hordes of HIVpositive patients, how will we provide them with treatment and care when the system is already overloaded?

Then again, maybe that's the catastrophic push we need to find a lasting solution to caring for people living with a disease that demands at least \$12,000 per year in treatment to stave off death. The CDC's AIDS-prevention director, Kevin Fenton, warns, "The long-term costs of not diagnosing [infections] are going to be tremendous." It's only a question of whether we do it on the front end or, like the developing-world countries we look at with such pity, we do it after so many people are infected that the problem becomes unmanageable. Fenton put it best when he defended the testing push shortly after its rollout. "Whichever way you look at it, we're going to have to deal with this epidemic in real ways."

*Kai Wright is a writer and editor in Brooklyn, NY, whose work explores the politics of sex, race, and health. He is author of *Drifting Toward Love: Black, Brown, Gay and Coming of Age on the Streets of New York* (Beacon Press). You can read more about his work at www.kaiwright.com.*



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| 26477|2008-07-17 08:17:21|Djehuti Sundaka|American Inequality Highlighted by 30-Year Gap in Life Expectancy|

American Inequality Highlighted by 30-Year Gap in Life Expectancy

Thursday 17 July 2008

by: Leonard Doyle, The Independent UK



In Tokyo, Hiromichi Takeuchi holds the hand of her 93-year-old mother. In Japan, where virtually all residents are provided with health insurance, the average life expectancy is one of the highest in the world. The US, where much of the population is uninsured, is ranked 42nd - and sharp geographically aligned gaps in life expectancy persist. (Photo: Yuriko Nakao / Reuters)

Washington - The United States of America is becoming less united by the day. A 30-year gap now exists in the average life expectancy between Mississippi, in the Deep South, and Connecticut, in prosperous New England. Huge disparities have also opened up in income, health and education depending on where people live in the US, according to a report published yesterday.

The American Human Development Index has applied to the US an aid agency approach to measuring well-being - more familiar to observers of the Third World - with shocking results. The US finds itself ranked 42nd in global life expectancy and 34th in survival of infants to age. Suicide and murder are among the top 15 causes of death and although the US is home to just 5 per cent of the global population it accounts for 24 per cent of the world's prisoners. Despite an almost cult-like devotion to the belief that unfettered free enterprise is the best way to lift Americans out of poverty, the report points to a rigged system that does little to lessen inequalities.

"The report shows that although America is one of the richest nations in the world, it is woefully behind when it comes to providing opportunity and choices to all Americans to build a better life," the authors said.

Some of its more shocking findings reveal that, in parts of Texas, the percentage of adults who pass through high school has not improved since the 1970s.

Asian-American males have the best quality of life and black Americans the lowest, with a staggering 50-year life expectancy gap between the two groups.

Despite the fact that the US spends roughly \$5.2bn (2.6bn) every day on health care, more per capita than any other nation in the world, Americans live shorter lives than citizens of every western European and Nordic country, bar Denmark.

Using official government statistics, the study points out that because American schools are funded primarily from local property taxes, rich districts get the best state education. The US has no federally mandated sick pay, paternity leave or annual paid vacation.

"Some Americans are living anywhere from 30 to 50 years behind others when it comes to issues we all care about: health, education and standard of living," said Sarah Burd-Sharps co-author of the report.

Although the US is one of the most powerful and rich nations in the world, the study concludes it is "woefully behind when it comes to providing opportunity and choices to all Americans to build a better life".

According to a United Nations human development report, the US is in 12th place in a league table of wealthy developed nations. Britain is ranked 16th.

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| 26478|2008-07-17 08:20:12|Tafari khumbaka|john h. clarke|

<http://www.library.cornell.edu/africana/>

click above

great resource from a master....



Tafari-sudra,Khumbaka

| 26479|2008-07-17 08:20:22|gingerd2007|Re: New Member|
Wow, that was powerful and well said. Thank you for shedding a little light for someone in search of it...

--- In Ta_Seti@yahoogroups.com, "Sadio" wrote:

>

> I have been reading posts of this group for a while now and I have never

> commented. I can say that I am completely appalled by what I'm reading.

> How can we expect to elevate with this type of division going on. If

> you have decided one way of life isn't for you...fine. Why do you have

> to judge it in such a way that would make others feel negatively toward

> it before they get a chance to investigate for themselves?. If a way of

> life is assisting people in bettering themselves and helping them to be

> more in tuned with their ancestors how can you judge? Let us not forget

> that religion itself is not created by God but by man. So they all are

> prone to fallibility. They are all imperfect. There are certainly

> shortcomings and wonderful advantages in all. I feel sorry for a new

> person like brother Nathaniel who is seeking assistance. This is what

> you give? This is what you show? We have enough division in all

> aspects of our lives as a people. This would be very discouraging to

> me. Brother Asar...for a person who says that the answers aren't in

> books, you certainly do quote a lot of them. I have studied Akan,

> Yoruba, and ancient Kemetic teachings. I love them all. I find value

> in them all. I seek truth wherever it may be and only use my spirit as

> a judge. I would encourage all people to do the same. Many of the ATR

> make it very difficult for a person to learn information about them.

> How do I know that I want to be initiated into something that I can't

> read about or in some way study on my own? It was different when you

> were automatically initiated into the way of life of your forefathers

> and mothers. You knew that that would be your path. We now have the

> opportunity to choose what best fits our spirit. If your spiritual

> teachings have not lead you to love, open mindedness, open heartedness

> and peace then it seems to me that it has fallen short. Can we say

> that God is no longer speaking to man and giving him new ways of

> elevating his spirit? I don't think so. Just because a system is not

> linked to those that are consider ATR does it mean they have no value?

> I don't believe this. We are Africans in America. We are here because

> of the Maafa and we have the charge of re-membering not just our culture

> but also our spirits. We truly do not know exactly the way Ancient

> "Egyptians" practiced their way of life. There is no way of knowing.

> The only proof that anyone can have is what someone else told them or

> what their spirit intuit. How do any of us know if the information we

> receive from any man is historically accurate. We can't. Even in

> learning the Mdw Ntr you have to rely on what someone else teaches you

> until you are able to intuit on your own and even that is based on what

> man has taught you. People can't even pass on a message properly from

> one person to the next how can we possibly assume that what has been

> passed down for thousands of years is exactly as it was in the

> beginning? And would we want it to be. Our world is not exactly the

> same. People aren't exactly the same. We need what will work for us in

> the here and now. For some people that is ATR (Akan, Yoruba, Sangoma,

> etc.) For others it may be Ausar Auset or Muata Ashby's teachings or

> something else entirely. I pray that each of us finds the path

that

> suits our spirit and that we use it to uplift ourselves, our families,

> our communities, and our world. It's time to stop being divisive and be

> more loving and accepting. In my opinion it would be best to tell a

> person what you think is good as opposed to tearing down ways of life

> that have changed some people's lives and saved others. I must

> apologize for the tone of this posting. It isn't intended to be mean or

> judgemental. I admit I was just a little disturbed by what the brother

> who was seeking help was receiving.

> Sadio

>

> --- In Ta_Seti@yahoogroups.com, Tafari khumbaka

> wrote:

>>

>> like u said, who's arguing.....

>>

>> The Ausar Auset Society is an international Pan-African religious organization that has been providing spiritual education and training to

> the African-American community and to African descendants in the Diaspora, as well as a social vehicle that allows for the expression of

> the spiritual values learned, for almost 35 years. Founded in 1973 by

> His Excellency Ra Un Nefer Amen I, (author of the Metu Neter) the Shekhem Ur Shekhem (King of Kings), and Ashem Ur Ashemu (High Priest),

> AAS is currently headquartered in New York with locations in over 35

> U.S. cities, London, Nottingham, Canada, Trinidad, US Virgin Islands,

> and Bermuda.

>> The Ausar Auset Society is governed by a traditional African kingship,

> which is recognized by the Kingships of Ghana and Nigeria, West Africa,

> the Asanteman Organization and several other cultural organizations in

> the Diaspora. The leadership of AAS diligently pursues mastery of the

- > fundamental principles of spiritual science. AAS's team of health
- > experts stay current with leading edge advancement in holistic health
- > science, providing for it's membership and students with superior
- > vegetarian diet plans and health information that addresses health areas
- > relevant to the modern ethnic community.
- >> Based on the ageless spiritual traditions the classes, seminars,
- > workshops and trainings offered allow us to weave the great timeless
- > knowledge into a spiritually empowering way of life which aims at the
- > awakening of the Ausar principle (the Divine Self) within each of us.
- > Our classes are integrated and geared to assist you in working on a
- > specific goal in the area of relationships, parenting, career, health,
- > etc.
- >> For people to grow spiritually, and hence, come harmoniously and
- > productively together, they must encounter the spiritualizing forces,
- > not in the halls of education or between the pages of books, but at
- > every turn of their day to day interaction with life and with each
- > other. For this reason, the classes taught and services provided are
- > merely a means toward the end of creating communities in which the
- > ageless wisdom can be lived on an on-going daily basis.
- Furthermore,
- > this means that in addition to taking classes, you will receive
- > spiritual readings and Life-Coaching to personalize the spiritual skills
- > you are being taught.
- >> We wish you much success in your spiritual growth. Peace and love.
- >>
- >> -----
- >> hope to see u at the retreat this august.....
- >>
- >>
- >> Tafari-sudra,Khumbaka
- >>
- >>
- >> --- On Mon, 7/14/08, Asar Imhotep asar_imhotep@ wrote:
- >>
- >> From: Asar Imhotep asar_imhotep@
- >> Subject: Re: [Ta_Seti] New Member

> > To: Ta_Seti@yahoogroups.com
> > Date: Monday, July 14, 2008, 11:27 AM
> >
> >
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> >
> >
> >
> >
> > Tafari
> >
> > It would be wise to humble one's self to information which you
> don't have enough knowledge to critique. By the scope of your reply
> it is not worth debating the subject with you. As the elders would
say,
> "When an intelligent man and an ignorant man are arguing, how can
> you tell who's who?" In that regards you can believe what you
> want.
> > I will comment for those who are serious about learning how
African
> people teach and the structure of their university system,
erroneously
> called the "mysteries." As I mentioned to Nathaniel in my first
> reply, if you really want to study and understand Nile Valley
> civilizations, without being initiated into their cultural
systems, it
> would be wise to study the "indirect" methods as I mentioned
> before because that's where the jewels lie: not in any Egyptology
> course or book you could read written by Europeans.
> > I have mentioned time and time again that the whole continent of
> Africa is one big University system. Priests who are initiated in
one
> system have access to other systems for further study. This is why
and
> how Mdw Ntr developed all over the continent. That is how ancient
> Ta-Merri was/is set-up. An example of this system is written in
Credo
> Mutwa's book Zulu Shaman: Dreams, Prophecies and Mysteries pg 18.
He
> goes on to state (concerning his initiation into becoming a
Sangoma):
> >
> > "After I had ended initiation under my grandfather and under my
> mother's sister Mynah, I wanted to learn more, so I went to
> Swaziland and studied there under great healers while earning a
living

> both as a healer and as a laborer and sending money back to my father
 > and the rest of my family. From Swaziland I went to Mozambique , which
 > was then under Portuguese control, and there I studied under Mombai
 > traditional healers and under Shangon sangomas and Tsonga nyangas. There
 > I learned even more than I had learned under my grandfather. I went on
 > to Rhodesia ? today called Zimbabwe . Wherever I went in Africa ,
 > there I knelt before great teachers and I learned. I discovered how
 > insignificant my Western education was, and how inadequate and how false
 > in many aspects, especially where knowledge of Africa is concerned."
 > >
 > > The question you have to ask is how was Credo Mutwa able to just go
 > into other countries and study under master teachers and not have to go
 > through initiation all over again in each country? How did he know who
 > to go to and study under in each country to increase his knowledge of
 > healing? Again, for those who are not informed about what happened in
 > Africa due to invasions way before Arab and European colonialism, Credo
 > Mutwa gives yet another clue as to how things are set up on the
 > continent.
 > > In his book Indaba, My Children: African Folk Tales, Credo Mutwa on pg
 > 555 states (and I will quote at length):
 > >
 > > "When the White Man came to Africa, bringing Christianity with
 > him, the Custodians of the Belief urged the chiefs and chieftainesses of
 > the tribes to resist the `Strange Ones' and their alien creed.
 > But When the Bantu were finally defeated they did what they had done
 > nearly three thousand years before when the Ma-Iti (Phoenicians) invaded
 > the lands of the tribes: to ensure that the Great Belief would not die,
 > they selected a number of men, and women, from every tribe and binding

> them by a series of High Oaths, they told them everything there was to
 > know about the Belief. There are so many High Legends to remember and so
 > many stores of holy men, chiefs and witchdoctors that no human mind can
 > hold all these and yet remain sane. A custodian-elect had to know so
 > much that there was the great danger of forgetting many things, leaving
 > what could be remembered in an inaccurate or distorted form.
 > >
 > > There was only one way to solve this problem. The Great Knowledge was
 > divided into many parts and subdivisions. Men were then chosen from
 > different walks of life ? blacksmiths, woodcarvers, medicine men and
 > others ? from each tribe. The blacksmiths were told everything about
 > the history of metal-working in the lands of the Bantu, the
 > characteristics of the various kinds of metal and how to recognize the
 > minerals from which these can be produced. They were told all the
 > legends appertaining to metal and the rites and ceremonies a blacksmith
 > must perform, and what laws he must obey, and why. The Chosen Blacksmith
 > was under High Oath and, sworn to secrecy, commanded to impart all this
 > knowledge to his sons, and they to their sons, without adding or
 > subtracting a single word.
 > >
 > > The same thing was done for Medicine Men, the tribal narrators, the
 > Woodcarvers and so forth. Then, in every tribe the High Custodian formed
 > a Hidden Brotherhood of High Custodians (Secret Society) whose duty it
 > was continually to watch the Chosen Custodians ensuring that they had
 > not forgotten anything, allowed nothing to leak to strangers, and
 > imparted to chiefs and certain elders and Indunas what they were
 > required to know." (Certain emphasis mine)
 > >
 > > This story is told all over Africa . That when the invaders came, the

> education system went underground. Dr. Fu-Kiau mentions this in African

> Cosmology of the Bantu Kongo. I have heard these same stories at the

> feet of Akan priests and priests from Mali . I heard the same stories at

> the feet of Yoruba priests and priests from what is now called Sudan .

> Anyone in a Black Greek Lettered fraternal organization in the United

> States has done the exact same thing. After pledging became illegal in

> the early 90's, all the BGLO's took their process

> "underground."

>> When reading Ra Un Nfr's books, for those who are connected with

> Africa knows that his system and interpretation has little to do with

> Africa . It is a good reference for history, not philosophy,

> spirituality and cosmology. There are other ways you can tell, but I am

> not at liberty to disclose how. But by the mere language he uses you can

> tell he does not know.

>> I don't care how many trips to Egypt you take, or if you can read

> grammatically correct Mdw Ntr, unless you are initiated into an African

> system of thought, you don't know what you're reading.

> Initiation gives you the tools to properly interpret African signs and

> symbols. Again, the "mysteries" are not in books. The

> information is passed down from mouth to ear as it has been done in

> ancient days. There are very few scholars connected with Africa in this

> way and it shows in their works. Unfortunately, Ra Un Nfr is not one of

> those scholars.

>> Ancestrally,

>>

>> Asar Imhotep

>> <http://www.asarimhotep.com>

>>

>> Tafari khumbaka wrote:

>>

>>

>>

>>

> >
 > >
 > >
 > >
 > >
 > > u are speaking bout some nebulus school in africa that teaches
 the
 > ancient egyptian mystery system and will not give it too its
 people or
 > let ausar-auset society become a part of it
 > > HOGWASH!(if that is true SHAME on Ya'LL)
 > > how do u know Ra unnefer AMEN got his info from books ,have u
 talked
 > with him ,ASKED him????????
 > > how do u know i dont converse with priest on the continent, how
 do u
 > know AAS doesnt converse with priest in africa
 > > by the way just cause a thing is from africa , dont make it
 > right.....
 > > if i had only what u have written me as a guide to why u would
 say
 > such things. i would say that u are a pompous a frican,, but a
 friend
 > who corresponds with u thinks u r cool , so ill reserve that
 particular
 > view for now.
 > >
 > > how big is the continent of africa,,,how many people are in
 > africa???, and u hold all the knowledge of african mystery
 schools???, i
 > think not!, u know who is connected too AAS???, i think not ,,how
 could
 > u?? unless u know all the 100's milllion people in africa.
 > >
 > > i am a part on a lineage..... ... i have an idea how lineage
 works
 > thank ya verrrrry muCh!..
 > > i am also a part of a kung-fu lineage system Sui-shaolin/
 lama..
 > > my instructor is a in house student of Shifu Frank Roper an Afr-
 AM.
 > living here in America he is a shifu in the system a lineage
 holder an
 > master in it and other systems he has changed some of the names
 and made
 > it his own system

> > my question since he is not on the continent of china and has
 called
 > his system a different name from the lineage masters he recieved
 it, is
 > he genuine?
 > > OF COURSE he is!!!!..... ..
 > > the same can be said for AAS...
 > >
 > > ancient masters receiving their teaching from past lives and
 masters
 > still in the nether world, accepted and ordained to many lineages
 among
 > the Ghanaian and Yoruba and Zulu royal house's..... . how could u
 speak
 > on these matters and not properly research the subject???
 > >
 > > new student watch out for people from the continent of africa
 > attempting to legitimate their gaps in history by leaching on to
 AE an
 > making up a lineage that goes back to the nile valley , many
 > unscrupulous people walk about saying they can do and how much
 DEPTH
 > and scope they have , how grandiose their method is,,,BUT its
 hidden and
 > its always has been hidden ,,it is soSO! powerful it escaped the
 > ravageous of the arab and portugese and english/germans and so
 on and
 > on.....
 > > and where is it as angolans and liberians and tutsi and
 congolese are
 > in desperate need of it
 > > oh its hidden, its hidden so well ,, it aint there! except
 there for
 > some chosen really real REAL! africans
 > > so AAS method dont have the scope or purpose, but at least we are
 > tangible..... ..
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 > > Asar Imhotep
 > > <http://www.asarimhotep.com>
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| 26480|2008-07-17 10:29:39|Asar Imhotep|Re: New Member|

Mbote Sadio

I think some things have to be made clear as there seems to be a lot of confusion surrounding this discussion. The first thing we must address is the difference between the history of a given people (events, names, places, etc.) and the philosophy that governs their spiritual systems (cosmologies, rituals, myths, etc.).

Nathaniel made this initial request:

?I have been interest in Ancient Egypt and it's many mysteries for years but don't know what books, videos, courses and audios to buy to start my study. Can anyone guide me please to learning the Ancient Mysteries of Egypt please??

He specifically asked to learn more about the ancient i-Kami *mysteries*. What are the mysteries? What he is seeking is to understand the ontology and epistemology of a given ethnic group. In this case he asked specifically about ancient Egypt . The mysteries are the hidden laws that govern the phenomenal world.

As many scholars (including those on this forum) have argued, ancient i-Kami (KM.T/Egypt) is fundamentally an African civilization: in thought, praxis, language, customs and philosophy.

If our claims are true, then the ancient Egyptians will approach ontology and epistemology in a very distinct and unique way that makes it culturally ?African.? This is the heart of this discussion. For African people have a certain approach and method to knowledge (epistemology). This method is primarily through a process called initiation. It is a very effective method for transferring information from one generation to another. It is rooted in the notion that knowledge cannot be told, only experienced.

As Credo Mutwa mentions (1964: 557), ?Suffice it again to say that everything is based on the idea that one forgets what one is *told*, but one rarely, if ever, forgets what one vividly *experiences*.?

I did an extensive treaty in my book *Esodus: Internal Reflections and Conversations With the SUN* in the chapter titled Emotion and Reflection: Key Components of a Rite of Passage. So I won?t go into detail here about the nature of this approach. I bring this up because Tafari seems to be under the notion that he (or anyone) can understand African approaches to knowledge and being without being initiated into the culture of Africa .

Because of our *Maagamizi* (holocaust), we were cut off from remembering and utilizing our approach to universal phenomena. Because of that, we had to reinvent the wheel, so to speak, because some of us couldn?t go back and recapture that which was lost. So our knowledge of ourselves came from books written by Europeans and from there we created institutions based on what we could piece together for ourselves: Nation of Islam, Prince Hall Masonry, Black Hebrew Israelites, Ausar Auset Society, Shetaut Neter, etc.

I am not saying anything is wrong with these organizations. Their heart is in the right place. But if you have never experienced like the African people have experienced after 400 plus years of

separation, you can't claim to be an organization rooted in African culture. One thing anyone studying African language and culture who goes to the continent and witnesses it first hand is that we have a lot of things wrong about Africa, even in our admiration and imitation of it. African scholars have argued that the ancient Egyptians did not die off and disappear. We argue that these Africans migrated to various parts of Africa and created new civilizations carrying with them their customs, languages and philosophies. In the oral traditions of the Yoruba, Igbo, Akan, Neur, Kongo, Zulu, Dogon, and others, they claim at one point in their history they lived in the Nile Valley . If so, then these cultures hold the key in unlocking ancient Egyptian customs and ?mysteries.? From my studies I find this to be correct. So from my personal experiences I recommend that we first get rooted in one of these cultures. Then and only then will Egypt make any sense.

Our job is to go and ask Africa the most fundamental questions of life, community, culture, spirituality and science and take what we can use and then develop institutions rooted in that which we know of Africa . No one is saying that any organization that doesn't do this is 100% wrong.

Ra Un Nefer's approach is not rooted in the African mysteries because this is by his own admission. Anyone who is a diligent student of history can read his works and tell. Dr. Bunseki Fu-Kiau attempted to create institutions in the Kongo and the elders convinced him to first get initiated into Kongo ?mysteries.? This was at age 30. After his initiation he had a better understanding of his own culture and philosophy and from there he was able to write those monumental works that brother Bonotchi mentioned in an earlier response to this thread. As he mentioned, you learn more about ancient Egyptian history and culture in Dr. Fu-Kiau's small books than you do any of Ra Un Nefer's larger treatises.

This is because Dr. Fu-Kiau was initiated into a system that is a room in the larger mansion of African systems which ancient Egypt was a room itself. The larger question is are we trying to recapture that which was lost and build from there? Or are we content at guessing and trying to reinvent the wheel?

Being African has more to do with your approach to seeing and acting in the world more so than your skin color or what religion you belong to. The approach which Ra Un Nefer and those like Muata Ashby (although his is more closely aligned) is not the approach our ancestors developed in times of antiquity.

Sorry for this being long, but some things have to be clarified. The history, you can learn in a book. The ?mysteries? can only be experienced. And you experience the so-called mysteries by being introduced to the language of nature: Mdw Ntr (which is a whole different topic as well).

Ancestrally,

Asar Imhotep

<http://www.asarimhotep.com>

References:

Mutwa, Credo (1964). *Indaba My Children: African Folktales*. Grove Press. New York , New York

Asar Imhotep

<http://www.asarimhotep.com>



| 26481|2008-07-17 12:11:32|Mahari Mengistu|Re: American Inequality Highlighted by 30-Year Gap in Life Expectancy|

This is a blunt and dire assessment but I think -based on history and recent historical/political and economic evidence -it is true:

Consider how this country was founded, how it has treated its women and minorities - especially blacks; how it has resisted efforts at welfare for its people; how it has resisted healthcare for its people; how it has resisted full, free education for its people and one can only conclude that it has always long valued power and the power of the "buck and bottom line above all else". So what's the question?

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, Djehuti Sundaka wrote:

>

>

>

> American Inequality Highlighted by 30-Year Gap in Life Expectancy

> Thursday 17 July 2008

>

> by: Leonard Doyle, The Independent UK

> In Tokyo, Hiromichi Takeuchi holds the hand of her 93-year-old

mother. In Japan, where virtually all residents are provided with health insurance, the average life expectancy is one of the highest in the world. The US, where much of the population is uninsured, is ranked 42nd - and sharp geographically aligned gaps in life expectancy persist. (Photo: Yuriko Nakao / Reuters)

>

>

> Washington - The United States of America is becoming less

united by the day. A 30-year gap now exists in the average life expectancy between Mississippi, in the Deep South, and Connecticut, in prosperous New England. Huge disparities have also opened up in income, health and education depending on where people live in the US, according to a report published yesterday.

> The American Human Development Index has applied to the US an

aid agency approach to measuring well-being - more familiar to observers of the Third World - with shocking results. The US finds itself ranked 42nd in global life expectancy and 34th in survival of infants to age. Suicide and murder are among the top 15 causes of

death and although the US is home to just 5 per cent of the global population it accounts for 24 per cent of the world's prisoners.

> Despite an almost cult-like devotion to the belief that

unfettered free enterprise is the best way to lift Americans out of poverty, the report points to a rigged system that does little to lessen inequalities.

> "The report shows that although America is one of the richest

nations in the world, it is woefully behind when it comes to providing opportunity and choices to all Americans to build a better life," the authors said.

> Some of its more shocking findings reveal that, in parts of

Texas, the percentage of adults who pass through high school has not improved since the 1970s.

> Asian-American males have the best quality of life and black

Americans the lowest, with a staggering 50-year life expectancy gap between the two groups.

> Despite the fact that the US spends roughly \$5.2bn (2.6bn)

every day on health care, more per capita than any other nation in the world, Americans live shorter lives than citizens of every western European and Nordic country, bar Denmark.

> Using official government statistics, the study points out that

because American schools are funded primarily from local property taxes, rich districts get the best state education. The US has no federally mandated sick pay, paternity leave or annual paid vacation.

> "Some Americans are living anywhere from 30 to 50 years behind

others when it comes to issues we all care about: health, education and standard of living," said Sarah Burd-Sharps co-author of the report.

> Although the US is one of the most powerful and rich nations in

the world, the study concludes it is "woefully behind when it comes to providing opportunity and choices to all Americans to build a better life".

> According to a United Nations human development report, the US

is in 12th place in a league table of wealthy developed nations. Britain is ranked 16th.

>

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| 26482|2008-07-17 17:27:24|Paul Kekai Manansala|Y-chromosome variation among Sudanese| Strange that Afro-Asiatic speakers in Sudan should have lesser frequencies of Y chromosome E haplogroup.

Regards,
Paul Kekai Manansala

Y-chromosome variation among Sudanese: Restricted gene flow, concordance with language, geography, and history

[American Journal of Physical Anthropology](#)

Published Online: 10Jul2008

Hisham Y. Hassan¹, Peter A. Underhill², Luca L. Cavalli-Sforza², Muntaser E. Ibrahim^{1*}

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Abstract

We study the major levels of Y-chromosome haplogroup variation in 15 Sudanese populations by typing major Y-haplogroups in 445 unrelated males representing the three linguistic families in Sudan. Our analysis shows Sudanese populations fall into haplogroups A, B, E, F, I, J, K, and R in frequencies of 16.9, 7.9, 34.4, 3.1, 1.3, 22.5, 0.9, and 13% respectively. Haplogroups A, B, and E occur mainly in Nilo-Saharan speaking groups including Nilotics, Fur, Borgu, and Masalit; whereas haplogroups F, I, J, K, and R are more frequent among Afro-Asiatic speaking groups including Arabs, Beja, Copts, and Hausa, and Niger-Congo speakers from the Fulani ethnic group. Mantel tests reveal a strong correlation between genetic and linguistic structures ($r = 0.31$, $P = 0.007$), and a similar correlation between genetic and geographic distances ($r = 0.29$, $P = 0.025$) that appears after removing nomadic pastoralists of no known geographic locality from the analysis. The bulk of

genetic diversity appears to be a consequence of recent migrations and demographic events mainly from Asia and Europe, evident in a higher migration rate for speakers of Afro-Asiatic as compared with the Nilo-Saharan family of languages, and a generally higher effective population size for the former. The data provide insights not only into the history of the Nile Valley, but also in part to the history of Africa and the area of the Sahel. Am J Phys Anthropol, 2008.

| 26483|2008-07-17 19:05:26|Manu Ampim|Re: Uncovering Evidence of a Workaday World Along the Nile discover|

Paul,

This site of Tell Edfu is very significant because there are only two other meaningful residential sites discovered thus far, and this lack of information has allowed for great distortions of daily life for the average person in Kemet. For example, it was common among professional mainstream Egyptologists to assume that slavery was a mode of labor used to build the Giza pyramids until the discovery of the Nazlett el Samman residential settlement in 1990.

However, even in the face of clear evidence of daily life activity irrational distortions continue. For example, the settlement of Deir el Medina (ancient name: /set maat/ or "place of truth") has provided the most comprehensive view of daily life in Kemet and there are about 70 letters written by (and to) women within this New Kingdom settlement. Yet, through intellectual acrobatics mainstream Egyptologists still find ways to leap to the irrational conclusion that "women couldn't write in ancient Egypt."

The Tell Edfu site could likely further expose the misinformation given to the public about daily life in Kemet. Lastly, it is rather obvious from my on-site observations at the various temple sites in Kemet (such as Edfu) that the modern villages are settlements located on top of ancient cities and towns.

Advancing the work,

Manu Ampim

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

Uncovering Evidence of a Workaday World Along the Nile discovered thus far in Kemet.

> By JOHN NOBLE WILFORD

> Archaeologists have long fixed their sights on the grandeur that

was

> ancient Egypt

> <

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>

s/egypt/index.html?inline=nyt-geo> , the pyramids, temples and tombs.

> Few bothered to dig beneath and beyond the monumental stones
for
> glimpses into the living and working spaces of ordinary
Egyptians.

> <

href="http://www.nytimes.com/2008/07/01/science/01egyp.html?_r=1&ref=todayspa\">http://w
ww.nytimes.com/2008/07/01/science/01egyp.html?_r=1&ref=todayspa\

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per&oref=slogin#secondParagraph> [0] Top, N.Moeller/Tell

> Edfu Project; above, G.

Marouard/Tell Edfu Project

> Parts of an administration building, above,
and a large silo, top, at

> the site of an ancient provincial capital on
the Upper Nile.

>

> That is changing slowly but steadily.

In the last two or three decades,

> excavations have uncovered urban
remains and swept aside the

> conventional wisdom that the Egypt of the
pharaohs, in contrast to

> Mesopotamia, was somehow a civilization without
cities.

>

> "We can now confirm that this was not the case," said
Nadine

> Moeller, an Egyptologist at the Oriental Institute of the
University of

> Chicago

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mes.com/top/reference/timestopics/organizations/u/uni\

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versity_of_chicago/index.html?inline=nyt-org> . Dr. Moeller was speaking

> of her own recent findings, as well as those of other
excavators who

> practice what is known as settlement archaeology.

>

> She described the discovery of a large administration building and
seven

> grain silos buried at the site of an ancient provincial capital on

the

- > Upper Nile. The partly preserved round silos, more than 3,500 years old,

- > appear to be the largest storage bins known from early Egypt.

Seal

- > impressions and other artifacts associated with commodities put a

- > somewhat older date for the central building, with at least 16 columns.

- >

- > An official announcement of the discovery was made by

Zahi Hawass,

- > secretary general of the Supreme Council for Antiquities in Egypt. He is

- > best known for the more spectacular research on mummies and tombs, but

- > is now promoting greater attention to settlement exploration.

- >

- > "This is a really amazing site, at the cutting-edge of recent Egypt

- > archaeology," said Stuart Tyson Smith of the University of

- > California, Santa Barbara, who was not involved in the project.

- > "Digging into towns, you get the full range of life, not the very

- > narrow view of society as seen from the top, from the rich and

- > elite."

- >

- > Mark Lehner, an Egyptologist who uncovered remains of settlements for

- > workers who built the pyramids at Giza, said that at Dr. Moeller's

- > site he inspected layers of sediments showing occupation extending back

- > 5,000 years to the dawn of Egyptian civilization and forward to the

- > early Islamic period in the first millennium A.D. The silos are near

- > temple ruins from about 300

B.C.

- >

- > "Where there are temples, we are learning, they were surrounded by

> towns which have usually been overlooked," Dr. Lehner said.

>

> The site of the recent discovery is at Tell Edfu, halfway between the

> modern cities of Aswan and Luxor (Thebes in antiquity). For much of

> Egyptian history, the central government was based in Memphis, in the

> north, or Thebes. The town at Tell Edfu was an important regional center

> with close ties to Thebes.

>

> Dr. Moeller and a team of European and Egyptian archaeologists began

> excavations near the temple there in 2005. They exposed a large

> courtyard surrounded by mud-brick walls. Underneath the courtyard, they

> came upon foundations of the first three of the seven silos. From

> artifacts, the archaeologists dated the silos to the 17th dynasty, 1630

> to 1520 B.C.

>

>

These storage bins, presumably for barley and emmer wheat, which were

>

used for food and as a medium of exchange, were built of mud brick, with

>

diameters from 18 to 22 feet. If their height was greater than the

>

diameter, as was the usual case, the silos probably stood at least 25

>

feet tall.

>

> "Their size was a surprise, nothing we had encountered before,

> certainly not in a town center," Dr. Moeller said.

>

> In the last three years, the team excavated the column bases and

> chambers of what they think was the town's administrative center.

> The building layout suggests it may have been part of the

governor's

> palace, and artifacts mark it as the economic heart of town.

>

> Seal impressions, which established the building's existence in the

> 13th dynasty, 1773 to 1650 B.C., indicate their use in identifying

> different commodities. Some seals showed ornamental patterns of spirals

> and hieroglyphic symbols belonging to different officials.

> Archaeologists said this was evidence of the activities in the building

> like accounting and the opening and sealing of boxes and ceramic jars in

> the course of business transactions.

>

>

"The work at Edfu is important in that it allows us to examine

> ancient

Egypt as an urban society," said Gil Stein, director of the

> Oriental

Institute.

>

> As a specialist in Mesopotamian archaeology, Dr. Stein noted the

> longstanding assumption that the valley of the Tigris and Euphrates

> Rivers was "a land of cities and Egypt was something else, because

> in Egypt we had not been looking at or for cities."

>

> Egyptologists credit Manfred Bietak of the University of Vienna, Barry

> Kemp of Cambridge University

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in England and Dr. Lehner,

> now with Ancient Egypt Research

Associates in Boston, as leaders in

> nudging excavators toward research

into everyday urban life along the

> Nile. "It's a smallish club, but
gaining converts," Dr.
> Smith said.

| 26484|2008-07-17 19:09:28|Manu Ampim|Re: New Member|
Agreed, this is a very relevant post. It's good that Nathaniel has been wise enough to move forward and not get caught up with distractions.
Advancing the work,
Manu Ampim

--- In Ta_Seti@yahoogroups.com, Ginger wrote:
Wow, that was powerful and well said. Thank you for shedding a little light for someone in search of it...

Sadio wrote:

I have been reading posts of this group for a while now and I have never commented. I can say that I am completely appalled by what I'm reading. How can we expect to elevate with this type of division going on. If you have decided one way of life isn't for you...fine. Why do you have to judge it in such a way that would make others feel negatively toward it before they get a chance to investigate for themselves?. If a way of life is assisting people in bettering themselves and helping them to be more in tuned with their ancestors how can you judge? Let us not forget that religion itself is not created by God but by man. So they all are prone to fallibility. They are all imperfect. There are certainly shortcomings and wonderful advantages in all. I feel sorry for a new person like brother Nathaniel who is seeking assistance. This is what you give? This is what you show? We have enough division in all aspects of our lives as a people. This would be very discouraging to me. Brother Asar...for a person who says that the answers aren't in books, you certainly do quote a lot of them. I have studied Akan, Yoruba, and ancient Kemetic teachings. I love them all. I find value in them all. I seek truth wherever it may be and only use my spirit as a judge. I would encourage all people to do the same. Many of the ATR make it very difficult for a person to learn information about them. How do I know that I want to be initiated into something that I can't read about or in some way study on my own? It was different when you were automatically initiated into the way of life of your forefathers and mothers. You knew that that would be your path. We now have the opportunity to choose what best fits our spirit. If your spiritual teachings have not lead you to love, open mindedness, open heartedness and peace then it seems to me that it has fallen short. Can we say that God is no longer speaking to man and giving him new ways of elevating his spirit? I don't think so. Just because a system is not linked to those that are consider ATR does it mean they have no value?

I don't believe this. We are Africans in America. We are here because of the Maafa and we have the charge of re-memembering not just our culture but also our spirits. We truly do not know exactly the way Ancient "Egyptians" practiced their way of life. There is no way of knowing. The only proof that anyone can have is what someone else told them or what their spirit intuit. How do any of us know if the information we receive from any man is historically accurate. We can't. Even in learning the Mdw Ntr you have to rely on what someone else teaches you until you are able to intuit on your own and even that is based on what man has taught you. People can't even pass on a message properly from one person to the next how can we possibly assume that what has been passed down for thousands of years is exactly as it was in the beginning? And would we want it to be. Our world is not exactly the same. People aren't exactly the same. We need what will work for us in the here and now. For some people that is ATR (Akan, Yoruba, Sangoma, etc.) For others it may be Ausar Auset or Muata Ashby's teachings or something else entirely. I pray that each of us finds the path that suits our spirit and that we use it to uplift ourselves, our families, our communities, and our world. It's time to stop being divisive and be more loving and accepting. In my opinion it would be best to tell a person what you think is good as opposed to tearing down ways of life that have changed some people's lives and saved others. I must apologize for the tone of this posting. It isn't intended to be mean or judgemental. I admit I was just a little disturbed by what the brother who was seeking help was receiving.

Sadio

--- In Ta_Seti@yahoogroups.com, Tafari khumbaka wrote:

>

> like u said, who's arguing.....

>

> The Ausar Auset Society is an international Pan-African religious

organization that has been providing spiritual education and training to the African-American community and to African descendants in the Diaspora, as well as a social vehicle that allows for the expression of the spiritual values learned, for almost 35 years. Founded in 1973 by His Excellency Ra Un Nefer Amen I, (author of the Metu Neter) the Shekhem Ur Shekhem (King of Kings), and Ashem Ur Ashemu (High Priest), AAS is currently headquartered in New York with locations in over 35 U.S. cities, London, Nottingham, Canada, Trinidad, US Virgin Islands, and Bermuda.

> The Ausar Auset Society is governed by a

traditional African kingship,
which is recognized by the Kingships of Ghana and Nigeria, West Africa,
the Asanteman Organization and several other cultural organizations in
the Diaspora. The leadership of AAS diligently pursues mastery of the
fundamental principles of spiritual science. AAS's team of health
experts stay current with leading edge advancement in holistic health
science, providing for it's membership and students with superior
vegetarian diet plans and health information that addresses health areas
relevant to the modern ethnic community.

> Based on the ageless
spiritual traditions the classes, seminars,
workshops and trainings offered allow us to weave the great timeless
knowledge into a spiritually empowering way of life which aims at the
awakening of the Ausar principle (the Divine Self) within each of us.
Our classes are integrated and geared to assist you in working on a
specific goal in the area of relationships, parenting, career, health,
etc.

> For people to grow spiritually, and hence, come
harmoniously and
productively together, they must encounter the spiritualizing forces,
not in the halls of education or between the pages of books, but at
every turn of their day to day interaction with life and with each
other. For this reason, the classes taught and services provided are
merely a means toward the end of creating communities in which the
ageless wisdom can be lived on an on-going daily basis. Furthermore,
this means that in addition to taking classes, you will receive
spiritual readings and Life-Coaching to personalize the spiritual skills
you are being taught.

> We wish you much success in your
spiritual growth. Peace and love.

>
>

> hope to see u at the retreat this
august..... ..

>
>

> Tafari-sudra, Khumbaka

>Asar Imhotep asar_imhotep@ ... wrote:

>

Tafari

>

> It would be wise to humble one's self to information which you

don't have enough knowledge to critique. By the scope of your reply it is not worth debating the subject with you. As the elders would say, "When an intelligent man and an ignorant man are arguing, how can you tell who's who?" In that regards you can believe what you want.

> I

will comment for those who are serious about learning how African people teach and the structure of their university system, erroneously called the "mysteries." As I mentioned to Nathaniel in my first reply, if you really want to study and understand Nile Valley civilizations, without being initiated into their cultural systems, it would be wise to study the "indirect" methods as I mentioned before because that's where the jewels lie: not in any Egyptology course or book you could read written by Europeans.

> I have mentioned time and time again that the whole continent of

Africa is one big University system. Priests who are initiated in one system have access to other systems for further study. This is why and how Mdw Ntr developed all over the continent. That is how ancient Ta-Merri was/is set-up. An example of this system is written in Credo Mutwa's book Zulu Shaman: Dreams, Prophecies and Mysteries pg 18. He goes on to state (concerning his initiation into becoming a Sangoma):

>

> "After I had ended initiation under my grandfather and under my

mother's sister Mynah, I wanted to learn more, so I went to Swaziland and studied there under great healers while earning a living both as a healer and as a laborer and sending money back to my father and the rest of my family. From Swaziland I went to Mozambique , which was then under Portuguese control, and there I studied under Mombai traditional healers and under Shangon sangomas and Tsonga nyangas. There I learned even more than I had learned under my grandfather. I went on to Rhodesia ? today called Zimbabwe . Wherever I went in Africa , there I knelt before great teachers and I learned. I discovered how insignificant my Western education was, and how inadequate and how false in many aspects, especially where knowledge of Africa is concerned."

>

> The question

you have to ask is how was Credo Mutwa able to just go into other countries and study under master teachers and not have to go through initiation all over again in each country? How did he know who to go to and study under in each country to increase his knowledge of healing? Again, for those who are not informed about what happened in

Africa due to invasions way before Arab and European colonialism, Credo Mutwa gives yet another clue as to how things are set up on the continent.

> In his book Indaba, My Children: African Folk Tales, Credo Mutwa on pg 555 states (and I will quote at length):

>

> "When the White Man came to Africa, bringing Christianity with

him, the Custodians of the Belief urged the chiefs and chieftainesses of the tribes to resist the 'Strange Ones' and their alien creed.

But When the Bantu were finally defeated they did what they had done nearly three thousand years before when the Ma-Iti (Phoenicians) invaded the lands of the tribes: to ensure that the Great Belief would not die, they selected a number of men, and women, from every tribe and binding them by a series of High Oaths, they told them everything there was to know about the Belief. There are so many High Legends to remember and so many stores of holy men, chiefs and witchdoctors that no human mind can hold all these and yet remain sane. A custodian-elect had to know so much that there was the great danger of forgetting many things, leaving what could be remembered in an inaccurate or distorted form.

>

> There was only one way to solve this problem. The Great Knowledge was

divided into many parts and subdivisions. Men were then chosen from different walks of life ? blacksmiths, woodcarvers, medicine men and others ? from each tribe. The blacksmiths were told everything about the history of metal-working in the lands of the Bantu, the characteristics of the various kinds of metal and how to recognize the minerals from which these can be produced. They were told all the legends appertaining to metal and the rites and ceremonies a blacksmith must perform, and what laws he must obey, and why. The Chosen Blacksmith was under High Oath and, sworn to secrecy, commanded to impart all this knowledge to his sons, and they to their sons, without adding or subtracting a single word.

>

> The same thing was done for

Medicine Men, the tribal narrators, the

Woodcarvers and so forth. Then, in every tribe the High Custodian formed a Hidden Brotherhood of High Custodians (Secret Society) whose duty it was continually to watch the Chosen Custodians ensuring that they had not forgotten anything, allowed nothing to leak to strangers, and imparted to chiefs and certain elders and Indunas what they were required to know." (Certain emphasis mine)

>

> This story is

told all over Africa . That when the invaders came, the education system went underground. Dr. Fu-Kiau mentions this in African Cosmology of the Bantu Kongo. I have heard these same stories at the feet of Akan priests and priests from Mali . I heard the same stories at the feet of Yoruba priests and priests from what is now called Sudan . Anyone in a Black Greek Lettered fraternal organization in the United States has done the exact same thing. After pledging became illegal in the early 90's, all the BGLO's took their process "underground. "

> When reading Ra Un Nfr's books, for those who are connected with Africa knows that his system and interpretation has little to do with Africa . It is a good reference for history, not philosophy, spirituality and cosmology. There are other ways you can tell, but I am not at liberty to disclose how. But by the mere language he uses you can tell he does not know.

> I don't care how many trips to Egypt you take, or if you can read grammatically correct Mdw Ntr, unless you are initiated into an African system of thought, you don't know what you're reading. Initiation gives you the tools to properly interpret African signs and symbols. Again, the "mysteries" are not in books. The information is passed down from mouth to ear as it has been done in ancient days. There are very few scholars connected with Africa in this way and it shows in their works. Unfortunately, Ra Un Nfr is not one of those scholars.

>

Ancestrally,

>

> Asar Imhotep

>

href="http://www.asarimho"><http://www.asarimho> tep.com

| 26485|2008-07-18 07:06:55|Asar Imhotep|Re: New Member|
bote Sadio

I think some things have to be made clear as there seems to be a lot of confusion surrounding this discussion. The first thing we must address is the difference between the history of a given people (events, names, places, etc.) and the philosophy that governs their spiritual systems (cosmologies, rituals, myths, etc.).

Nathaniel made this initial request:

?I have been interest in Ancient Egypt and it's many mysteries for years but don't know what books, videos, courses and audios to buy to start my study. Can anyone guide me please to learning the Ancient Mysteries of Egypt please??

He specifically asked to learn more about the ancient i-Kami *mysteries*. What are the mysteries? What he is seeking is to understand the ontology and epistemology of a given ethnic group. In this case he asked specifically about ancient Egypt . The mysteries are the hidden laws that govern the phenomenal world.

As many scholars (including those on this forum) have argued, ancient i-Kami (KM.T/Egypt) is fundamentally an African civilization: in thought, praxis, language, customs and philosophy. If our claims are true, then the ancient Egyptians will approach ontology and epistemology in a very distinct and unique way that makes it culturally ?African.? This is the heart of this discussion. For African people have a certain approach and method to knowledge (epistemology) . This method is primarily through a process called initiation. It is a very effective method for transferring information from one generation to another. It is rooted in the notion that knowledge cannot be told, only experienced.

As Credo Mutwa mentions (1964: 557), ?Suffice it again to say that everything is based on the idea that one forgets what one is *told*, but one rarely, if ever, forgets what one vividly *experiences*.?

I did an extensive treaty in my book *Esodus: Internal Reflections and Conversations With the SUN* in the chapter titled Emotion and Reflection: Key Components of a Rite of Passage. So I won't go into detail here about the nature of this approach. I bring this up because Tafari seems to be under the notion that he (or anyone) can understand African approaches to knowledge and being without being initiated into the culture of Africa .

Because of our *Maagamizi* (holocaust), we were cut off from remembering and utilizing our approach to universal phenomena. Because of that, we had to reinvent the wheel, so to speak, because some of us couldn't go back and recapture that which was lost. So our knowledge of ourselves came from books written by Europeans and from there we created institutions based on what we could piece together for ourselves: Nation of Islam, Prince Hall Masonry, Black Hebrew Israelites, Ausar Auset Society, Shetaut Neter, etc.

I am not saying anything is wrong with these organizations. Their heart is in the right place. But if you have never experienced like the African people have experienced after 400 plus years of separation, you can't claim to be an organization rooted in African culture. One thing anyone studying African language and culture who goes to the continent and witnesses it first hand is that we have a lot of things wrong about Africa, even in our admiration and imitation of it.

African scholars have argued that the ancient Egyptians did not die off and disappear. We argue that these Africans migrated to various parts of Africa and created new civilizations carrying with them their customs, languages and philosophies. In the oral traditions of the Yoruba, Igbo, Akan, Neur, Kongo, Zulu, Dogon, and others, they claim at one point in their history they lived in the Nile Valley . If so, then these cultures hold the key in unlocking ancient Egyptian customs and ?mysteries.? From my studies I find this to be correct. So from my personal experiences I recommend that we first get rooted in one of these cultures. Then and only then will Egypt make any sense.

Our job is to go and ask Africa the most fundamental questions of life, community, culture, spirituality and science and take what we can use and then develop institutions rooted in that which we know of Africa . No one is saying that any organization that doesn't do this is 100% wrong.

Ra Un Nefer's approach is not rooted in the African mysteries because this is by his own admission. Anyone who is a diligent student of history can read his works and tell. Dr. Bunseki Fu-Kiau attempted to create institutions in the Kongo and the elders convinced him to first get initiated into Kongo ?mysteries.? This was at age 30. After his initiation he had a better understanding of his own culture and philosophy and from there he was able to write those monumental works that brother Bonotchi mentioned in an earlier response to this thread. As he

mentioned, you learn more about ancient Egyptian history and culture in Dr. Fu-Kiau's small books than you do any of Ra Un Nefer's larger treatises.

This is because Dr. Fu-Kiau was initiated into a system that is a room in the larger mansion of African systems which ancient Egypt was a room itself. The larger question is are we trying to recapture that which was lost and build from there? Or are we content at guessing and trying to reinvent the wheel?

Being African has more to do with your approach to seeing and acting in the world more so than your skin color or what religion you belong to. The approach which Ra Un Nefer and those like Muata Ashby (although his is more closely aligned) is not the approach our ancestors developed in times of antiquity.

Sorry for this being long, but some things have to be clarified. The history, you can learn in a book. The "mysteries" can only be experienced. And you experience the so-called mysteries by being introduced to the language of nature: Mdw Ntr (which is a whole different topic as well).

Ancestrally,

Asar Imhotep

<http://www.asarimhotep.com>

References:

Mutwa, Credo (1964). *Indaba My Children: African Folktales*. Grove Press. New York , New York

| 26486|2008-07-18 09:35:14|Every Man Movin|Re: HOW KIDS ARE TAUGHT TO HATE BLACK|

I would agree with that. I think the kids are being socialized into mindless media personalities and not into critical thinking that comes from attentive parenting.

Quoting "Emeagwali, Gloria (History)" <emeagwali@mail.ccsu.edu>:

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> To: Ta_Seti@yahoogroups.com
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>> Ta_Seti Repository

>> http://groups.yahoo.com/group/ta_seti2Yahoo! Groups Links

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"When I say US I refer to a covenant, one has with the self, an ancient inner governance..." EM 2003.

| 26487|2008-07-18 09:35:31|Tafari khumbaka|Re: Y-chromosome variation among Sudanese|
explain in simple lay-man terms please



Tafari-sudra,Khumbaka

--- On **Thu, 7/17/08, Paul Kekai Manansala** wrote:

From: Paul Kekai Manansala

Subject: [Ta_Seti] Y-chromosome variation among Sudanese

To: Ta_Seti@yahoogroups.com

Date: Thursday, July 17, 2008, 7:27 PM

Strange that Afro-Asiatic speakers in Sudan should have lesser frequencies of Y chromosome E haplogroup.

Regards,

Paul Kekai Manansala

Y-chromosome variation among Sudanese: Restricted gene flow, concordance with geography, and history

[American Journal of Physical Anthropology](#)

Published Online: 10Jul2008

Hisham Y. Hassan¹, Peter A. Underhill², Luca L. Cavalli-Sforza², Muntaser E. Ibrahim

¹Institute of Endemic Diseases, University of Khartoum, Sudan

²Department of Genetics, School of Medicine, Stanford University, CA

email: Muntaser E. Ibrahim (mibrahim@iend.org)

*Correspondence to Muntaser E. Ibrahim, Institute of Endemic Diseases, University of Khartoum, Sudan

Abstract

We study the major levels of Y-chromosome haplogroup variation in 15 Sudanese populations by typing major Y-haplogroups in 445 unrelated males representing the three linguistic families in Sudan. Our analysis shows Sudanese populations fall into haplogroups A, B, E, F, I, J, K, and R in frequencies of 16.9, 7.9, 34.4, 3.1, 1.3, 22.5, 0.9, and 13% respectively. Haplogroups A, B, and E occur mainly in Nilo-Saharan speaking groups including Nilotics, Fur, Borgu, and Masalit; whereas haplogroups F, I, J, K, and R are more frequent among Afro-Asiatic speaking groups including Arabs, Beja, Copts, and Hausa, and Niger-Congo speakers from the Fulani ethnic group. Mantel tests reveal a strong correlation between genetic and linguistic structures ($r = 0.31$, $P = 0.007$), and a similar correlation between genetic and geographic distances ($r = 0.29$, $P = 0.025$) that appears after removing nomadic pastoralists of no known geographic locality from the analysis. The bulk of genetic diversity appears to be a consequence of recent migrations and demographic events mainly from Asia and Europe, evident in a higher migration rate for speakers of Afro-Asiatic as compared with the Nilo-Saharan family of languages, and a generally higher effective population size for the former. The data provide insights not only into the history of the Nile Valley, but also in part to the history of Africa and the area of the Sahel. Am J Phys Anthropol, 2008.

| 26488|2008-07-18 09:36:58|Tafari khumbaka|Fw: sparkleystitch sent you a video: "Chemtrails and missing Honey B|

in ancient Khamit, the bee was a iconagraph(family crest) of the 1st uniter of the worlds 1st two governments;2 governments separated at a earlier dispensation, and homin pigeons were significant in khamit perhaps even at its earliest conception,,,,, these two creatures have been a necessary part of mans ascension and dominance of the planet,

life without them may prove difficult



Tafari-sudra,Khumbaka

--- On **Thu, 7/17/08, YouTube Service** wrote:

From: YouTube Service

Subject: sparkleystitch sent you a video: "Chemtrails and missing Honey Bees 2008 USA"

To: "yonitree"

Date: Thursday, July 17, 2008, 4:17 PM



[help](#)
[center](#) |
[e-mail](#)
[options](#)
| [report](#)
[spam](#)

[sparkleystitch](#) has shared a video with you on YouTube!

Chemtrails are killing the honeybees !!!



Chemtrails and missing Honey Bees 2008 USA

Chemtrails and missing Honey Bees 2008 USA... Also missing homing pigeons,,, Some research has been performed with the intention of discovering how birds can find their way back from distant places they have never visited before. Most researchers believe that homing ability is based on a "map and compass" model, with the compass feature allowing birds to orient and the map feature allowing birds to determine their location relative to a goal site (home loft). While the compass mechanism appears to be use of the sun, the map mechanism has been highly debated. Some researchers believe that the map mechanism relies on the ability of birds to detect the Earth's magnetic field.

You can respond to [sparkleystitch](#) by visiting your [inbox](#).

2008 YouTube, LLC

| 26489|2008-07-18 09:40:39|Paul Kekai Manansala|Re: Fw: sparkleystitch sent you a video:
"Chemtrails and missing Hon|
I'm not seeing this at my home. Bees are all over our trees doing
their pollinating thing.

There's a small hive also in eave above my room.

Regards,

Paul Kekai Manansala

| 26490|2008-07-18 09:45:05|Paul Kekai Manansala|Re: Y-chromosome variation among
Sudanese|

--- In Ta_Seti@yahoogroups.com, Tafari khumbaka wrote:

>

> explain in simple lay-man terms please

>

>

The E haplogroup is a set of genetic markers very common among Afro-Asiatic speakers. These markers are found on the Y chromosome that is passed along paternal lineages, from father to son.

In Northeast Africa and West Asia, it's mostly of the specific E1a1a type, while in the Sahel and further south the E1a1b marker becomes more common.

In modern Egypt, for example, more than half the people have one of the E markers.

But apparently among Sudanese Afro-Asiatic speakers, the E types are less common than other genetic markers.

Regards,
Paul Kekai Manansala

>
>
>
> Tafari-sudra,Khumbaka
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Muntaser E. Ibrahim 1 *

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> 1Institute of Endemic Diseases, University of Khartoum, Sudan
> 2Department of Genetics, School of Medicine, Stanford University, CA
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>

| 26491|2008-07-18 09:49:20|Paul Kekai Manansala|Re: HOW KIDS ARE TAUGHT TO HATE BLACK|

Isn't there a purple monster though similar to the old Barney character on tv i.e. a positive image?

Maybe it was astonishment more than fear in the kid's eye.

Barney, btw, though loved by children was thought by some conservative Christians to be a type of antichrist or something along those lines.

Regards,
Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, Every Man Movin wrote:

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> governance..." EM 2003.

>

| 26492|2008-07-18 10:55:07|Mahari Mengistu|Re: Y-chromosome variation among Sudanese|

The implication is that this is caused by recent migrations into the area. Is that what you are referring to?

HTP,

Mahari

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> American Journal of Physical Anthropology

> <<http://www3.interscience.wiley.com/journal/28130/home>>

> Published Online: 10 Jul 2008

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> Hisham Y. Hassan 1, Peter A. Underhill 2, Luca L. Cavalli-Sforza 2,

> Muntaser E. Ibrahim 1 *1Institute of Endemic Diseases, University of

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> 2Department of Genetics, School of Medicine, Stanford University, CA

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> email: Muntaser E. Ibrahim (mibrahim@...

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From Noses to Hips, Rwandans Start to Redefine Beauty

Friday 18 July 2008

by: Jina Moore, The Christian Science Monitor



University student Cynthia Akazuba won the 2007 Miss Kigali Beauty Pageant in Rwanda. (photo: Kigali City)

A history of identity politics - and genocide - is challenged by university beauty pageants.

Butare, Rwanda - Sandra Uwimbabazi knows runways - she's modeled for years - but she stumbled on a recent Saturday here.

A tall, slender young law student, Uwimbabazi was one of eight women vying to win Rwanda's most high-profile beauty competition.

On her second lap around the stage, she misstepped in her high heels - but didn't fall. The graceful save as much as her beauty may have won her the title. Poise, some observers said afterward, is now more important than being pretty.

The comment reflects a tension over defining Rwandan beauty. Here the shape of one's nose, hips, or eyes are overlaid with political and historical meaning. During the 1994 genocide, "the first fact was to see the nose to tell if this is a Tutsi or this is a Hutu," says Cyrille Nshimiyimana, a second-year medical student, who was among the 3,000 people packed into the National University auditorium for the Miss Nyampinga contest.

As the nation moves beyond the tragic events of 1994, traditional standards of Rwandan beauty may be changing - or at least are being challenged.

"Beauty contests are used to assert a national identity, particularly in instances where and in places where a national identity is problematic," says Maxine Leeds Craig, an associate professor of sociology at the University of California-Davis and author of "Ain't I a Beauty Queen?: Black Women, Beauty and the Politics of Race."

The pageant stage is a space Rwandans are using to serve two national objectives: advancing gender equality and fostering national unity.

"I had an agenda to promote gender another step," says John Peter Higiyo, a fourth-year medical student who founded the Miss Nyampinga competition, which includes students from other major Rwandan institutes of higher learning, at the National University of Rwanda four years ago. The contest encourages women to assert their intelligence and personality, though women have downplayed such characteristics "in our tradition," he says.

Joseph Habineza, whose Ministry of Culture and Sports sponsors the competition, agrees.

"They're shy," he says of Rwandan women, "but we want a new Rwandan style.... We really have to liberate them. So it's sort of an emboldening initiative."

It's also a bold step in a country where physical stereotypes have had deadly consequences.

"She must be pretty, in her face and body.... She must have small eyes," says Mr. Nshimiyimana, the medical student. "But we don't look at the nose. Here in Rwanda, we have a problem [with] the nose," he says, referring to how Tutsis were singled out in the 1994 genocide.

An estimated 800,000 Tutsis were murdered by Hutu militias in an event scholars say had its origins in a long history of oppression initiated by Belgian colonists - and propped up by racist notions of European beauty.

"There is what was called the Hamitic hypothesis," explains Jean Leonard Buhigiro, a professor of history at the Kigali Institute of Education (KIE) in Rwanda's capital. European explorers, and then Belgian colonizers, "tried to describe Rwanda according to social classes, then identified one social class as European ... and the other social group [as] a group which is ugly."

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These debates are ever-present subtexts as pageants grow in popularity here. Miss Nyampinga organizers have drafted their own criteria on the minimum and maximum height and weight requirements by averaging standards from American, British, and French competitions.

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"The more there is this kind of contention, the more aware people are that beauty is political," says Richard Wilk, co-editor of "Beauty Queens on the Global Stage." "There is no kind of absolute standard."

Minister Habineza says beauty pageants recall pre-colonial days. The king of Rwanda once held a competition to choose a wife, he says. The organizers evoked that era by naming the contest "Miss Nyampinga," a traditional word for a woman who embodies physical beauty, social grace, and compassion.

"Some people say, 'This will create division, because beautiful ladies must be tall,' " he says. "But tall doesn't mean to be a Tutsi. And also being short doesn't mean to be a Hutu."

Some students hope that being called beautiful might become as unpredictable.

Alyce Akineza, a journalism student and co-master of ceremonies at Miss Nyampinga, got a round of applause when she said one day, beautiful might not just mean thin. "In case people were wondering, Rwandan women, we look more like this," Akineza said, grabbing her thick hips, "than that," and she gestured toward the contestants, most of whom were Milan-model thin. "Is there any way we can have a Miss like me?" she asked. "We could call it, 'Fat Almost Beautiful Girls.' Or 'Chubby Girls' Or 'Normal Women.'"

| 26494|2008-07-19 10:45:58|Mahari Mengistu|IS RWANDA US? THE DEVIL MADE US DO IT.....|

There has been a lot of talk since this Rwandan tragedy that at its heart was the effects of European colonialism and racism: that the colonizers gave the Tutsis preferential treatment and, in fact, thought of them as "Europeans/whites in black skin"; that from this resultant Hutu status of inferiority ? economic, political, social and tribal subordination - they revolted. And the consequence of this revolt was that we (I use we in this instance because we are connected) killed hundreds of thousands of our own black people. This brings forth the question of what else are we doing to ourselves as the result of whites' (or the powerful because it's really all about power) attitudes toward us? Doesn't this show a horrendous lack of self-esteem and lack of SELF-directedness -that the powerful can act in a certain way toward another of us or toward us individually and we turn on ourselves and destroy ourselves? Doesn't this suggest that we need to do a lot of work on ourselves? We keep asking white people to change and act more moral and generous toward us ? in effect "give us our lives, our status back". As a group this act will not occur because it is too much to their advantage to have us live "without a core". There will be some, of course, who will and who do help us. But in the main their wealth, going all the way back to Greece, has been connected to a huge extent upon enslaving the other. And for a minimum of 500 hundred years "the other" has been us.

The answer to this nightmare is us. It is the age old philosophical/religious question of where does salvation lie? Is it within or without. The true answer has always been "within"- self-examination, searching within for the answers and the solutions. Be perfectly clear I am not talking about the "conservatives'" stance of "pulling yourself up by your bootstraps" or even pride. Although pride can certainly be the consequence or a working part of the process. (By the way, I don't think whites think we have pride.) If the conservatives had done the kind of self examination I am referring to they would not have enslaved us in the first place and should slavery have occurred they would not have allowed the consequences that we have faced for the last 150 years to play out. This self-examination involves discovering who we are and establishing our integrity as the black human beings we are. It involves, of course, discovering and embracing our history but perhaps even more importantly it involves taking a look in the mirror, accepting, relishing, and affirming that black reflection of US/the black world. What we see in the diaspora and lightening fast on the continent is a white world peopled by respectable, attractive, powerful, knowledgeable white folk. It is a false/fake image but it is everywhere. We must make peace and love with our reflection in

the mirror and the reflection we see of ourselves in our black communities.

And black women (and men) must find peace and love in their Afrakan hair. I am so disheartened by what I see of Afrakan women on the continent. It seems that as many of them on the continent straighten their hair as in the US. I ask a potentially painful question of them. If you think you look more beautiful with white hair what must you think black men think about white women's hair and the natural owners of that white hair? If you don't think you possess everything that is necessary to be a fully desirable and worthy woman what do you think the black man thinks? We must face ourselves and embrace our reflection with integrity, love, determination and with ABSOLUTELY NO APOLOGIES for what we see and what we are. If we are constantly trying to imitate and emulate the oppressor the best we can ever be his servant and the worst, of course, is to become like him and kill our own and ourselves.

HTP,
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- >
- >
- >
- > From Noses to Hips, Rwandans Start to Redefine Beauty
- > Friday 18 July 2008
- >
- > by: Jina Moore, The Christian Science Monitor
- > University student Cynthia Akazuba won the 2007 Miss Kigali Beauty

Pageant in Rwanda. (photo: Kigali City)

- > A history of identity politics - and genocide - is challenged by

university beauty pageants.

- > Butare, Rwanda - Sandra Uwimbabazi knows runways - she's

modeled for years - but she stumbled on a recent Saturday here.

- > A tall, slender young law student, Uwimbabazi was one of eight

women vying to win Rwanda's most high-profile beauty competition.

- > On her second lap around the stage, she misstepped in her high

heels - but didn't fall. The graceful save as much as her beauty may have won her the title. Poise, some observers said afterward, is now more important than being pretty.

> The comment reflects a tension over defining Rwandan beauty.

Here the shape of one's nose, hips, or eyes are overlaid with political and historical meaning. During the 1994 genocide, "the first fact was to see the nose to tell if this is a Tutsi or this is a Hutu," says Cyrille Nshimiyimana, a second-year medical student, who was among the 3,000 people packed into the National University auditorium for the Miss Nyampinga contest.

> As the nation moves beyond the tragic events of 1994,

traditional standards of Rwandan beauty may be changing - or at least are being challenged.

> "Beauty contests are used to assert a national identity,

particularly in instances where and in places where a national identity is problematic," says Maxine Leeds Craig, an associate professor of sociology at the University of California-Davis and author of "Ain't I a Beauty Queen?: Black Women, Beauty and the Politics of Race."

> The pageant stage is a space Rwandans are using to serve two

national objectives: advancing gender equality and fostering national unity.

> "I had an agenda to promote gender another step," says John

Peter Higiyo, a fourth-year medical student who founded the Miss Nyampinga competition, which includes students from other major Rwandan institutes of higher learning, at the National University of Rwanda four years ago. The contest encourages women to assert their intelligence and personality, though women have downplayed such characteristics "in our tradition," he says.

> Joseph Habineza, whose Ministry of Culture and Sports sponsors

the competition, agrees. "They're shy," he says of Rwandan women, "but we want a new Rwandan style.... We really have to liberate them. So it's sort of an emboldening initiative."

> It's also a bold step in a country where physical stereotypes

have had deadly consequences.

> "She must be pretty, in her face and body.... She must have

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>

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>

| 26495|2008-07-19 15:31:33|Alex van Deelen|Re: Y-chromosome variation among Sudanese|

> The E haplogroup is a set of genetic markers very

> common among Afro-Asiatic speakers.

Isn't the E haplogroup essentially the African haplogroup? (I'm E3A M2.)

> In Northeast Africa and West Asia, it's mostly
> of the specific E1a1a type, while in the Sahel
> and further south the E1a1b marker becomes
> more common.

> In modern Egypt, for example, more than half
> the people have one of the E markers.

Wouldn't that go a long way in establishing
their East/Northeast African (as opposed to 'Arab')
credentials?

Unrelated, but on mummification in Africa:

" Whenever a Chitimukulu dies the body lies in state
for a year, suitably mummified, before being interred
in the Royal burial ground. "

<http://www.livingstonetourism.com/pages/history.htm>

Alex

| 26496|2008-07-19 17:43:34|ra_nehem31|KUKUU-TUNTUM - The Nhoma (Book) ----
Transcript|



Mikyia mo (Greetings):

Many of you who have heard the 3-CD set, **KUKUU-TUNTUM** over the last 6 years since it's publication have asked about the transcript. We have finally published the transcript in the form of an **nhoma** (book) with some additional information included. This includes images of the various **Abosom** (Deities) spoken of in the text--those **Abosom** Whose names and functions in Nature were corrupted and attached to the mythological characters found in the pseudo-"holy" books (jesus, muhammed, moses, aaron, abraham, isaac, ishmael, david, solomon, sheba, menelik, buddha, brahmin, yahweh, allah, etc.).



The 75-page text is available in pdf: **\$10** and hard-copy: **\$13** plus shipping. See:
[KUKUU-TUNTUM Nhoma](#) or call us at: **312.371.0428**

Please send us your comments about the work. We aim to get this information out in pdf and hard-copy to as many of our people around the world as possible.

Ma asomdwoee-Hetep....

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| 26497|2008-07-19 22:37:49|Tafari khumbaka|Re: Fw: sparkleystitch sent you a video:

"Chemtrails and missing Hon|

u may wanna consider, going into the bee business



Tafari-sudra,Khumbaka

--- On **Fri, 7/18/08, Paul Kekai Manansala** wrote:

From: Paul Kekai Manansala

Subject: [Ta_Seti] Re: Fw: sparkleystitch sent you a video: "Chemtrails and missing Honey Bees 2008

To: Ta_Seti@yahoogroups.com

Date: Friday, July 18, 2008, 11:40 AM

I'm not seeing this at my home. Bees are all over our trees doing their pollinating thing.

There's a small hive also in eave above my room.

Regards,

Paul Kekai Manansala

| 26498|2008-07-19 22:38:09|Tafari khumbaka|Re: Y-chromosome variation among Sudanese|
so the sudanese that are afro-asiatic linguistically, are the major population of sudan?

sudanese that do not have arabic(asiatic) as part of their language/cultural identity were not studied?

am i asking the correct questions?



Tafari-sudra,Khumbaka

--- On **Fri, 7/18/08, Paul Kekai Manansala** wrote:

From: Paul Kekai Manansala

Subject: [Ta_Seti] Re: Y-chromosome variation among Sudanese

To: Ta_Seti@yahoogroups.com

Date: Friday, July 18, 2008, 11:45 AM

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Tafari khumbaka wrote:

>

> explain in simple lay-man terms please

>

>

The E haplogroup is a set of genetic markers very common among Afro-Asiatic speakers. These markers are found on the Y chromosome that is passed along paternal lineages, from father to son.

In Northeast Africa and West Asia, it's mostly of the specific E1a1a type, while in the Sahel and further south the E1a1b marker becomes more common.

In modern Egypt, for example, more than half the people have one of the E markers.

But apparently among Sudanese Afro-Asiatic speakers, the E types are less common than other genetic markers.

Regards,

Paul Kekai Manansala

>

>

>

> Tafari-sudra, Khumbaka

>

> --- On Thu, 7/17/08, Paul Kekai Manansala wrote:

>

> From: Paul Kekai Manansala

> Subject: [Ta_Seti] Y-chromosome variation among Sudanese

> To: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)

> Date: Thursday, July 17, 2008, 7:27 PM

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> Strange that Afro-Asiatic speakers in Sudan should have lesser
frequencies of Y chromosome E haplogroup.
>
> Regards,
> Paul Kekai Manansala
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> Y-chromosome variation among Sudanese: Restricted gene flow,
concordance with language, geography, and history
>
>
> American Journal of Physical Anthropology
> Published Online: 10 Jul 2008
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>
> Hisham Y. Hassan 1, Peter A. Underhill 2, Luca L. Cavalli-Sforza 2,
Muntaser E. Ibrahim 1 *
>
> 1Institute of Endemic Diseases, University of Khartoum, Sudan
> 2Department of Genetics, School of Medicine, Stanford University, CA
>
>
>
> email: Muntaser E. Ibrahim (mibrahim@iend. org)
> *Correspondence to Muntaser E. Ibrahim, Institute of Endemic
Diseases, University of Khartoum, Sudan
>
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>
>
> Abstract
>
> We study the major levels of Y-chromosome haplogroup variation in 15
Sudanese populations by typing major Y-haplogroups in 445 unrelated
males representing the three linguistic families in Sudan. Our

analysis shows Sudanese populations fall into haplogroups A, B, E, F, I, J, K, and R in frequencies of 16.9, 7.9, 34.4, 3.1, 1.3, 22.5, 0.9, and 13% respectively. Haplogroups A, B, and E occur mainly in Nilo-Saharan speaking groups including Nilotics, Fur, Borgu, and Masalit; whereas haplogroups F, I, J, K, and R are more frequent among Afro-Asiatic speaking groups including Arabs, Beja, Copts, and Hausa, and Niger-Congo speakers from the Fulani ethnic group. Mantel tests reveal a strong correlation between genetic and linguistic structures ($r = 0.31$, $P = 0.007$), and a similar correlation between genetic and geographic distances ($r = 0.29$, $P = 0.025$) that appears after removing nomadic pastoralists of no known geographic locality from the analysis. The bulk

> of genetic diversity appears to be a consequence of recent migrations and demographic events mainly from Asia and Europe, evident in a higher migration rate for speakers of Afro-Asiatic as compared with the Nilo-Saharan family of languages, and a generally higher effective population size for the former. The data provide insights not only into the history of the Nile Valley, but also in part to the history of Africa and the area of the Sahel. Am J Phys Anthropol, 2008.

>

| 26499|2008-07-19 22:38:55|Tafari khumbaka|Re: IS RWANDA US? THE DEVIL MADE US DO IT.....|

so sad ,, the cut goes even deeper for me, since i see the hutut and tutsi as direct descendt's of kham and kush.....(and the same people a lil culturally different)

to fall so far into barbarism and debauchery , says to me culture controls the mass's from the head down, if the heads of kingdoms/governments are for the people in their making of laws and policy then the mass's will show a high degree of the heads of state spirituality; but if the opposite sits(pun intended) in power only thing u can have is controlled anarchy and/or a police state.....

the Kings and Queens of Kham thru and with the priesthood and various city and village elders controlled the media of kham ,Kush, Punt and their media was everywhere ,as prolific as ours today and all that media declared that Maat and Ausar/Ra/pTah was real and aliving heritage of all.the average child spent his time in the temple or at the village priest/priestess foot and the average person was herded(crook&flail symbol of kingship) into living right darhma as the Dailai Lama of Tibet tries to do even in his situation of exile (tibet as a example)

afr-am. are a example of the good life to many continental africans, This is a horrible cancer that shallcontinue too destroy continental and so.amer. blacks to the point of small manageable workers/prisoners/guany pigs/exotic sex industry/ diverse gene pool/ liberal white worker pentance expunge outlet, for an increasing european lead tan world (only straight hair allowed!!!)



Tafari-sudra,Khumbaka

--- On **Sat, 7/19/08, Mahari Mengistu** wrote:

From: Mahari Mengistu

Subject: [Ta_Seti] IS RWANDA US? THE DEVIL MADE US DO IT.....

To: Ta_Seti@yahoogroups.com

Date: Saturday, July 19, 2008, 12:45 PM

There has been a lot of talk since this Rwandan tragedy that at its heart was the effects of European colonialism and racism: that the colonizers gave the Tutsis preferential treatment and, in fact, thought of them as "Europeans/whites in black skin"; that from this resultant Hutu status of inferiority economic, political, social and tribal subordination - they revolted. And the consequence of this revolt was that we (I use we in this instance because we are connected) killed hundreds of thousands of our own black people. This brings forth the question of what else are we doing to ourselves as the result of whites' (or the powerful because it's really all about power) attitudes toward us? Doesn't this show a horrendous lack of self-esteem and lack of SELF-directedness -that the powerful can act in a certain way toward another of us or toward us individually and we turn on ourselves and destroy ourselves? Doesn't this suggest that we need to do a lot of work on ourselves? We keep asking white people to change and act more moral and generous toward us in effect "give us our lives, our status back". As a group this act will not occur because it is too much to their advantage to have us live "without a core". There will be some, of course, who will and who do help us. But in the main their wealth, going all the way back to Greece, has been connected to a huge extent upon enslaving the other. And for a minimum of 500 hundred years "the other" has been us.

The answer to this nightmare is us. It is the age old philosophical/ religious question of where does salvation lie? Is it within or without. The true answer has always been "within"- self-examination, searching within for the answers and the solutions. Be perfectly clear I am not talking about the "conservatives' " stance of "pulling yourself up by your bootstraps" or even pride. Although pride can certainly be the consequence or a working part of the process. (By the way, I don't think whites think we have pride.) If the conservatives had done the kind of self examination I am referring to they would not have enslaved us in the first place and should slavery have occurred they would not have allowed the consequences that we have faced for the last 150 years to play out. This self-examination involves discovering who we are and establishing our integrity as the black human beings we are. It

involves, of course, discovering and embracing our history but perhaps even more importantly it involves taking a look in the mirror, accepting, relishing, and affirming that black reflection of US/the black world. What we see in the diaspora and lightening fast on the continent is a white world peopled by respectable, attractive, powerful, knowledgeable white folk. It is a false/fake image but it is everywhere. We must make peace and love with our reflection in the mirror and the reflection we see of ourselves in our black communities.

And black women (and men) must find peace and love in their Afrakan hair. I am so disheartened by what I see of Afrakan women on the continent. It seems that as many of them on the continent straighten their hair as in the US. I ask a potentially painful question of them. If you think you look more beautiful with white hair what must you think black men think about white women's hair and the natural owners of that white hair? If you don't think you possess everything that is necessary to be a fully desirable and worthy woman what do you think the black man thinks? We must face ourselves and embrace our reflection with integrity, love, determination and with ABSOLUTELY NO APOLOGIES for what we see and what we are. If we are constantly trying to imitate and emulate the oppressor the best we can ever be his servant and the worst, of course, is to become like him and kill our own and ourselves.

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have won her the title. Poise, some observers said afterward, is now more important than being pretty.

> The comment reflects a tension over defining Rwandan beauty. Here the shape of one's nose, hips, or eyes are overlaid with political and historical meaning. During the 1994 genocide, "the first fact was to see the nose to tell if this is a Tutsi or this is a Hutu," says Cyrille Nshimiyimana, a second-year medical student, who was among the 3,000 people packed into the National University auditorium for the Miss Nyampinga contest.

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> Joseph Habineza, whose Ministry of Culture and Sports sponsors the competition, agrees. "They're shy," he says of Rwandan women, "but we want a new Rwandan style.... We really have to liberate them. So it's sort of an emboldening initiative."

> It's also a bold step in a country where physical stereotypes have had deadly consequences.

> "She must be pretty, in her face and body.... She must have small eyes," says Mr. Nshimiyimana, the medical student. "But we don't look at the nose. Here in Rwanda, we have a problem [with] the nose," he says, referring to how Tutsis were singled out in the 1994 genocide.

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> This spring, at the first Miss KIE competition, an audience debate erupted about whether a true Rwandan beauty should be light- or dark-skinned. At the National University, students argued over how curvy the winner should be.

> "The more there is this kind of contention, the more aware people are that beauty is political," says Richard Wilk, co-editor of "Beauty Queens on the Global Stage." "There is no kind of absolute standard."

> Minister Habineza says beauty pageants recall pre-colonial days. The king of Rwanda once held a competition to choose a wife, he says. The organizers evoked that era by naming the contest "Miss Nyampinga," a traditional word for a woman who embodies physical beauty, social grace, and compassion.

> "Some people say, 'This will create division, because beautiful ladies must be tall,' " he says. "But tall doesn't mean to be a Tutsi. And also being short doesn't mean to be a Hutu."

> Some students hope that being called beautiful might become as unpredictable.

> Alyce Akineza, a journalism student and co-master of ceremonies at Miss Nyampinga, got a round of applause when she said one day, beautiful might not just mean thin. "In case people were wondering, Rwandan women, we look more like this," Akineza said, grabbing her thick hips, "than that," and she gestured toward the contestants, most of whom were Milan-model thin.

> "Is there any way we can have a Miss like me?" she asked. "We could call it, 'Fat Almost Beautiful Girls.' Or 'Chubby Girls' Or 'Normal Women.'"

>

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>

| 26500|2008-07-19 22:45:25|Paul Kekai Manansala|Re: Y-chromosome variation among Sudanese|

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

>

> > The E haplogroup is a set of genetic markers very

> > common among Afro-Asiatic speakers.

>

> Isn't the E haplogroup essentially the African

> haplogroup? (I'm E3A M2.)

>

Yes, although quite a few Arabs are part of this group, and in some cases also a percentage of southern Europeans. But most are agreeing now that most E haplogroup originates somewhere in Africa.

Btw, M2 is now known as E1a1b.

> > In Northeast Africa and West Asia, it's mostly

> > of the specific E1a1a type, while in the Sahel

> > and further south the E1a1b marker becomes

> > more common.

>

> > In modern Egypt, for example, more than half

> > the people have one of the E markers.

>

> Wouldn't that go a long way in establishing

> their East/Northeast African (as opposed to 'Arab')

> credentials?

>

I think it does show an African connection, but Arabs too have this same genetic link with the continent.

Regards,

Paul Kekai Manansala

| 26501|2008-07-20 10:45:28|Shu Tefnut|Reminder: EGYPT / NUBIA, AUGUST,16 2008 STARTING AT \$1,785.00 P.P. |

EGYPT / NUBIA, EDUCATIONAL TOUR AUGUST,16 2008 STARTING AT \$1,785.00 P.P. IN DOUBLE ROOM.Single person \$190.00 extra. Join us on our annual tour, as we return to the motherland. Lets experience the great works and wonders of our ancestors, who were the builders of the Great Pyramids, Sphinx, and many temples. You will enjoy the historical sites from Nubia to the Giza Plateau. Experience the beginning of world civilization which was influenced by ancient Egypt. Experience Nubia, which is the foundation and beginning of the Nile Valley civilization which is called Ancient Egypt. We will visit the Nubian Museum which boasts the antiquity of Ancient Egypt with artifacts going back 90,000 years. You will witness and see stone pictographs, tools made of metal (copper) and ancient sites, before there was an Egyptian Dynasty. Learn the history of Egypt and come back to the beginning of knowledge with Bro. Heru Bennu Amen Ra. (aka George Bennett M.F.A.) African Art historian, Archeologist Researcher/Lecturer, From Paleolithic (Kush) to (kemet) Egypt. Contact: Tel. 1(347) 495-4289 Or EGYPTIAN CONNECTION AT 1(800) 334-4477. My e-mail (shutefnut@mac.com) or (shutefnut@yahoo.com)

*www.EgyptOntheWeb.comGo to link: AFRICAN HERITAGE for more details, itinerary, photos, biography etc.

| 26502|2008-07-20 10:47:49|dapurpose7|The New Yorker Magazine should use this cover of John McCain't. |

Visit <http://www.blackmiracles.com/shop/index.html> to support Black History for BACK TO SCHOOL. We have to take the inspiration of our children more serious. There are several black scientists and inventors we must bring to our children's attention for them to know they can accomplish anything the set their mind to.

Below is a cartoon of McCain't and his wife that should be the next cover of the New Yorker Magazine.



| 26503|2008-07-20 11:28:45|Alex van Deelen|Re: Y-chromosome variation among Sudanese| Paul,

> Btw, M2 is now known as E1a1b.

Thanks for the response. I just found out about that change yesterday (on ftdna.com). Just a minor correction, the new name for e3a (m2) is e1b1a.

I'm not that familiar with the numbering they use, I just thought it was odd that they would have relabeled e3 into e1b.

Alex

| 26504|2008-07-20 11:36:01|Paul Kekai Manansala|Re: Y-chromosome variation among Sudanese|

--- In Ta_Seti@yahoogroups.com, Tafari khumbaka wrote:

>

> so the sudanese that are afro-asiatic linguistically, are the major

population of sudan?

>

Yes, but most speak a Sudanese creole Arabic that could not be understood by other Arabic speakers.

In fact, some local variations of the creole Arabic are not even intelligible between people in Sudan.

There is of course a very large Nilo-Saharan element and about a million speakers of non-Arabic Afro-Asiatic languages.

>

> sudanese that do not have arabic(asiatic) as part of their

language/cultural identity were not studied?

>

>

The major Sudanese groups were studied.

Regards,

Paul Kekai Manansala

| 26505|2008-07-20 21:39:50|Mahari Mengistu|Re: Y-chromosome variation among Sudanese|

Hadn't we decided that the term "Afro-Asiatic" was a bit misleading

and fell into eurocentrics' wish to instill the idea that the

language is somehow not really Afrakan in origin; that we would use

the term "Afro-San"?

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

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> >

> >

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>

> Regards,

> Paul Kekai Manansala

>

| 26506|2008-07-21 07:17:48|Djehuti Sundaka|Re: Y-chromosome variation among Sudanese| "Afro-Asiatic" merely implies that the language recognized to be of "African" origin and dominion also extends into what many consider to be "Asia" i.e. Arabia. Arabia, however, is bordered by the Zagros and Taurus mountain ranges that are produced as a result of the "African" continental plate pushing into the "Asian" continental plate. Thus, Arabia should never be excluded from the continent it's still apart of.

"Afro-Asiatic" has always implied an "African" origin in contrast to the term "Hamito-Semitic" which had been previously used to imply "Asiatic" caucasoid invaders as the founders of "African"

civilization.

Djehuti Sundaka

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>

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> Mahari

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>>

>> Regards,

>> Paul Kekai Manansala

>>

>

Alex, I believe, you are the one who supports the Mugabe regime. What do you think about the story I saw on PBS' News Hour, that Mugabe realized that he lost the election and was going to step down but THE MILITARY stopped him telling him not to do it; that if he did THEY would step in and take control of the government? So he re-considered creating what we see now. Thus, it may be the military running things behind the scenes.

=====



Mugabe, Tsvangirai sign Zimbabwe framework deal

By Cris Chinaka 8 minutes ago

HARARE (Reuters) - Zimbabwe's President Robert Mugabe and opposition leader Morgan Tsvangirai on Monday signed a deal laying down the framework for

It was the first meeting in 10 years between the two rival leaders, who are widely believed to detest each other. They sat at a conference table separated by South African President Thabo Mbeki who mediated the deal.

The preliminary agreement was signed in Harare's Rainbow Towers Hotel after weeks of deadlock since Mugabe was re-elected on June 27 in a widely condemned poll boycotted by Tsvangirai because of violence against his supporters.

Mbeki said the agreement committed both sides to an intense process to try to complete substantive negotiations as quickly as possible. "All parties recognize the urgency," he said.

A subdued Mugabe said after the signing that the agreement was "to chart a new way of political interaction."

Tsvangirai called the ceremony "a very historic occasion" and stressed that a solution must be found.

"If we put our heads together, I am sure we can find a solution. In fact, not finding a solution is not an option," he said.

Officials from both sides said the framework agreement sets a two-week deadline for the government and two factions of the opposition MDC to discuss key issues including a unity government and how to hold new elections.

A government of national unity has been pushed as a solution to the crisis by the African Union and the regional body SADC (Southern African Development Community), both deeply

concerned by Zimbabwe's political violence and an economic crisis that has flooded neighboring states with millions of refugees.

Tsvangirai's MDC (Movement for Democratic Change) and Mugabe's ZANU-PF are also committed under the agreement to ease political tension within the two-week deadline, officials said.

One analyst said there were still wide differences between the MDC and Mugabe's ruling party which needed to be overcome.

"This represents a small step in terms of the overall picture of moving towards negotiations," said Mike Davies, an analyst at Eurasia Group.

"We would still see that there are wide differences between the positions of the MDC and ZANU-PF that will have to be overcome if there is to be any negotiated solution to the crisis. Some of the differences are so entrenched it is difficult to see how they could be resolved quickly," he added.

Mugabe and Tsvangirai have been under heavy world and African pressure to enter negotiations, which are expected to be extremely tough. They have both demanded to be recognized as Zimbabwe's rightful president.

Mugabe called for an end to Western sanctions against him and his ruling circle and said there was no need for intervention from Europe in Zimbabwe. He has frequently called Tsvangirai a puppet of former colonial ruler Britain.

Zimbabwe's economic collapse under Mugabe's 28-year rule has plunged the once prosperous country into inflation of at least 2 million percent as well as crippling food and fuel shortages.

Tsvangirai had previously refused to sign even a framework deal unless government militias stop violence he says has killed 120 of his supporters. He also wanted Mugabe to recognize his victory in the first round of the presidential poll on March 29.

The MDC leader pulled out of the run-off because of the violence between the two rounds.

Mugabe, 84, blames the opposition for the bloodshed.

The turning point in ending the deadlock appeared to be a meeting last Friday between Mbeki, the African Union's top permanent official, Jean Ping, and U.N. envoy Haile Menkerios.

Mbeki, who has up to now negotiated alone as the designated regional mediator, agreed to expand the mediation process to include the African Union, United Nations and officials from the Southern African Development Community in a "reference group."

Mbeki is expected to liaise with the group although it will not be directly involved in negotiations.

Expansion of the mediation beyond Mbeki has been a key demand of Tsvangirai, who has strongly criticized the South African president, accusing him of favoring Mugabe.

"The actual negotiations are going to be a lot tougher and the MDC's aim of easing Mugabe out of power or sharing executive power (with ZANU-PF) in a transitional government ahead of another election is going to be more difficult to get," said Eldred Masunungure, a political science professor at the University of Zimbabwe.

(Additional reporting by Paul Simao and Marius Bosch in Johannesburg; Writing by Barry Moody; Editing by Sami Aboudi)

===

HTP,

Mahari

| 26508|2008-07-21 09:30:57|Peter Gray|Re: ZIMBABWE POWER-SHARING|
Mahari,

What you suggest seems like a plausible interpretation, especially given Mugabe's long-standing practice of giving only his cronies and henchmen all the lucrative deals. That demographic has become far too comfortable with such handouts to simply lose all for the sake of "democracy".

Peter

To: Ta_Seti@yahoogroups.com
From: mahari@myway.com
Date: Mon, 21 Jul 2008 16:18:59 +0000
Subject: [Ta_Seti] ZIMBABWE POWER-SHARING

Alex, I believe, you are the one who supports the Mugabe regime. What do you think about the story I saw on PBS' News Hour, that Mugabe realized that he lost the election and was going to step down but THE MILITARY stopped him telling him not to do it; that if he did THEY would step in and take control of the government? So he re-considered creating what we see now. Thus, it may be the military running things behind the scenes.

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(Additional reporting by Paul Simao and Marius Bosch in Johannesburg; Writing by Barry Moody; Editing by Sami Aboudi)

===

HTP,
Mahari

Stay in touch when you're away with Windows Live Messenger. [IM anytime you're online.](#)
| 26509|2008-07-21 09:50:50|Peter Gray|Re: Y-chromosome variation among Sudanese|
Te correlations obtained from the Mantel tests are in fact very low -- a good correlation hasan "r squared" [r²] vaue greater than 0.9, whereas the stated **r** values below give r² values less than 0.1.

Peter

To: Ta_Seti@yahoogroups.com
From: pmanansala@sbcglobal.net
Date: Fri, 18 Jul 2008 00:27:21 +0000
Subject: [Ta_Seti] Y-chromosome variation among Sudanese

Strange that Afro-Asiatic speakers in Sudan should have lesser frequencies of Y chromosome E haplogroup.

Regards,
Paul Kekai Manansala

Y-chromosome variation among Sudanese: Restricted gene flow, concordance with language, geography, and history

[American Journal of Physical Anthropology](#)

Published Online: 10Jul2008

Hisham Y. Hassan¹, Peter A. Underhill², Luca L. Cavalli-Sforza², Muntaser E. Ibrahim^{1*}

¹Institute of Endemic Diseases, University of Khartoum, Sudan

²Department of Genetics, School of Medicine, Stanford University, CA

email: Muntaser E. Ibrahim (mibrahim@iend.org)

*Correspondence to Muntaser E. Ibrahim, Institute of Endemic Diseases, University of Khartoum, Sudan

Abstract

We study the major levels of Y-chromosome haplogroup variation in 15 Sudanese populations by typing major Y-haplogroups in 445 unrelated males representing the three linguistic families in Sudan. Our analysis shows Sudanese populations fall into haplogroups A, B, E, F, I, J, K, and R in frequencies of 16.9, 7.9, 34.4, 3.1, 1.3, 22.5, 0.9, and 13% respectively. Haplogroups A, B, and E occur mainly in Nilo-Saharan speaking groups including Nilotics, Fur, Borgu, and Masalit; whereas haplogroups F, I, J, K, and R are more frequent among Afro-Asiatic speaking groups including Arabs, Beja, Copts, and Hausa, and Niger-Congo speakers from the Fulani ethnic group. Mantel tests reveal a strong correlation between genetic and linguistic structures ($r = 0.31$, $P = 0.007$), and a similar correlation between genetic and geographic distances ($r = 0.29$, $P = 0.025$) that appears after removing nomadic pastoralists of no known geographic locality from the analysis. The bulk of genetic diversity appears to be a consequence of recent migrations and demographic events mainly from Asia and Europe, evident in a higher migration rate for speakers of Afro-Asiatic as compared with the Nilo-Saharan family of languages, and a generally higher

effective population size for the former. The data provide insights not only into the history of the Nile Valley, but also in part to the history of Africa and the area of the Sahel. Am J Phys Anthropol, 2008.

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| 26510|2008-07-21 12:04:25|Shu Tefnut|Obama & The Tragic Errors of The Weimar Republic.|
Fwd. by Fredrica Clare [BNYEE]

Obama & The Tragic Errors of The Weimar Republic

By Amiri Baraka

[SeeingBlack.com](http://www.seeingblack.com)

July 16, 2008

http://www.seeingblack.com/article_485.shtml

The post World War I journey of Germany from an empire, which was overthrown, and then a democratic republic, and finally the overthrow of that republic and the emergence and domination of Hitler's Nazi fascism, is important for us to understand. Because some of the facts of these years still apply to the contemporary United States.

With the withering Depression that had set in in the late 20's in addition to Germany's war losses, when the international stock market collapsed (U.S. Wall St.) in 1929, a worldwide Depression of staggering proportions set in. And it is this Depression and the rise and fall of governments in Germany that set the stage for the final takeover by Hitler and the fascists-and finally the beginning of World War II.

Although McCain's adviser Gramm says this is a 'mental recession,' unless he's referring to himself and McCain, today's depression in the U.S. is not just mental. We shd also factor in the outright theft of the last two elections, the general public bankruptcy of the Republican party, which has been playing and still

are playing a 'White card'. (The Democrats have not won the majority of White male voters since John Kennedy!)

There is the spreading foreclosure menace of the subprime (fraud ridden) mortgages, now at 6,000 foreclosures a day, the closing of the huge banking mortgage regime, Bear-Sterns. The Bush cabal has agreed to revalue Bear Stearns stocks so that the historically infamous speculator JPMorgan can get a better payday. No aid for the people losing their homes at terrifying rates. Today the government announced it had a new plan to save more banks. If there's no recession why the plan to save 'unthreatened' banks?

Suffice it to say there is a deepening Depression in the U.S., with the nation going from a surplus at the end of the Clinton regime to today's deficit, much of it caused by the \$10-billion-a-month war in Iraq. Even many straight-up backward Americans are convinced of the bold corruption that is the real cause of the war and spiraling gas prices since it is the oil swindlers who hold state power in the U.S. While they talk bad about the 'Arabs,' the Bush group is clearly in bed with the Saudis, Arab Emirates, with Dubai now becoming a financial capital to compete with Wall St. and London.

There is no doubt that U.S. forces are losing in the Middle East, just as they got wasted in Viet Nam. The whole ugly scam of removing oil billions from Iraq (all those contracts for privatization of Iraqi oil went to the big U.S. oilies) based on the 911 episode, the reality of which is still covered with crude lies. But now at scam's end, with a raging Depression setting in and a war-incurred deficit climbing into the trillions, the stage is set for stunning rightward surge that will perhaps bring street fighting to the U.S. and a final toppling that will make the current shrinking of the dollar, .60 per Euro, seem mild. China already holds U.S. paper, the U.S. is China's top debtor. IndyMac Bank has just failed in California.

So this is a time much like that in Germany, during the last phase of the Weimar Democratic Republic. Ostensibly a democratic republic, the Depression caused widespread unemployment and great public unrest. And as

the curtain began to rise for fascist takeover, (See Brecht's Berlin) the country, especially the large cities like Berlin, were inundated with pornography, sex crimes, business and political scandals and street fighting, usually between the rising fascists and the communists.

What brought the democratic era to an end was a split between the communists and the social democrats, i.e., the left and the near left and the liberals, which permitted Hitler's National Socialists in a coalition with the conservatives and nationalists to win the election, even though the left-center coalition had more voters objectively. It was the split which allowed the right to consolidate power.

Recently in the U.S. presidential campaign we have seen two tendencies, the one to vilify and distort Obama from the right, e.g., the recent New Yorker cover described as 'satirical' with Obama as a Muslim, his wife as a machine toting militant with an American flag in the fireplace and Osama bin Laden in a portrait of honor on the wall. It is objectively a message from McCain, the U.S. Right and the Israelis.

But as well there is the tendency on the presumed left and the social democrats and people styling themselves 'progressives' to attack Obama for moving to the right, thereby disappointing some very vocal would-be Obama voters. One woman publicized prominently in the NY Times said now she 'hated him.' But as I have said repeatedly this is an imperialist country, with two imperialist parties and a media controlled directly by the 6/10ths of 1 percent of the people that own the land wealth factories, the means of production.

There is no way Obama is even in the presidential race condemning Israel or embracing Cuba. Not to know this is not to know where you are or where you have been for the last 40 years. But even with this clear motion to the center for the purposes of the general election, McCain is still a more backward and a more dangerous candidate and exactly the kind of right leaning militarist that would fit the paradigm for the weak chancellors during Weimar's last throes that President Hindenburg removed and then appointed Hitler.

It is this split between the left and near left that is being exploited by the right with war and Depression threatening to dump this whole nation on its head, so that Obama will be defeated, McCain elected and with the McCain opening plummet the country headlong into the far, far right. Bush 2 has already obviously set the stage for this. Those elections were stolen out of desperation. The fact that Gore and Kerry were such weak liberals, tied clearly and obviously to the ruling class of this imperialist state allowed that theft to take place with minimum real struggle.

So that is the real struggle unfolding before us. First, to oppose the empty idealism which allows the elitist base to claim to represent the masses but actually have as little to do with them as possible. Allowing seemingly intelligent people to throw their votes away on McKinney or even the racial chauvinist, Nader, thus formalizing a hole in an actual progressive constituency, which allowed Bush 2 to seize power in 2000.

We must also oppose the absolutising of Obama's progressive stance and, with that, drawing away from him as he gets closer to the general election and tacks toward the middle. This would be the other aspect of the tragic Weimar breakup of the fragile democratic coalition that caused millions to die in fascist purges, concentration camps, or World War 2.

On the other hand, it should be part of our campaign tasks to create a document of planks of progressive character to submit to Obama and publish and popularize this as well, to exert what pressure we can bring to bear on the campaign and publicly for a reversal of Bush's neo-fascist creations, war, Depression, unemployment, violation of democratic rights, diplomatic isolation from the rest of the world, a general weakening, morally and politically and economically, of the country.

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"When the power of love exceeds the love of power we will have peace." -Jimi Hendrix

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| 26511|2008-07-21 12:04:44|Tafari khumbaka|Fw: Berea College, interesting concept for tuition!!!!|



Tafari-sudra,Khumbaka

--- On **Mon, 7/21/08, Alandas Dobbins** wrote:

From: Alandas Dobbins

Subject: Berea College, interesting concept for tuition!!!!

To: "'Sadio Bomani'", tafari_sudra@yahoo.com, "Andre Dillon"

Date: Monday, July 21, 2008, 10:55 AM

July 21, 2008 With No Frills or Tuition, a College Draws Notice
By TAMAR LEWIN BERE, Ky. - Berea College, founded 150 years ago to educate freed slaves and "poor white mountaineers," accepts only applicants from low-income families, and it charges no tuition. "You can literally come to Berea with nothing but what you can carry, and graduate debt free," said Joseph P. Bagnoli Jr., the associate provost for enrollment management. "We call it the best education money can't buy." Actually, what buys that education is Berea's \$1.1 billion endowment, which puts the college among the nation's wealthiest. But unlike most well-endowed colleges, Berea has no football team, coed dorms, hot tubs or climbing walls. Instead, it has a no-frills budget, with food from the college farm, handmade furniture from the college crafts workshops, and 10-hour-a-week campus jobs for every student. Berea's approach provides an unusual perspective on the growing debate over whether the wealthiest universities are doing enough for the public good to warrant their tax exemption, or simply hoarding money to serve an elite few. As many elite universities scramble to recruit more low-income students, Berea's no-tuition model has attracted increasing attention. "Asking whether that's where our values lead us is a powerful way to consider what our values are," said Anthony Marx, the president of Amherst College, who considered the possibility of using Amherst's \$1 million-per-student endowment to offer free tuition but concluded that it would make no sense, given Amherst's more affluent student body and the fact that the college already subsidizes about half the cost of each student's education. "We're not Berea, much as we respect them," Mr. Marx said, adding there would be no social justification for giving free tuition to students from wealthy families. Although this year's market drop is taking its toll, the growth in university endowments in recent years has been spectacular. Harvard's \$35 billion endowment, Yale's \$23 billion, Stanford's \$17 billion and Princeton's \$16 billion put them among the world's richest institutions. Such endowments have helped make higher education one of the nation's crown jewels. As Harvard's president, Drew Gilpin Faust, said in her spring commencement speech this year, endowments at Harvard and other research universities help fuel scientific advances as government support is eroding, and help drive economic growth and expansion in a difficult economy. Although most universities have only modest endowments, the wealth of the richest has made them increasingly vulnerable to criticism from parents upset about rising tuition costs, lawmakers pushing them to spend more of their money and policy experts arguing that they should be helping more needy students. "How much do you need to save for future generations, and at what point are you gouging today's generation?" said Lynne Munson, of the Center for College Affordability and Productivity in Washington. In January, the Senate Finance Committee requested detailed endowment and spending data from 136 colleges and

universities with endowments of at least \$500 million, with a possible eye to forcing them to spend at least 5 percent of their assets each year, as foundations are required to do. Large, tax-free endowments "should mean affordable education for more students, not just a security blanket for colleges," said Senator Charles E. Grassley, Republican of Iowa, who is reviewing the data. The commissioner of the Internal Revenue Service's tax-exempt section said this spring that he wanted his agency to be more aggressive in ensuring that universities made "appropriate use" of their endowments. And officials in Massachusetts are studying a proposal for a 2.5 percent tax on the part of university endowments greater than \$1 billion - a threshold exceeded by nine of the state's universities. "The endowments have grown to such an astonishing extent that people are asking, if the wealth and the value of the tax exemption are increasing, is the public benefit increasing, as well?" said Evelyn Brody, a tax professor at Chicago-Kent College of Law. This year, Ms. Brody said, the debate has entered new territory. Traditionally, discussion about endowments has focused on the balance between using the money for the current generation versus saving it for the benefit of future generations. "Endowment spending has usually been a 'when' question, about when the money would be used for a charitable purpose," she said. "But now, it's also being viewed as a 'what' question. What is the money for? And I think that's new." In part, it is simply a question of itchy fingers. When one sector amasses great wealth, other sectors find it irresistible. "That's why Henry VIII dissolved the monasteries in the 16th century," Ms. Brody said. "In those days, it was real estate, which was not easy to hide. Now it's the disclosure, which makes the universities' wealth impossible to hide." The mounting scrutiny by lawmakers has already prompted some action. Dozens of wealthy colleges have increased their aid to low- and middle-income students, many substituting grants for loans. Many have announced plans to expand their student bodies, and some are doing broader outreach and working with nearby K-12 schools to improve academic preparation. Nonetheless, according to 2002 data, only one in 10 of the students at the nation's most selective institutions come from the bottom 40 percent of the income scale. And the proportion of low-income undergraduates at the nation's wealthiest colleges has been declining, as measured by the percentage receiving federal Pell Grants, for families with income under about \$40,000. At most top colleges, only 8 to 15 percent of students receive Pell grants. At Berea, more than three-quarters of the students receive Pell grants. Overall, Berea's statistics speak worlds about the demand for affordable higher education; this year, the college accepted only 22 percent of its applicants. Among those accepted, 85 percent attended Berea, a yield higher than Harvard's. Berea can be a haven for the lower-income students at high schools where expensive clothes and fancy homes demarcate the social territory. "When I first heard about Berea, I didn't think I wanted to come here," said Candice Roots, who will be a junior in the fall. "But I visited in my senior year, and as soon as I got here, I knew this was what I wanted. Everybody was like me. You don't have to have all this money to fit in." With its hilly campus, Georgian president's mansion and old brick buildings, Berea looks much like any elite New England college. But its operating budget is

less than half that of Amherst, which has a \$1.7 billion endowment and about 100 more students. Faculty pay is much lower, and the student-faculty ratio higher. With no rich parents and no legacy admission slots, fund-raising is far more difficult at Berea. Lacking tuition, Berea receives 80 percent of its \$43 million education and general budget, and about two-thirds of its \$55 million operating budget, from the endowment income. Families bringing a student to a campus interview may stay, free, in a four-bedroom house, complete with flat-screen television and handmade sleigh bed. Students who are single parents have their own residences. To satisfy the work requirement, some students have jobs in the academic departments, administrative offices and labs, while others are assigned to the college farm, the workshops that make and sell traditional mountain crafts (its handmade brooms, especially, are well-known treasures) or the college-owned hotel, which anchors the town square. Mr. Marx, in homage, keeps a Berea broom in his Amherst office. While Mr. Marx is not trying to match Berea's student population, he is proud of Amherst's efforts to attract top students from all income brackets. The college has increased the proportion of Pell recipients to nearly 20 percent of its student body, from about 15 percent five years ago, for example. With more than half of Amherst's students on financial aid, the college announced last year that it would replace loans in all aid packages with grants. A full-time staff member recruits community college graduates as transfer students. Admissions are need-blind, for both American and international applicants. Although he, like other college presidents, opposes the idea of a required 5 percent payout, Mr. Marx said the current debate over the use of endowments was healthy. "Congress, the media, the public all have an interest in knowing whether we're using our resources to make sure the best students have access to the best education," he said. "They should be asking, are we really affordable? Are we offering the highest quality education? Are we directing graduates to think about their social responsibilities?" Berea's president, Larry D. Shinn, also opposes a required 5 percent payout but wants colleges pushed to do more for needy students. "You see some of these selective liberal arts colleges building new physical education facilities with these huge sheets of glass and these coffee and juice bars, and charging students \$40,000 a year, and you have to ask, does this contribute to the public good, or is it just a way for the college to keep up with the Joneses?" Mr. Shinn said. "We are a tax-exempt institution, so I think the public has a right to demand that our educational mission be at the heart of all of our expenditures." Alandas Dobbins Nsight Communication "Your Success Is Our Vision" alandas@nsightmemphis.com 901-481-3748 (o) 901-521-9464 (f)

| 26512|2008-07-21 20:47:37|Djehuti Sundaka|HIV Digs Deeper Into Deep South|

[HIV Digs Deeper Into Deep South](#)

Sunday 20 July 2008

by: Dave Parks, The Birmingham News



Nurse Scherri Rucker-Graves sets up an HIV test. Federal funding has not followed the HIV epidemic into the Deep South and has instead been channeled to wealthier parts of the nation with fewer cases and death rates, says a report from the Southern AIDS Coalition. (Photo: Mary Godleski / AP)

HIV has burrowed into the Deep South, feeding off some of the most impoverished people in the nation and creating a health catastrophe, according to a report being released Monday in Birmingham.

The report from the Southern AIDS Coalition says federal funding to fight the disease has not followed the epidemic's path, with an unfair share of money for treatment, education and support services remaining in other, wealthier parts of the nation that have fewer new HIV cases and declining death rates.

"Rising infection rates coupled with inadequate funding, resources and infrastructure have resulted in a catastrophic situation in our public health care systems in the South," the report says. "Unless we act to correct funding and treatment disparities, we endanger not just isolated communities, but our states and our nation."

Kathy Hiers, chief executive officer of AIDS Alabama and co-author of the report, said HIV/AIDS has settled into remote areas of the South inhabited by black people who are at great risk for infection. "The ruralness of the epidemic is what's becoming painfully clear," Hiers said.

The report notes that the number of deaths from AIDS decreased in the rest of the nation 2001-05, but continued to rise in the South. During that period, more than 190,000 Southerners died from AIDS.

Not the Big Cities

For years health authorities knew HIV was shifting south, with a the 16-state region leading the nation in the number of new infections. But they believed the increase was coming from big cities in Florida, making the problem appear worse in the South, Hiers said.

Now, experts have zeroed in on the Deep South - Alabama, Georgia, Louisiana, Mississippi, North Carolina and South Carolina - and found HIV infections spreading in rural areas inhabited by blacks with overwhelming financial, health and social problems.

"You don't think of the rural areas as driving the epidemic in the South, but that's clearly what's happening," Hiers said.

Gary A. Puckrein, president and CEO of National Minority Quality Forum in Washington, said Southerners need to understand what has happened with HIV.

"Certainly one of the big misconceptions is it is big cities on the West Coast and East Coast that are really driving the disease, and it's not so," Puckrein said. "It's moved both in terms of geography and demography. It's really important for people in Southern states to know that because they're not getting their fair share of support."

Driving the Epidemic

Much of the problem revolves around funding formulas devised early in the HIV/AIDS epidemic. They relied primarily on cumulative cases of full-blown AIDS, as opposed to HIV infections. That gives an advantage to large metropolitan areas where the epidemic started.

For instance, Hiers said, in Alabama 40 percent of all HIV cases have matured into AIDS. In New York, where the epidemic is older, 62 percent of HIV cases have matured into AIDS. So New York ends up with more money per person with HIV/AIDS when funding formulas are weighted toward AIDS cases.

People can live many years with HIV infections before they convert to full-blown AIDS, but these patients still need costly medications and help with things such as housing, food, transportation and health care.

Last year, the Southern AIDS Coalition persuaded authorities to adjust the funding formula for the Ryan White HIV/AIDS Treatment Act, which contains much of the federal money to fight the disease. The changes have helped, but the South, which ranks No. 1 in new HIV cases, still ranks last out of four regions in overall federal funding.

"We're driving the epidemic, but we're still getting the least money," Hiers said. The federal government spends an average of \$6,565 a year in the South for each person living with AIDS. In the North, that amount is \$6,963, according to the report.

Where are donations?

The South has also come up short in attracting private money to fight HIV, according to another recent report from Funders Concerned About AIDS, an organization with headquarters in New York.

"The U.S. South is home to 40 percent of all people living with AIDS in the United States," the group reported in May. "And yet, in 2006, only 19 percent of U.S. philanthropic commitments for HIV/AIDS went to the South."

The report focused on Alabama, noting that the state was facing the challenges and funding shortfalls typical in the South.

"Like much of the Deep South, Alabama faces a growing HIV/AIDS epidemic in the context of broader health care challenges," the report said. "Alabama is among the three poorest states in the nation and ranks 45th among all states in overall population health."

High rates of other sexually transmitted diseases, a rural population, poverty, mental health problems, lack of insurance and a host of other factors make fighting HIV/AIDS in Alabama difficult and complex, the report said.

Poverty and the Stigma

Mel Prince will attest to that. She is executive director of Selma AIDS Information and Referral, a service agency responsible for assisting HIV/AIDS patients in much of the state's Black Belt. Her agency covers eight counties with some of Alabama's highest rates of HIV infection and poverty.

"We're poor, poor, poor," she said.

Selma AIDS Information and Referral relies on grants and donations, and operates on a budget of about \$180,000 a year. The agency has 125 clients, representing just a fraction of the infections in the area, she said.

There is no money for educating ignorant, impoverished people about how to avoid HIV, and most of the agency's clients have substance-abuse problems, Prince said.

A further complication is that people in rural counties know each other well, and there's a stigma attached to HIV. Prince said some ministers still tell congregations that the disease is God's punishment for homosexuals. (The state Department of Public Health reports that about as many people in Alabama are infected with HIV during heterosexual activity as are infected during homosexual activity.)

Given the stigma, people don't want to get tested and don't want to get treated, Prince said. "They'd rather die."

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| 26513|2008-07-21 21:40:06|SaNu Tepa|Re: New Member|
NATE55@BELLSOUTH.NET wrote:

Hello everyone. My name is Nathaniel. I have been interest in Ancient Egypt and it's many mysteries for years but don't know what books, videos, courses and audios to buy to start my study. Can anyone guide me please to learning the Ancient Mysteries of Egypt please?

thanks

In order to truthfully answer your question Nathaniel, there are some preliminaries that must be dealt with. My suggestion is to first Real Eyes (realize)

that the term "mysteries" is a misnomer and should be discarded immediately. This term was coined by Europeans who encountered religious & cultural beliefs and practices of the Africans of Kemet that were mysterious *to them*. To African descended people who understand Traditional African Religion, there's nothing mysterious about the so-called mysteries of so-called ancient Egypt; it's just common sense.

I suspect you are probably anxious to jump right in and start learning, but you will first need a good deal of foundational work. This entails a study of the religion and culture of Africa in general, and of Kemetic history, religion, and culture in particular, from an African centered perspective so that you can get the correct orientation to what has been erroneously called the ancient Egyptian mysteries. You will also need to understand that the way of thinking found in traditional African culture (including Kemetic culture) is so profoundly different from the way of thinking of those of us born and raised in the Americas and Europe that one cannot simply pick up any book or read any Kemetic script (even if one could translate it for oneself) and get anything meaningful from it.

That said, among my recommended basic books for beginners are "Afrocentricity" by Molefi Asante, "Introduction to African Religions" by John Mbiti (READ WITH CAUTION), "Essays in Ancient Egyptian Studies" by Jacob Carruthers, "The Book of Coming Forth by Day: The Ethics of the Declarations of Innocence" by Maulana Karenga, "Nile Valley Contributions to Civilization" by Anthony Browder, "Ancient Egypt and Black Africa" by Theophile Obenga, "Africa: Mother of Western Civilization" by Yusef ben Jochannon, and "Metu Neter" vols 1 & 2 by Ra Un Nefer Amen. The material on Prof Manu Ampim's website (www.manuampim.com) including his primary research methodology are tremendously valuable resources.

By no means is this list exhaustive, but it will get you started without overwhelming you with an unduly long list of reading material. Keep in mind that each of these books and authors have their critics (as do the books and authors previously recommended by Asar in his first reply to you). I strongly urge you to read them for yourself and make up your own mind. Don't be put off by the haters. There's at least one for every author and organization trying to help Black people.

| 26514|2008-07-21 22:04:59|SaNu Tepra|Re: New Member|

Sadio:

Thank you for your input. It was thoughtful and insightful. Like you, I rarely post here, but some things are too humorous to ignore.

As one who has traveled to Africa with the Ausar Auset Society, I have witnessed joint rituals involving traditional African and Ausar Auset priests, which included traditional African practices of pouring libations, deity invocation, possession & the use of mediumistic trance. Among other things, these are used in Traditional African Religions as a means of gaining spiritual insight into the causes and solutions of various situations and dilemmas one encounters in life. (Therein lies the true value of any system of religion or initiation or whatever else one may wish to call it.) These are traditional African religious practices that the AAS engages in as a matter of routine here in the States as well. Other integral features of Traditional African Religions, such as the use of particular drum rhythms for invoking ancestors and deities during

rituals, naming ceremonies, the use of oracles (erroneously dismissed earlier as irrelevant as a means of acquiring knowledge and insight), and ancestor communication rituals (misnomered "ancestor worship"), are also employed extensively by the Ausar Auset Society which, like traditional Afrikan societies on the continent, regards ancestors as integral parts of the community.

What I comment on here is based on my experiences and observations over the years. This eliminates the need to cut and paste passages from books. The degree of ignorance shown here concerning the Afrikan roots of Ausar Auset Society beliefs and practices is amusing, moreso since the criticisms are leveled with such an air of authority.

Sadio wrote:

I have been reading posts of this group for a while now and I have never commented. I can say that I am completely appalled by what I'm reading. How can we expect to elevate with this type of division going on. If you have decided one way of life isn't for you...fine. Why do you have to judge it in such a way that would make others feel negatively toward it before they get a chance to investigate for themselves?. If a way of life is assisting people in bettering themselves and helping them to be more in tuned with their ancestors how can you judge? Let us not forget that religion itself is not created by God but by man. So they all are prone to fallibility. They are all imperfect. There are certainly shortcomings and wonderful advantages in all. I feel sorry for a new person like brother Nathaniel who is seeking assistance. This is what you give? This is what you show? We have enough division in all aspects of our lives as a people. This would be very discouraging to me. Brother Asar...for a person who says that the answers aren't in books, you certainly do quote a lot of them. I have studied Akan, Yoruba, and ancient Kemetic teachings. I love them all. I find value in them all. I seek truth wherever it may be and only use my spirit as a judge. I would encourage all people to do the same. Many of the ATR make it very difficult for a person to learn information about them. How do I know that I want to be initiated into something that I can't read about or in some way study on my own? It was different when you were automatically initiated into the way of life of your forefathers and mothers. You knew that that would be your path. We now have the opportunity to choose what best fits our spirit. If your spiritual teachings have not lead you to love, open mindedness, open heartedness and peace then it seems to me that it has fallen short. Can we say that God is no longer speaking to man and giving him new ways of elevating his spirit? I don't think so. Just because a system is not linked to those that are consider ATR does it mean they have no value? I don't believe this. We are Africans in America. We are here because of the Maafa and we have the charge of re-memembering not just our culture but also our spirits. We truly do not know exactly the way Ancient "Egyptians" practiced their way of life. There is no way of knowing. The only proof that anyone can have is what someone else told them or

what their spirit intuit. How do any of us know if the information we receive from any man is historically accurate. We can't. Even in learning the Mdw Ntr you have to rely on what someone else teaches you until you are able to intuit on your own and even that is based on what man has taught you. People can't even pass on a message properly from one person to the next how can we possibly assume that what has been passed down for thousands of years is exactly as it was in the beginning? And would we want it to be. Our world is not exactly the same. People aren't exactly the same. We need what will work for us in the here and now. For some people that is ATR (Akan, Yoruba, Sangoma, etc.) For others it may be Ausar Auset or Muata Ashby's teachings or something else entirely. I pray that each of us finds the path that suits our spirit and that we use it to uplift ourselves, our families, our communities, and our world. It's time to stop being divisive and be more loving and accepting. In my opinion it would be best to tell a person what you think is good as opposed to tearing down ways of life that have changed some people's lives and saved others. I must apologize for the tone of this posting. It isn't intended to be mean or judgemental. I admit I was just a little disturbed by what the brother who was seeking help was receiving.

Sadio

--- In Ta_Seti@yahoogroups.com, Tafari khumbaka wrote:

>

> like u said, who's arguing.....

>

> The Ausar Auset Society is an international Pan-African religious organization that has been providing spiritual education and training to the African-American community and to African descendants in the Diaspora, as well as a social vehicle that allows for the expression of the spiritual values learned, for almost 35 years. Founded in 1973 by His Excellency Ra Un Nefer Amen I, (author of the Metu Neter) the Shekhem Ur Shekhem (King of Kings), and Ashem Ur Ashemu (High Priest),

AAS is currently headquartered in New York with locations in over 35 U.S. cities, London, Nottingham, Canada, Trinidad, US Virgin Islands, and Bermuda.

> The Ausar Auset Society is governed by a traditional African kingship, which is recognized by the Kingships of Ghana and Nigeria, West Africa, the Asanteman Organization and several other cultural organizations in the Diaspora. The leadership of AAS diligently pursues mastery of the fundamental principles of spiritual science. AAS's team of health experts stay current with leading edge advancement in holistic health science, providing for it's membership and students with superior vegetarian diet plans and health information that addresses health areas

relevant to the modern ethnic community.

> Based on the ageless spiritual traditions the classes, seminars, workshops and trainings offered allow us to weave the great timeless knowledge into a spiritually empowering way of life which aims at the awakening of the Ausar principle (the Divine Self) within each of us. Our classes are integrated and geared to assist you in working on a specific goal in the area of relationships, parenting, career, health, etc.

> For people to grow spiritually, and hence, come harmoniously and productively together, they must encounter the spiritualizing forces, not in the halls of education or between the pages of books, but at every turn of their day to day interaction with life and with each other. For this reason, the classes taught and services provided are merely a means toward the end of creating communities in which the ageless wisdom can be lived on an on-going daily basis. Furthermore, this means that in addition to taking classes, you will receive spiritual readings and Life-Coaching to personalize the spiritual skills you are being taught.

> We wish you much success in your spiritual growth. Peace and love.

>

> -----

> hope to see u at the retreat this august..... ..

>

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> Tafari-sudra, Khumbaka

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> --- On Mon, 7/14/08, Asar Imhotep asar_imhotep@ ... wrote:

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> From: Asar Imhotep asar_imhotep@ ...

> Subject: Re: [Ta_Seti] New Member

> To: Ta_Seti@yahoogroups.com

> Date: Monday, July 14, 2008, 11:27 AM

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> Tafari

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> It would be wise to humble one's self to information which you don't have enough knowledge to critique. By the scope of your reply it is not worth debating the subject with you. As the elders would say, "When an intelligent man and an ignorant man are arguing, how can

you tell who's who?" In that regards you can believe what you want.

> I will comment for those who are serious about learning how African people teach and the structure of their university system, erroneously called the "mysteries." As I mentioned to Nathaniel in my first reply, if you really want to study and understand Nile Valley civilizations, without being initiated into their cultural systems, it would be wise to study the "indirect" methods as I mentioned before because that's where the jewels lie: not in any Egyptology course or book you could read written by Europeans.

> I have mentioned time and time again that the whole continent of Africa is one big University system. Priests who are initiated in one system have access to other systems for further study. This is why and how Mdw Ntr developed all over the continent. That is how ancient Ta-Merri was/is set-up. An example of this system is written in Credo Mutwa's book Zulu Shaman: Dreams, Prophecies and Mysteries pg 18. He

goes on to state (concerning his initiation into becoming a Sangoma):

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> "After I had ended initiation under my grandfather and under my mother's sister Mynah, I wanted to learn more, so I went to Swaziland and studied there under great healers while earning a living both as a healer and as a laborer and sending money back to my father and the rest of my family. From Swaziland I went to Mozambique , which

was then under Portuguese control, and there I studied under Mombai traditional healers and under Shangon sangomas and Tsonga nyangas. There

I learned even more than I had learned under my grandfather. I went on to Rhodesia ? today called Zimbabwe . Wherever I went in Africa , there I knelt before great teachers and I learned. I discovered how insignificant my Western education was, and how inadequate and how false

in many aspects, especially where knowledge of Africa is concerned."

>

> The question you have to ask is how was Credo Mutwa able to just go into other countries and study under master teachers and not have to go through initiation all over again in each country? How did he know who to go to and study under in each country to increase his knowledge of healing? Again, for those who are not informed about what happened in Africa due to invasions way before Arab and European colonialism, Credo

Mutwa gives yet another clue as to how things are set up on the continent.

> In his book Indaba, My Children: African Folk Tales, Credo Mutwa on pg

555 states (and I will quote at length):

>

> "When the White Man came to Africa, bringing Christianity with him, the Custodians of the Belief urged the chiefs and chieftainesses of the tribes to resist the 'Strange Ones' and their alien creed.

But When the Bantu were finally defeated they did what they had done nearly three thousand years before when the Ma-Iti (Phoenicians) invaded the lands of the tribes: to ensure that the Great Belief would not die, they selected a number of men, and women, from every tribe and binding them by a series of High Oaths, they told them everything there was to know about the Belief. There are so many High Legends to remember and so

many stores of holy men, chiefs and witchdoctors that no human mind can

hold all these and yet remain sane. A custodian-elect had to know so much that there was the great danger of forgetting many things, leaving what could be remembered in an inaccurate or distorted form.

>

> There was only one way to solve this problem. The Great Knowledge was

divided into many parts and subdivisions. Men were then chosen from different walks of life ? blacksmiths, woodcarvers, medicine men and others ? from each tribe. The blacksmiths were told everything about the history of metal-working in the lands of the Bantu, the characteristics of the various kinds of metal and how to recognize the minerals from which these can be produced. They were told all the legends appertaining to metal and the rites and ceremonies a blacksmith must perform, and what laws he must obey, and why. The Chosen Blacksmith

was under High Oath and, sworn to secrecy, commanded to impart all this knowledge to his sons, and they to their sons, without adding or subtracting a single word.

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> The same thing was done for Medicine Men, the tribal narrators, the Woodcarvers and so forth. Then, in every tribe the High Custodian formed

a Hidden Brotherhood of High Custodians (Secret Society) whose duty it was continually to watch the Chosen Custodians ensuring that they had not forgotten anything, allowed nothing to leak to strangers, and imparted to chiefs and certain elders and Indunas what they were required to know." (Certain emphasis mine)

>

> This story is told all over Africa . That when the invaders came, the education system went underground. Dr. Fu-Kiau mentions this in African

Cosmology of the Bantu Kongo. I have heard these same stories at the

feet of Akan priests and priests from Mali . I heard the same stories at the feet of Yoruba priests and priests from what is now called Sudan . Anyone in a Black Greek Lettered fraternal organization in the United States has done the exact same thing. After pledging became illegal in the early 90's, all the BGLO's took their process "underground. "

> When reading Ra Un Nfr's books, for those who are connected with Africa knows that his system and interpretation has little to do with Africa . It is a good reference for history, not philosophy, spirituality and cosmology. There are other ways you can tell, but I am not at liberty to disclose how. But by the mere language he uses you can tell he does not know.

> I don't care how many trips to Egypt you take, or if you can read grammatically correct Mdw Ntr, unless you are initiated into an African system of thought, you don't know what you're reading.

Initiation gives you the tools to properly interpret African signs and symbols. Again, the "mysteries" are not in books. The information is passed down from mouth to ear as it has been done in ancient days. There are very few scholars connected with Africa in this way and it shows in their works. Unfortunately, Ra Un Nfr is not one of those scholars.

> Ancestrally,

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> Asar Imhotep

> <http://www.asarimhotep.com>

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> Tafari khumbaka wrote:

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> u are speaking bout some nebulus school in africa that teaches the ancient egyptian mystery system and will not give it too its people or let ausar-aset society become a part of it

> HOGWASH!(if that is true SHAME on Ya'LL)

> how do u know Ra unnefer AMEN got his info from books ,have u talked

with him ,ASKED him????????

> how do u know i dont converse with priest on the continent, how do u know AAS doesnt converse with priest in africa

> by the way just cause a thing is from africa , dont make it

right.....

> if i had only what u have written me as a guide to why u would say such things. i would say that u are a pompous african,, but a friend who corresponds with u thinks u r cool , so ill reserve that particular view for now.

>

> how big is the continent of africa,,,how many people are in africa???, and u hold all the knowledge of african mystery schools???, i think not!, u know who is connected too AAS???, i think not ,,how could u?? unless u know all the 100's million people in africa.

>

> i am a part on a lineage..... .. i have an idea how lineage works thank ya verrrry muCh!..

> i am also a part of a kung-fu lineage system Sui-shaolin/ lama..

> my instructor is a in house student of Shifu Frank Roper an Afr-AM. living here in America he is a shifu in the system a lineage holder an master in it and other systems he has changed some of the names and made

it his own system

> my question since he is not on the continent of china and has called his system a different name from the lineage masters he recieved it, is he genuine?

> OF COURSE he is!!!!..... ..

> the same can be said for AAS...

>

> ancient masters recieving their teaching from past lives and masters still in the nether world, accepted and ordained to many lineages among the Ghanaian and Yoruba and Zulu royal house's..... . how could u speak on these matters and not properly research the subject???

>

> new student watch out for people from the continent of africa attempting to legitimate their gaps in history by leaching on to AE an making up a lineage that goes back to the Nile valley , many unscrupulous people walk about saying they can do and how much DEPTH

and scope they have , how grandiose their method is,,BUT its hidden and

its always has been hiddden ,,it is soSO! powerful it escaped the ravageous of the arab and portugese and english/germans and so on and on.....

> and where is it as angolans and liberians and tutsi and congolese are in desperate need of it

> oh its hidden, its hidden so well ,, it aint there! except there for some chosen reallly real REAL! africans

> so AAS method dont have the scope or purpose, but at least we are tangible..... ..

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> Asar Imhotep
> http://www.asarimho tep.com
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| 26515|2008-07-21 22:25:40|Divine Allah|Re: New Member|
Peace and HTPW. Doesn't Ra Un Nefer Amen have formal ties with an actually west "african" nation and tradition, that is Akan, in Ghana? I understand how people are saying he is not as versed as others in the actual Re En Kam language, but how about his direct ties with Ghana / Akan system of kingship and priesthood?
Are any of you attending the Ghana / Ausar Auset "Rebuild Africa" conference in DC August 8,9?
Peace and ShM HTP

Divine Ruler Equality Allah (NwTW NB KK RH)

On Mon, Jul 14, 2008 at 10:20 AM, <bonotchim@aol.com> wrote:
Bro. Tafari I meet an talked to Bro. Ra Un Nefer many years ago maybe 25 or 30. I found him to be very well read. His system is based on his readings and not from knowledge of the language of MDW NTR. Back then he told us he was the source of his information on Kemet. And at that time he did not know the language (i still do not think he does). The more we pressed him the more he avoided our questions. He finally know us he got it from a oracle. He was never able to get a group going in Detroit because we wanted to understand and read the MDW NTR text for ourselves. Not just take the word of a so-called priest. The best way to know Kemet is to learn how to read the MDW NTR text and get initiated into a traditional African system as stated by Bro. Asar. One question Bro. Tafari. If you were not apart of the so-called mystery system how

would you know if Ra Un Neffer explained it correctly or not. What the people of Ausar-Auset is living is the way of Ra Un Neffer.

Read Dr. Fu-Kiau's books and you will find more of Kemet's philosophy in his small books than all three of Ra Un Neffer's New Age, Rosicrucian books. Bro. Bonotchi

|perhaps someone can define genuine for me,"genuine", i study with Ausar-Auset in memphis Tn and the mystery system of ancient egypt is explained and lived by its practitioners on a daily basis.....

-----Original Message-----

From: Asar Imhotep <asar_imhotep@yahoo.com>

To: Ta_Seti@yahoogroups.com

Sent: Sat, 12 Jul 2008 1:30 pm

Subject: Re: [Ta_Seti] New Member

Mbote Tafari

Genuine means that it is a house in connection with another house on the continent. The so-called "mystery" system of Africa is a University system. Each "school" is a separate department so to speak. African mysteries can be considered a house with thousands of rooms located all throughout the continent.

This is how it has always been and has been strengthened due to colonial invasions and the need to preserve the wisdom of the ancients. Ausar Auset is not connected with any house on the continent. A matter of fact, they don't even use the words Ausar or Auset on the continent. That is Ra Un Nefer's rendition from reading Egyptology books. He does good work, don't get me wrong. But for those who know how things operate within the "mysteries" on the continent, the institution that Ra Un Nefer has created is nowhere near the scope, method and purpose as is articulated on the continent. This is why I always urge people to first get grounded in a living tradition. In due time things will be revealed to you which will let you know where the houses are located and which is genuine or not.

This is not secret knowledge I am giving you. I'd advise you talk to priests from the continent. As I told Nathaniel, the mysteries are not found in a book. These books are just good historical references. One thing you will learn over time is you have to unlearn everything you thought you knew about Africa.

Ancestrally,

Asar Imhotep

<http://www.asarimhotep.com>

Tafari khumbaka <tafari_sudra@yahoo.com> wrote:

|perhaps someone can define genuine for me,"genuine", i study with Ausar-Auset in memphis Tn

and the mystery system of ancient egypt is explained and lived by its practitioners on a daily basis.....

www.metuneterworld.com

www.tauienterprises.com



Tafari-sudra,Khumbaka

The Famous, the Infamous, the Lane - in your browser. [Get the TMZ Toolbar Now!](#)

| 26516|2008-07-21 22:30:37|Divine Allah|Re: New Member|

I agree with your assessment. In fact, that's kind of why I personally am not overly enthused about some keynote motivations

in such groups as Ausar Auset because to me, they are too "african" and too "spiritual" and not enough "scientific", given my background as a scientist

in the Nation of Gods and Earths. Brother Ra Un Nefer Amen has made considerable headway in connecting Black Diaspora in the US to traditional

Black Society in Ghana / Akan. Peace.

On Tue, Jul 22, 2008 at 1:04 AM, SaNu Tepra <sami_ra_maati@sbcglobal.net> wrote:

Sadio:

Thank you for your input. It was thoughtful and insightful. Like you, I rarely post here, but some things are too humorous to ignore.

As one who has traveled to Afrika with the Ausar Auset Society, I have witnessed joint rituals involving traditional Afrikan and Ausar Auset priests, which included traditional Afrikan practices of pouring libations, deity invocation, possession & the use of mediumistic trance. Among other things, these are used in Traditional Afrikan Religions as a means of gaining spiritual insight into the causes and solutions of various situations and dilemmas one encounters in life. (Therein lies the true value of any system of religion or initiation or whatever else one may wish to call it.) These are traditional Afrikan religious practices that the AAS engages in as a matter of routine here in the States as well. Other integral features of Traditional Afrikan Religions, such as the use of particular drum rhythms for invoking ancestors and deities during rituals, naming ceremonies, the use of oracles (erroneously dismissed earlier as irrelevant as a means of acquiring knowledge and insight), and ancestor communication rituals (misnamed "ancestor worship"), are also employed extensively by the Ausar Auset Society which, like traditional Afrikan societies on the continent, regards ancestors as integral parts of the community.

What I comment on here is based on my experiences and observations over the years. This eliminates the need to cut and paste passages from books. The degree

of ignorance shown here concerning the Afrikan roots of Ausar Auset Society beliefs and practices is amusing, moreso since the criticisms are leveled with such an air of authority.

Sadio <sadiob@hotmail.com> wrote:

I have been reading posts of this group for a while now and I have never commented. I can say that I am completely appalled by what I'm reading. How can we expect to elevate with this type of division going on. If you have decided one way of life isn't for you...fine. Why do you have to judge it in such a way that would make others feel negatively toward it before they get a chance to investigate for themselves?. If a way of life is assisting people in bettering themselves and helping them to be more in tuned with their ancestors how can you judge? Let us not forget that religion itself is not created by God but by man. So they all are prone to fallibility. They are all imperfect. There are certainly shortcomings and wonderful advantages in all. I feel sorry for a new person like brother Nathaniel who is seeking assistance. This is what you give? This is what you show? We have enough division in all aspects of our lives as a people. This would be very discouraging to me. Brother Asar...for a person who says that the answers aren't in books, you certainly do quote a lot of them. I have studied Akan, Yoruba, and ancient Kemetic teachings. I love them all. I find value in them all. I seek truth wherever it may be and only use my spirit as a judge. I would encourage all people to do the same. Many of the ATR make it very difficult for a person to learn information about them. How do I know that I want to be initiated into something that I can't read about or in some way study on my own? It was different when you were automatically initiated into the way of life of your forefathers and mothers. You knew that that would be your path. We now have the

opportunity to choose what best fits our spirit. If your spiritual teachings have not lead you to love, open mindedness, open heartedness and peace then it seems to me that it has fallen short. Can we say that God is no longer speaking to man and giving him new ways of elevating his spirit? I don't think so. Just because a system is not linked to those that are consider ATR does it mean they have no value?

I don't believe this. We are Africans in America. We are here because of the Maafa and we have the charge of re-membering not just our culture but also our spirits. We truly do not know exactly the way Ancient "Egyptians" practiced their way of life. There is no way of knowing.

The only proof that anyone can have is what someone else told them or what their spirit intuit. How do any of us know if the information we receive from any man is historically accurate. We can't. Even in learning the Mdw Ntr you have to rely on what someone else teaches you until you are able to intuit on your own and even that is based on what man has taught you. People can't even pass on a message properly from one person to the next how can we possibly assume that what has been passed down for thousands of years is exactly as it was in the beginning? And would we want it to be. Our world is not exactly the same. People aren't exactly the same. We need what will work for us in the here and now. For some people that is ATR (Akan, Yoruba, Sangoma, etc.) For others it may be Ausar Auset or Muata Ashby's teachings or something else entirely. I pray that each of us finds the path that suits our spirit and that we use it to uplift ourselves, our families, our communities, and our world. It's time to stop being divisive and be more loving and accepting. In my opinion it would be best to tell a person what you think is good as opposed to tearing down ways of life that have changed some people's lives and saved others. I must apologize for the tone of this posting. It isn't intended to be mean

or
judgemental. I admit I was just a little disturbed by what the
brother
who was seeking help was receiving.
Sadio

--- In Ta_Seti@yahoogroups.com, Tafari khumbaka
wrote:

>
> like u said, who's arguing.....
>
> The Ausar Auset Society is an international Pan-African
religious
organization that has been providing spiritual education and
training to
the African-American community and to African descendants in the
Diaspora, as well as a social vehicle that allows for the expression
of
the spiritual values learned, for almost 35 years. Founded in 1973
by
His Excellency Ra Un Nefer Amen I, (author of the Metu Neter)
the
Shekhem Ur Shekhem (King of Kings), and Ashem Ur Ashemu
(High Priest),
AAS is currently headquartered in New York with locations in
over 35
U.S. cities, London, Nottingham, Canada, Trinidad, US Virgin
Islands,
and Bermuda.
> The Ausar Auset Society is governed by a traditional African
kingship,
which is recognized by the Kingships of Ghana and Nigeria, West
Africa,
the Asanteman Organization and several other cultural
organizations in
the Diaspora. The leadership of AAS diligently pursues mastery of
the
fundamental principles of spiritual science. AAS's team of health
experts stay current with leading edge advancement in holistic
health
science, providing for it's membership and students with superior
vegetarian diet plans and health information that addresses health
areas
relevant to the modern ethnic community.
> Based on the ageless spiritual traditions the classes, seminars,
workshops and trainings offered allow us to weave the great

timeless

knowledge into a spiritually empowering way of life which aims at the

awakening of the Ausar principle (the Divine Self) within each of us.

Our classes are integrated and geared to assist you in working on a specific goal in the area of relationships, parenting, career, health, etc.

> For people to grow spiritually, and hence, come harmoniously and

productively together, they must encounter the spiritualizing forces,

not in the halls of education or between the pages of books, but at every turn of their day to day interaction with life and with each other. For this reason, the classes taught and services provided are merely a means toward the end of creating communities in which the

ageless wisdom can be lived on an on-going daily basis.

Furthermore,

this means that in addition to taking classes, you will receive spiritual readings and Life-Coaching to personalize the spiritual skills

you are being taught.

> We wish you much success in your spiritual growth. Peace and love.

>

> -----

> hope to see u at the retreat this august.....

>

>

> Tafari-sudra,Khumbaka

>

>

> --- On Mon, 7/14/08, Asar Imhotep asar_imhotep@... wrote:

>

> From: Asar Imhotep asar_imhotep@...

> Subject: Re: [Ta_Seti] New Member

> To: Ta_Seti@yahoogroups.com

> Date: Monday, July 14, 2008, 11:27 AM

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> Tafari

>

> It would be wise to humble one's self to information which you don't have enough knowledge to critique. By the scope of your reply

it is not worth debating the subject with you. As the elders would say,

"When an intelligent man and an ignorant man are arguing, how can

you tell who's who?" In that regards you can believe what you want.

> I will comment for those who are serious about learning how African

people teach and the structure of their university system, erroneously

called the "mysteries." As I mentioned to Nathaniel in my first reply, if you really want to study and understand Nile Valley civilizations, without being initiated into their cultural systems, it would be wise to study the "indirect" methods as I mentioned before because that's where the jewels lie: not in any Egyptology course or book you could read written by Europeans.

> I have mentioned time and time again that the whole continent of Africa is one big University system. Priests who are initiated in one

system have access to other systems for further study. This is why and

how Mdw Ntr developed all over the continent. That is how ancient

Ta-Merri was/is set-up. An example of this system is written in Credo

Mutwa's book Zulu Shaman: Dreams, Prophecies and Mysteries pg 18. He

goes on to state (concerning his initiation into becoming a Sangoma):

>

> "After I had ended initiation under my grandfather and under my mother's sister Mynah, I wanted to learn more, so I went to Swaziland and studied there under great healers while earning a living

both as a healer and as a laborer and sending money back to my father

and the rest of my family. From Swaziland I went to Mozambique , which

was then under Portuguese control, and there I studied under Mumbai

traditional healers and under Shangon sangomas and Tsonga

nyangas. There

I learned even more than I had learned under my grandfather. I went on

to Rhodesia today called Zimbabwe . Wherever I went in Africa , there I knelt before great teachers and I learned. I discovered how insignificant my Western education was, and how inadequate and how false

in many aspects, especially where knowledge of Africa is concerned."

>

> The question you have to ask is how was Credo Mutwa able to just go

into other countries and study under master teachers and not have to go

through initiation all over again in each country? How did he know who

to go to and study under in each country to increase his knowledge of

healing? Again, for those who are not informed about what happened in

Africa due to invasions way before Arab and European colonialism, Credo

Mutwa gives yet another clue as to how things are set up on the continent.

> In his book Indaba, My Children: African Folk Tales, Credo Mutwa on pg

555 states (and I will quote at length):

>

> "When the White Man came to Africa, bringing Christianity with him, the Custodians of the Belief urged the chiefs and chieftainesses of

the tribes to resist the `Strange Ones' and their alien creed.

But When the Bantu were finally defeated they did what they had done

nearly three thousand years before when the Ma-Iti (Phoenicians) invaded

the lands of the tribes: to ensure that the Great Belief would not die,

they selected a number of men, and women, from every tribe and binding

them by a series of High Oaths, they told them everything there was to

know about the Belief. There are so many High Legends to remember and so

many stores of holy men, chiefs and witchdoctors that no human mind can

hold all these and yet remain sane. A custodian-elect had to know so much that there was the great danger of forgetting many things, leaving what could be remembered in an inaccurate or distorted form.

>

> There was only one way to solve this problem. The Great Knowledge was divided into many parts and subdivisions. Men were then chosen from different walks of life blacksmiths, woodcarvers, medicine men and others from each tribe. The blacksmiths were told everything about the history of metal-working in the lands of the Bantu, the characteristics of the various kinds of metal and how to recognize the minerals from which these can be produced. They were told all the legends appertaining to metal and the rites and ceremonies a blacksmith must perform, and what laws he must obey, and why. The Chosen Blacksmith was under High Oath and, sworn to secrecy, commanded to impart all this knowledge to his sons, and they to their sons, without adding or subtracting a single word.

>

> The same thing was done for Medicine Men, the tribal narrators, the Woodcarvers and so forth. Then, in every tribe the High Custodian formed a Hidden Brotherhood of High Custodians (Secret Society) whose duty it was continually to watch the Chosen Custodians ensuring that they had not forgotten anything, allowed nothing to leak to strangers, and imparted to chiefs and certain elders and Indunas what they were required to know." (Certain emphasis mine)

>

> This story is told all over Africa . That when the invaders came, the education system went underground. Dr. Fu-Kiau mentions this in African Cosmology of the Bantu Kongo. I have heard these same stories at the feet of Akan priests and priests from Mali . I heard the same stories at

the feet of Yoruba priests and priests from what is now called Sudan .

Anyone in a Black Greek Lettered fraternal organization in the United

States has done the exact same thing. After pledging became illegal in

the early 90's, all the BGLO's took their process

"underground."

> When reading Ra Un Nfr's books, for those who are connected with

Africa knows that his system and interpretation has little to do with Africa . It is a good reference for history, not philosophy, spirituality and cosmology. There are other ways you can tell, but I am

not at liberty to disclose how. But by the mere language he uses you can

tell he does not know.

> I don't care how many trips to Egypt you take, or if you can read grammatically correct Mdw Ntr, unless you are initiated into an African

system of thought, you don't know what you're reading.

Initiation gives you the tools to properly interpret African signs and

symbols. Again, the "mysteries" are not in books. The information is passed down from mouth to ear as it has been done in

ancient days. There are very few scholars connected with Africa in this

way and it shows in their works. Unfortunately, Ra Un Nfr is not one of

those scholars.

> Ancestrally,

>

> Asar Imhotep

> <http://www.asarimhotep.com>

>

> Tafari khumbaka yahoo.com> wrote:

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> u are speaking bout some nebulus school in africa that teaches the ancient egyptian mystery system and will not give it too its people or let ausar-aset society become a part of it

> HOGWASH!(if that is true SHAME on Ya'LL)

> how do u know Ra unnefer AMEN got his info from books ,have u talked with him ,ASKED him???????

> how do u know i dont converse with priest on the continent, how do u know AAS doesnt converse with priest in africa

> by the way just cause a thing is from africa , dont make it right.....

> if i had only what u have written me as a guide to why u would say such things. i would say that u are a pompous a frican,, but a friend who corresponds with u thinks u r cool , so ill reserve that particular view for now.

>

> how big is the continent of africa,,,how many people are in africa???, and u hold all the knowledge of african mystery schools???, i think not!, u know who is connected too AAS???, i think not ,,how could u?? unless u know all the 100's milllion people in africa.

>

> i am a part on a lineage..... .. i have an idea how lineage works thank ya verrrry muCh!..

> i am also a part of a kung-fu lineage system Sui-shaolin/ lama..

> my instructor is a in house student of Shifu Frank Roper an Afr-AM.

living here in America he is a shifu in the system a lineage holder an master in it and other systems he has changed some of the names and made it his own system

> my question since he is not on the continent of china and has called his system a different name from the lineage masters he recieved it, is he genuine?

> OF COURSE he is!!!!..... ..

> the same can be said for AAS...

\geq

> ancient masters receiving their teaching from past lives and
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> new student watch out for people from the continent of africa attempting to legitimate their gaps in history by leaching on to AE an making up a lineage that goes back to the Nile valley , many unscrupulous people walk about saying they can do and how much DEPTH

and scope they have , how grandeous their method is,,,BUT its
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its always has been hiddden „it is soSO! powerful it escaped the
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on and
on.....

> and where is it as angolans and liberians and tutsi and congolese
are
in desperate need of it
> oh its hidden, its hidden so well ,, it aint there! except there for
some chosen reallly real REAL! africans
> so AAS method dont have the scope or purpose, but at least we
are
tangible.... ..

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✓

- > Asar Imhotep

> <http://www.asarimhotep.com>

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| 26517|2008-07-21 22:47:12|Divine Allah|Re: New Member|

For all of y'all dissing Ra Un Nefer Amen, what do y'all think of Master Naba, who claims to be a Dogon initiate, with the M'Tam Earth Center

<http://www.theearthcenter.com/>

He advocates that he is the only one allowed to teach genuine traditional Nile Valley rites of passage, and all others in the United States are inferior. I don't agree, but, y'all see where all of this is going with all of this "we are better, and if you are not with us, you suck" mentality? He has some good info and actually tries to stick to the MeJ week calendar system, but otherwise, I'm intrigued about his geomancy claims.

Peace.

Divine Ruler Equality Allah

| 26518|2008-07-21 22:51:44|Divine Allah|Re: New Member|

That's a pretty messed up dis you have against Ausar Auset Society and Sema Institute. Sema Institute is even getting down on a very serious tip in terms of actual language utilization in the Shetaut Neter. I think these two groups get dissed the most because they are perceived to be published the most.

Divine Ruler Equality Allah

On Fri, Jul 11, 2008 at 3:37 PM, Asar Imhotep <asar_imhotep@yahoo.com> wrote:

Peace Nathaniel

Besides the books suggested, there are no "online" courses you can take to learn the so-called Khemu mysteries. The education system doesn't work like that. If you are serious about your inquiry, all I can tell you is to try and find a serious Akan, Yoruba, or Kongo spiritual community and try to win favor through them and be initiated into the system. If you are diligent, some "mysteries" will be revealed to you. Otherwise you will have to go the "common" route and guess and that is by reading the books I recommended or going to any university that teaches the grammar of Mdw Ntr.

You didn't mention what city you live. If you are in a major city, then there are more than likely

genuine "priests" operating in that city. Groups like Ausar Auset and the Muata Ashby's groups are not genuine practitioners. Their systems were built on years of studying books, not being initiated into African systems of thought. Believe me, there is a big difference and what you seek you will not find in books, videos or in university courses.

If you just want to learn the language, then start off with Ankh Mi Ra's *Let The Ancestors Speak*. From there, start purchasing the books in the reference section at the end of the book and go from there.

Again, you have direct and indirect ways and the "indirect" ways are where you will find the correct application of what you consider "mysteries."

Hutuapo

Asar Imhotep

<http://www.asarimhotep.com>

NATE55@BELLSOUTH.NET wrote:

hi. just wondering if there are any courses, online/offline groups or orders that i can be directed to that teaches the Ancient Kemetic Mysteries and ways please?
thanks

----- Original message from Asar Imhotep : -----

Kia Mbote (greetings) Nathaniel

In general, there are two ways one can learn about the ancient i-Kami (Egyptian) civilization: Directly and Indirectly. Direct sources focus strictly on ancient i-Kami civilization: culture, sciences, architecture, medicine and the like. The indirect method will not focus on Ta-Merri (Egypt) directly, but you can gain some insight into the ancient civilization by studying the related cultures outside of Ta-Merri: The Yoruba, Akan, Dogon, Buhanga (Rwanda), the various cultures of the Kongo, etc.

An example of indirect study would be in the name of Egypt itself. We know one name for Egypt is KM.T, most people pronounce it as Kemet. Well when you

study the Bantu of Buhanga (Rwanda) and the Zulu of South Africa, we know that the /t/ sound was not pronounced because when the Buhanga and the Zulus refer to KMT they pronounce it:

Zulu = Khemu (BonaaBakulu AbaseKhemu - The brotherhood of the higher ones of Egypt)

Buhanga = i-Kami (The people of i-Kami are called Abanyakami)

So studying outside cultures can give you insight into Egyptian culture and even how to pronounce certain words and concepts in the ancient Egyptian language. I usually recommend the indirect method first because it will help you to develop the cultural lens in which to better understand ancient i-Kami culture and philosophy.

So I will give you some direct books you can read and then give you some indirect books you can read that if you have a good mind that can connect the dots, will help to illuminate that which the direct books addresses.

Direct Books

African Philosophy during the reign of the Pharaohs - Dr. Theophile Obenga

Ancient Egypt and Black Africa - Dr. Theophile Obenga

The Star of Deep Beginnings - Dr. Charles S. Finch

MAAT: The Moral Ideal in Ancient Egypt - Dr. Maulana Karenga

Stolen Legacy - Dr. George GM James

Black Man of the Nile - Dr. Yosef Ben Jochannan

Husia - Dr. Maulana Karenga

Let The Ancestors Speak - Ankh Mi Ra

Egypt Child of Africa - Dr. Ivan Van Sertima

African Origins of Civilization: Myth or Reality - Dr. Cheikh Anta Diop

The Science of the Dogon - Laird Scranton

Sacred Symbols of the Dogon - Laird Scranton

Exiled Egyptians - Moustafa Gadalla

Indirect Books

Ropes To God: Experiencing the Bushman Spiritual Universe - Bradford Keenay

From Babylon to Timbuktu - Rudolph Windsor

African Cosmology of the Bantu Kongo - Dr. Bunseki Fu-Kiau

KMT - Ayi Kwei Armah

The Healing Wisdom of Africa - Dr. Malidoma Some

Indaba My Children - Credo Mutwa

Precolonial Central Africa - Dr. Theophile Obenga

Ifa: The Ancient Wisdom - Dr. Afolabi Epega

African Religions and Philosophy - Dr. John S. Mbiti

Inside Africa - John Gunther
The Signs and Symbols of Primordial Man - Albert Churchward
General History of Africa - UNESCO
The Africans Who Wrote The Bible - Dr. Nana Banchie Darkwah

I hope this short list (which will have you busy for months) helps in your search for understanding.

Hutuapo (Hotep)

Asar Imhotep
<http://www.asarimhotep.com>

NATE55@BELLSOUTH.NET wrote: Hello everyone. My name is Nathaniel. I have been interest in Ancient Egypt and it's many mysteries for years but don't know what books, videos, courses and audios to buy to start my study. Can anyone guide me please to learning the Ancient Mysteries of Egypt please?

thanks

Asar Imhotep
<http://www.asarimhotep.com>



| 26519|2008-07-22 12:29:26|asar_imhotep|Re: New Member|
Mbote SaNu

I think you need further clarification of what I am talking as you and I are talking about two different things. The first thing we must have an understanding, as concerns the Ausar Auset society, is that no where did I indicate, or imply that Ausar Auset society doesn't engage in traditional African practices: rituals, libations, etc. What I have argued is that the Ausar Auset society is NOT a branch of a living system on the continent.

For it to be considered a living branch, at its foundation, the founder of this institute would have been initiated through a house that existed before the founding of his institute. Ausar Auset was started in 1973. Ra Un Nefer's first trip to Africa wasn't until the mid 80's. At it's foundation he relied on the piecing together of information from various textual resources. This is from personal correspondence with him and not some wild guess based on my "feelings." And for anyone who knows, you can tell by the language of his material.

In his own book, Metu Neter Vol 1, in his preface he states, "I am here presenting a practical syncretism of the best that the Kamitic (Ancient Egyptian), the Dravidian (Black India), and the Canaanite (true authors of Kabala) religions have to offer." Each one of these systems is a priesthood based system. He did not get initiated into all of these systems. As he said, he pieced them together (based upon what he read) and created an institute called Ausar Auset Society.

I have not, by any stretch of the imagination, implied or stated frankly that what he created is not of value; that what he instituted has not changed the lives of its practitioners. Here is where history would benefit a discussion like this. The Honorable Elijah Muhammad (under the teachings of Farad Muhammad and the Honorable Drew Ali) created the Nation of Islam. The teachings (even beyond the religion) were very valuable to its practitioners. But it was created based on some things Elijah Muhammad read, not based on him actually going to Mecca and being taught.

This was realized by Malcolm X when he took his hajj to Mecca: that there were some fundamental differences between the way it is practiced and taught in the area where it began, versus what Elijah Muhammad was teaching in the States. This was also realized by Elijah Muhammad's own son W, Deen Mohammed and why he restructured the Nation of Islam to fit the more traditional teachings (The Nation of Islam under Louis Farrakhan is a splinter group).

The lesson learned here is that we must go back to the source of a living tradition BEFORE we create organizations based off of their teachings (we may get some major aspects wrong which will prevent us from getting the full benefits of its practice). This particular aspect of the discussion is about whether or not the Ausar Auset society is a branch of a living priesthood (which originated on the continent), or is this something newly created in the United States with practices incorporated from the continent.

There is a distinction, for if it is the later one cannot claim it as

an "authentic" continuation of a priesthood. Is there something wrong with this? No. It's a matter of fact, not one's emotional response to the charge.

Ancestrally,

Asar Imhotep

<http://www.asarimhotep.com>

--- In Ta_Seti@yahoogroups.com, SaNu Tepra wrote:

>

> Sadio:

>

> Thank you for your input. It was thoughtful and insightful. Like you, I rarely post here, but some things are too humorous to ignore.

>

> As one who has traveled to Afrika with the Ausar Auset Society, I have witnessed joint rituals involving traditional Afrikan and Ausar Auset priests, which included traditional Afrikan practices of pouring libations, deity invocation, possession & the use of mediumistic trance. Among other things, these are used in Traditional Afrikan Religions as a means of gaining spiritual insight into the causes and solutions of various situations and dilemmas one encounters in life.

(Therein lies the true value of any system of religion or initiation or whatever else one may wish to call it.) These are traditional

Afrikan religious practices that the AAS engages in as a matter of routine here in the States as well. Other integral features of

Traditional Afrikan Religions, such as the use of particular drum rhythms for invoking ancestors and deities during rituals, naming ceremonies, the use of oracles (erroneously dismissed earlier as irrelevant as a means of acquiring knowledge and

> insight), and ancestor communication rituals (misnomered "ancestor worship"), are also employed extensively by the Ausar Auset Society which, like traditional Afrikan societies on the continent, regards ancestors as integral parts of the community.

>

> What I comment on here is based on my experiences and observations over the years. This eliminates the need to cut and paste passages from books. The degree of ignorance shown here concerning the Afrikan roots of Ausar Auset Society beliefs and practices is amusing, moreso since the criticisms are leveled with such an air of authority.

>

| 26520|2008-07-22 16:03:45|Tafari khumbaka|Re: New Member|

people all over africa and the world, are trying to rebuild the Khamitic system, i have heard Dr. Ben say

several times that he was rebuilding themasonic system of AE in Nubia, i happen to know also that their is a museum in nubia he was working with and those AE descendants their are working on their regaining their ancient way of life... its happening in ancient Meroe also .

a distinguished Zulu priest just a while ago was working with Ausar-Auset but (may he be found Maakheru) he passed away, but the effort is contnuing,.

other great awakeners have left an open door to Khamit like Dr. ben has, by going to europeans to learn the egyptology and then using their foundation in african culture to make egyptology alive (as Auset went to ka-anu to retrieve Ausar from a tree that grow up there ,that was the tree of life), only a few are now making egyptology applicable, in daily practice ,just as dogon lifestyle is for everyday living.

people like laird scranton or robert bauval(love his work), many of the afrocentrist people who use egyptology as one use's history 101, have no claim to knowing the "mystery" spiritual living culture of Khamit that leads to one becoming Maakheru on earth Anuk-Ausar..... unless they are teaching their followers how to live khamit in everyday life,.

<http://www.theafrican.com/Magazine/Cosmo.htm>

click above

all must contribute to bring all 14 pieces of Ausar body back together,,, then Auset can retrieve the pillar of Ausar(tree of life, djed, poteau-mitan, Qbl, caduceus, accacia of Ausar, tamarisk of Ausar, biblical tree of life, mount Mandara, mount Naga, mount meru, world tree taken by priest of Abtu(abydos) and Annu(On, heliopilos) to the old known world hence the geomancy of temple building all points extending back to the great pyramid of Sekert-Ra (saqqara) roads back too home.

http://www.rootsandrooted.org/?page_id=155

click above



Tafari-sudra,Khumbaka

--- On **Tue, 7/22/08, Divine Allah** wrote:

From: Divine Allah

Subject: Re: [Ta_Seti] New Member

To: Ta_Seti@yahoogroups.com

Date: Tuesday, July 22, 2008, 12:51 AM

That's a pretty messed up dis you have against Ausar Auset Society and Sema Institute. Sema Institute is even getting down on a very serious tip in terms of actual language utilization in the Shetaut Neter. I think these two groups get dissed the most because they areperceivedto be published the most.

Divine Ruler Equality Allah

On Fri, Jul 11, 2008 at 3:37 PM, Asar Imhotep <asar_imhotep@yahoo.com> wrote:

Peace Nathaniel

Besides the books suggested, there are no "online" courses you can take to learn the so-called Khemu mysteries. The education system doesn't work like that. If you are serious about your inquiry, all I can tell you is to try and find a serious Akan, Yoruba, or Kongo spiritual community and try to win favor through them and be initiated into the system. If you are diligent, some "mysteries" will be revealed to you. Otherwise you will have to go the "common" route and guess and that is by reading the books I recommended or going to any university that teaches the grammar of Mdw Ntr.

You didn't mention what city you live. If you are in a major city, then there are more than likely genuine "priests" operating in that city. Groups like Ausar Auset and the Muata Ashby's groups are not genuine practitioners. Their systems were built on years of studying books, not being initiated into African systems of thought. Believe me, there is a big difference and what you seek you will not find in books, videos or in university courses.

If you just want to learn the language, then start off with Ankh Mi Ra's Let The Ancestors Speak. From there, start purchasing the books in the reference section at the end of the book and go from there.

Again, you have direct and indirect ways and the "indirect" ways are where you will find the correct application of what you consider "mysteries."

Hutuapo

Asar Imhotep

<http://www.asarimhotep.com>

NATE55@BELLSOUTH.NET wrote:

hi. just wondering if there are any courses, online/offline groups or orders that i can be directed to that teaches the Ancient Kemetic Mysteries and ways please? thanks

----- -- Original message from Asar Imhotep : ----- --

Kia Mbote (greetings) Nathaniel

In general, there are two ways one can learn about the ancient i-Kami (Egyptian) civilization: Directly and Indirectly. Direct sources focus strictly on ancient i-Kami civilization: culture, sciences, architecture, medicine and the like. The indirect method will not focus on Ta-Merri (Egypt) directly, but you can gain some insight into the ancient civilization by studying the related cultures outside of Ta-Merri: The

Yoruba, Akan, Dogon, Buhanga (Rwanda), the various cultures of the Kongo, etc.

An example of indirect study would be in the name of Egypt itself. We know one name for Egypt is KM.T, most people pronounce it as Kemet. Well when you study the Bantu of Buhanga (Rwanda) and the Zulu of South Africa, we know that the /t/ sound was not pronounced because when the Buhanga and the Zulus refer to KMT they pronounce it:

Zulu = Khemu (BonaaBakulu AbaseKhemu - The brotherhood of the higher ones of Egypt)

Buhanga = i-Kami (The people of i-Kami are called Abanyakami)

So studying outside cultures can give you insight into Egyptian culture and even how to pronounce certain words and concepts in the ancient Egyptian language. I usually recommend the indirect method first because it will help you to develop the cultural lens in which to better understand ancient i-Kami culture and philosophy.

So I will give you some direct books you can read and then give you some indirect books you can read that if you have a good mind that can connect the dots, will help to illuminate that which the direct books addresses.

Direct Books

African Philosophy during the reign of the Pharaohs - Dr. Theophile Obenga

Ancient Egypt and Black Africa - Dr. Theophile Obenga

The Star of Deep Beginnings - Dr. Charles S. Finch

MAAT: The Moral Ideal in Ancient Egypt - Dr. Maulana Karenga

Stolen Legacy - Dr. George GM James

Black Man of the Nile - Dr. Yosef Ben Jochannan

Husia - Dr. Maulana Karenga

Let The Ancestors Speak - Ankh Mi Ra

Egypt Child of Africa - Dr. Ivan Van Sertima

African Origins of Civilization: Myth or Reality - Dr. Cheikh Anta Diop

The Science of the Dogon - Laird Scranton

Sacred Symbols of the Dogon - Laird Scranton

Exiled Egyptians - Moustafa Gadalla

Indirect Books

Ropes To God: Experiencing the Bushman Spiritual Universe - Bradford Keenay

From Babylon to Timbuktu - Rudolph Windsor

African Cosmology of the Bantu Kongo - Dr. Bunseki Fu-Kiau

KMT - Ayi Kwei Armah

The Healing Wisdom of Africa - Dr. Malidoma Some

Indaba My Children - Credo Mutwa

Precolonial Central Africa - Dr. Theophile Obenga

Ifa: The Ancient Wisdom - Dr. Afolabi Epega

African Religions and Philosophy - Dr. John S. Mbiti

Inside Africa - John Gunther

The Signs and Symbols of Primordial Man - Albert Churchward

General History of Africa - UNESCO

The Africans Who Wrote The Bible - Dr. Nana Banchie Darkwah

I hope this short list (which will have you busy for months) helps in your search for understanding.

Hutuapo (Hotep)

Asar Imhotep

<http://www.asarimhotep.com>

NATE55@BELLSOUTH.NET wrote: Hello everyone. My name is Nathaniel. I have been interest in Ancient Egypt and it's many mysteries for years but don't know what books, videos, courses and audios to buy to start my study. Can anyone guide me please to learning the Ancient Mysteries of Egypt please?

thanks

Asar Imhotep

<http://www.asarimhotep.com>



| 26521|2008-07-22 16:04:20|Tafari khumbaka|Re: New Member|
see ya at the retreat, in virginia, dont have money for both events



Tafari-sudra,Khumbaka

--- On **Tue, 7/22/08, Divine Allah** wrote:

From: Divine Allah

Subject: Re: [Ta_Seti] New Member

To: Ta_Seti@yahoogroups.com

Date: Tuesday, July 22, 2008, 12:25 AM

Peace and HTPW. Doesn't Ra Un Nefer Amen have formal ties with an actually west "african" nation and

tradition, that is Akan, in Ghana? I understand how people are saying he is not as versed as others in the actual

Re En Kam language, but how about his direct ties with Ghana / Akan system of kingship and priesthood?

Are any of you attending the Ghana / Ausar Auset "Rebuild Africa" conference in DC August 8,9?

Peace and ShM HTP

Divine Ruler Equality Allah
(NwTW NB KK RH)

On Mon, Jul 14, 2008 at 10:20 AM, <bonotchim@aol.com> wrote:

Bro. Tafari I meet and talked to Bro. Ra Un Nefer many years ago maybe 25 or 30. I found him to be very well read. His system is based on his readings and not from knowledge of the language of MDW NTR. Back then he told us he was the source of his information on Kemet. And at that time he did not know the language (i still do not think he does). The more we pressed him the more he avoided our questions. He finally know us he got it from a oracle. He was never able to get a group going in Detroit because we wanted to understand and read the MDW NTR text for ourselves. Not just take the word of a so-called priest. The best way to know Kemet is to learn how to read the MDW NTR text and get initiated into a traditional African system as stated by Bro. Asar.

One question Bro. Tafari. If you were not apart of the so-called mystery system how would you know if Ra Un Neffer explained it correctly or not.

What the people of Ausar-Auset is living is the way of Ra Un Neffer.

Read Dr. Fu-Kiau's books and you will find more of Kemet's philosophy in his small books than all three of Ra Un Neffer's New Age, Rosicrucian books. Bro. Bonotchi

perhaps someone can define genuine for me,"genuine", i study with Ausar-Auset in memphis Tn and the mystery system of ancient egypt is explained and lived by its practitioners on a daily basis..... .

-----Original Message-----

From: Asar Imhotep <asar_imhotep@yahoo.com>

To: Ta_Seti@yahoogroups.com

Sent: Sat, 12 Jul 2008 1:30 pm

Subject: Re: [Ta_Seti] New Member

Mbote Tafari

Genuine means that it is a house in connection with another house on the continent. The so-called "mystery" system of Africa is a University system. Each

"school" is a separate department so to speak. African mysteries can be considered a house with thousands of rooms located all throughout the continent. This is how it has always been and has been strengthened due to colonial invasions and the need to preserve the wisdom of the ancients. Ausar Auset is not connected with any house on the continent. A matter of fact, they don't even use the words Ausar or Auset on the continent. That is Ra Un Nefer's rendition from reading Egyptology books. He does good work, don't get me wrong. But for those who know how things operate within the "mysteries" on the continent, the institution that Ra Un Nefer has created is nowhere near the scope, method and purpose as is articulated on the continent. This is why I always urge people to first get grounded in a living tradition. In due time things will be revealed to you which will let you know where the houses are located and which is genuine or not.

This is not secret knowledge I am giving you. I'd advise you talk to priests from the continent. As I told Nathaniel, the mysteries are not found in a book. These books are just good historical references. One thing you will learn over time is you have to unlearn everything you thought you knew about Africa.

Ancestrally,

Asar Imhotep

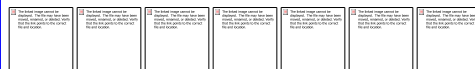
<http://www.asarimhotep.com>

Tafari khumbaka <tafari_sudra@yahoo.com> wrote:

perhaps someone can define genuine for me,"genuine", i study with Ausar-Auset in and the mystery system of ancient egypt is explained and lived by its practitioners basis..... .

www.metuneterworld.com

www.tauienterprises.com



Tafari-sudra, Khumbaka

The Famous, the Infamous, the Lame - in your browser. [Get the TMZ Toolbar Now!](#)



Hawass: 'You can smell the past'

Ancient Egyptian boat to be excavated, reassembled

<http://www.middle-east-online.com/english/culture/?id=27003>

Archaeologists to excavate hundreds of fragments of 4,500-year-old ancient Egyptian wooden boat.

By Jason Keyser ? CAIRO

Archaeologists will excavate hundreds of fragments of an ancient Egyptian wooden boat entombed in an underground chamber next to Giza's Great Pyramid and try to reassemble the craft, Egyptologists announced Saturday.

The 4,500-year-old vessel is the sister ship of a similar boat removed in pieces from another pit in 1954 and painstakingly reconstructed. Experts believe the boats were meant to ferry the pharaoh who built the Great Pyramid in the afterlife.

Starting Saturday, tourists were allowed to view images of the inside of the second boat pit from a camera inserted through a hole in the chamber's limestone ceiling. The video image, transmitted onto a small TV monitor at the site, showed layers of crisscrossing beams and planks on the floor of the dark pit.

"You can smell the past," said Zahi Hawass, director of Egypt's Supreme Council of Antiquities.

Experts will begin removing around 600 pieces of timber in November, said professor Sakuji Yoshimura of Japan's Waseda University, who is helping lead the restoration effort with the antiquities council.

The discovery of the boat pits more than 50 years ago by workmen clearing a large mound of wind-blown debris from the south side of the Great Pyramid is considered one of the most significant finds on the plateau. They are the oldest vessels to have survived from antiquity.

The reconstructed ship is on display in a museum built above the pit where it was discovered. It is a narrow vessel measuring 142 feet with a rectangular deckhouse and long, interlocking oars that soar overhead.

The cedar timbers of its curved hull are lashed together with hemp rope in a technique used until recent times by traditional shipbuilders along the Red Sea, Persian Gulf and Indian Ocean.

The unexcavated boat, made from Lebanese cedar and Egyptian acacia trees, is thought to be of similar design, but smaller and less well preserved.

John Darnell, an Egyptologist at Yale University, said new research into the second boat could fill in some blanks about the significance of the vessels and help determine whether they ever actually plied Nile River waterways or were of purely spiritual import.

"In Egypt, almost everything real had its counterpart meaning or significance in the spiritual world. But there's a lot of debate as to whether these vessels ever were used or not," Darnell said.

Those who argue the vessels may have touched water point to rope marks on the wood that could have been caused by the rope becoming wet and then shrinking as it dried.

But Hawass believes these were symbolic vessels, not funerary boats used to bring the pharaoh Khufu's embalmed remains up the Nile from the ancient capital of Memphis for burial in the Great Pyramid, the oldest and largest of Giza's pyramids.

He said solar symbols found inside the second pit offer more evidence that those who disassembled and buried the boats believed Khufu's soul would travel from his tomb in the pyramid through a connecting air shaft to the boat chambers and that he would use the boats to circle the heavens, like the sun god, taking one boat by day and the other by night.

| 26523|2008-07-22 22:57:38|Paul Kekai Manansala|Tanzania: Prehistoric Footprints Stir Fresh Controversy|

[The Citizen](#) (DaresSalaam)



21 July 2008

Posted to the web 22 July 2008

Zephania Ubwani
Ngorongoro

Archaeological experts are divided on a plan to exhume the hominid footprints at Laetoli for public display, some arguing that this could lead to erosion of the rare imprints.

The 3.6 million- year old footprints, discovered in 1978, have since the 1990s been reburied for protection while a replica of the original cast is on display at the site.

Government authorities recently intended to exhume the oldest known footprints of human ancestors for public view in order to attract more tourists and researchers.

An assistant conservator of Antiquities now in charge of the facility, Mr Geoffrey ole Moita, told The Citizen last weekend that there was a possibility that the footprints would be brought to the land surface for public view.

He said President Jakaya Kikwete, who visited the area recently, expressed his concern that the archaeological relics have been preserved in a grave-like monument.

"The president directed a team of local experts to exhume them from their likely permanent grave for the sake of both tourism and studies on human evolution", he explained.

However, he said no conclusive decision had been made on the fossilised imprints of early hominids which were discovered by Dr Mary Leakey 30 years ago.

The late British-born Kenyan scientist also played a key role in the discovery of the famous Zinjathropous skull at the nearby Olduvai Gorge in 1959 alongside her late husband, Louis.

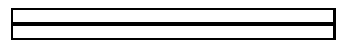
With the assistance of scientists from Getty Conservation Institute of Los Angeles in the US, the track-way was reburied in 1995 to save it from erosion. But this has been criticised by some experts.

The original track was covered by fine silicone rubber which made it impermeable to water and other materials.

A copy of the original cast is on display at the site and the Olduvai Gorge museum.

Critics say reburying the world's oldest hominid footprints was not the best option to preserving them because they could neither be seen by visitors nor other interested parties.

Getty Institute scientists and officials of the department of Antiquities in the Ministry of Natural Resources and Tourism say the 20-metre long track way was buried because it had started to deteriorate with continued exposure after its discovery in 1978.

 Both the Laetoli and Olduvai Gorge sites are within the Ngorongoro Conservation Area whose officials support the government's plans to have the footprints exposed for public view.

The acting conservator, Mr Bernard Murunya, says the Ngorongoro Conservation Area Authority was ready to set aside funds to uncover the footprints as the president directed.

"The site is set to become an additional tourist attraction and we expect even more tourists to flock here to view the tracks," he said.

| 26524|2008-07-23 02:27:13|Peter Gray|Re: Tanzania: Prehistoric Footprints Stir Fresh Controversy|

Interesting ... I'm actually in Dares Salaam at this time, and went to visit the National Museum yesterday, where I was pleased to see the cast made of these 3.6 million year old footprints, as well as the cast replica of Australopithecus boisei (Zinjanthropus), among numerous other exhibits, including several examples of Ming Dynasty and Persian ceramic plates and bowls from Kilwa proving the vigorous economic trade between Swahili civilization and the "Far East" (India, Sri Lanka, Indonesia, etc.).

I appreciated it all the more because, although I will be in the Olduvai Gorge region on safari this weekend, I won't have a chance to go to the original (or reburial) site of the footprints. So my vote is to leave the reburial alone, since the museum exhibit serves the same purpose adequately, except that now new investigators no longer have an opportunity to re-examine the original. What matters is that they (the footprints) demonstrate that hominids of that era were fully bipedal

and walked upright.

Peter

To: ta_seti@yahoogroups.com
From: pmanansala@sbcglobal.net
Date: Wed, 23 Jul 2008 05:57:36 +0000
Subject: [Ta_Seti] Tanzania: Prehistoric Footprints Stir Fresh Controversy

Interest

Keep your kids safer online with Windows Live Family Safety. [Help protect your kids.](#)
| 26525|2008-07-23 05:20:40|Divine Allah|Re: New Member|
Peace. There is no beginning nor ending to the "Nation of Islam" aka SMHY THWY HTP. It wasn't Fard's goal to emulate the modern muslim religion. It was his goal to teach the Original People the KNOWLEDGE OF SELF. Perhaps if you was more familiar with the temple curriculum, you would not have made the mistake in thinking that FARD (not Elijah) was trying to teach the "modern muslim religion" to Original People. Otherwise, he wouldn't have taught the SH RH science, the HNWK HMN RH science, the KM WR science i.e. THE BLACK MAN IS GOD. Elijah didn't invent all the answers in 120, he was reciting what Fard taught him. Elijah was just a good MESSENGER. Allah the Original Man, the same WORD and ATOM, is the All Eye Seeing aka the Udjete. Don' make the mistake in thinking Fard nor Elijah was trying to go into the modern muslim religion. The same modern arabic cultural context that has been VILIFIED on this listserv, all of a sudden you trying to accuse Fard and Elijah of not embracing that same culture to be "legitimate". That's the same argument that uppity "self righteous" orthodox muslims give to people that don't read or write modern arabic, that some how they are less of a "muslim" when in reality, they not trying to be funky ol' SLAVE to religion in the first place. That's why it's BS for you to advocate that Ausar Auset Society is some how inferior because they didn't initially go through a "african rites of passage". This is the same "africa" that has been divide along ethnolinguistic lines, causing people to fight and kill one another, assisted by caucasian white people and black rich slave makers of the poor robbing the people and living in luxury. To tell you the truth, I'm against ancient and modern portrayals of most "kingships" "african" and otherwise, because it relies on a system of blood suckers of the poor teaching theproletariatlies to establish a slave class of people. I'm more for confederateautonomist systemthat would have been present pre the MR building and "dynastic" period, when there was no challenges from the North from caucasians.

On Tue, Jul 22, 2008 at 3:29 PM, asar_imhotep <asar_imhotep@yahoo.com> wrote:

Mbote SaNu

I think you need further clarification of what I am talking as you and

I are talking about two different things. The first thing we must have an understanding, as concerns the Ausar Auset society, is that no where did I indicate, or imply that Ausar Auset society doesn't engage in traditional African practices: rituals, libations, etc. What I have argued is that the Ausar Auset society is NOT a branch of a living system on the continent.

For it to be considered a living branch, at its foundation, the founder of this institute would have been initiated through a house that existed before the founding of his institute. Ausar Auset was started in 1973. Ra Un Nefer's first trip to Africa wasn't until the mid 80's. At it's foundation he relied on the piecing together of information from various textual resources. This is from personal correspondence with him and not some wild guess based on my "feelings." And for anyone who knows, you can tell by the language of his material.

In his own book, Metu Neter Vol 1, in his preface he states, "I am here presenting a practical syncretism of the best that the Kamitic (Ancient Egyptian), the Dravidian (Black India), and the Canaanite (true authors of Kabala) religions have to offer." Each one of these systems is a priesthood based system. He did not get initiated into all of these systems. As he said, he pieced them together (based upon what he read) and created an institute called Ausar Auset Society.

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This was realized by Malcolm X when he took his hajj to Mecca: that there were some fundamental differences between the way it is practiced and taught in the area where it began, versus what Elijah Muhammad was teaching in the States. This was also realized by Elijah Muhammad's own son W, Deen Mohammed and why he restructured the Nation of Islam to fit the more traditional teachings (The Nation of Islam under Louis Farrakhan is a splinter group).

The lesson learned here is that we must go back to the source of a living tradition BEFORE we create organizations based off of their teachings (we may get some major aspects wrong which will prevent us

from getting the full benefits of its practice). This particular aspect of the discussion is about whether or not the Ausar Auset society is a branch of a living priesthood (which originated on the continent), or is this something newly created in the United States with practices incorporated from the continent.

There is a distinction, for if it is the later one cannot claim it as an "authentic" continuation of a priesthood. Is there something wrong with this? No. It's a matter of fact, not one's emotional response to the charge.

Ancestrally,

Asar Imhotep

<http://www.asarimhotep.com>

--- In Ta_Seti@yahoogroups.com, SaNu Tepa wrote:

>

> Sadio:

>

> Thank you for your input. It was thoughtful and insightful. Like you, I rarely post here, but some things are too humorous to ignore.

>

> As one who has traveled to Afrika with the Ausar Auset Society, I have witnessed joint rituals involving traditional Afrikan and Ausar Auset priests, which included traditional Afrikan practices of pouring libations, deity invocation, possession & the use of mediumistic trance. Among other things, these are used in Traditional Afrikan Religions as a means of gaining spiritual insight into the causes and solutions of various situations and dilemmas one encounters in life. (Therein lies the true value of any system of religion or initiation or whatever else one may wish to call it.) These are traditional Afrikan religious practices that the AAS engages in as a matter of routine here in the States as well. Other integral features of Traditional Afrikan Religions, such as the use of particular drum rhythms for invoking ancestors and deities during rituals, naming ceremonies, the use of oracles (erroneously dismissed earlier as irrelevant as a means of acquiring knowledge and insight), and ancestor communication rituals (misnomered "ancestor worship"), are also employed extensively by the Ausar Auset Society which, like traditional Afrikan societies on the continent, regards ancestors as integral parts of the community.

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> What I comment on here is based on my experiences and observations over the years. This eliminates the need to cut and paste passages from books. The degree of ignorance shown here concerning the Afrikan

roots of Ausar Auset Society beliefs and practices is amusing, moreso since the criticisms are leveled with such an air of authority.

>

| 26526|2008-07-23 05:22:38|Divine Allah|Re: New Member|

I got cut off by gmail. That should be that Allah is the SAME WORD as RH or "Ra", through transformation of the consonants.

Peace.

Divine Ruler Equality Allah

On Wed, Jul 23, 2008 at 8:20 AM, Divine Allah <allahsnation@gmail.com> wrote:
Peace. There is no beginning nor ending to the "Nation of Islam" aka SMHY THWY HTP. It wasn't Fard's goal to emulate the modern muslim religion. It was his goal to teach the Original People the KNOWLEDGE OF SELF. Perhaps if you was more familiar with the temple curriculum, you would not have made the mistake in thinking that FARD (not Elijah) was trying to teach the "modern muslim religion" to Original People. Otherwise, he wouldn't have taught the SH RH science, the HNWK HMN RH science, the KM WR science i.e. THE BLACK MAN IS GOD. Elijah didn't invent all the answers in 120, he was reciting what Fard taught him. Elijah was just a good MESSENGER. Allah the Original Man, the same WORD and ATOM, is the All Eye Seeing aka the Udjat. Don' make the mistake in thinking Fard nor Elijah was trying to go into the modern muslim religion. The same modern arabic cultural context that has been VILIFIED on this listserv, all of a sudden you trying to accuse Fard and Elijah of not embracing that same culture to be "legitimate". That's the same argument that uppity "self righteous" orthodox muslims give to people that don't read or write modern arabic, that some how they are less of a "muslim" when in reality, they not trying to be funky ol' SLAVE to religion in the first place. That's why it's BS for you to advocate that Ausar Auset Society is some how inferior because they didn't initially go through a "african rites of passage". This is the same "africa" that has been divide along ethnolinguistic lines, causing people to fight and kill one another, assisted by caucasian white people and black rich slave makers of the poor robbing the people and living in luxury. To tell you the truth, I'm against ancient and modern portrayals of most "kingships" "african" and otherwise, because it relies on a system of blood suckers of the poor teaching theproletariatlies to establish a slave class of people. I'm more for confederateautonomist systemthat would have been present pre the MR building and "dynastic" period, when there was no challenges from the North from caucasians.

On Tue, Jul 22, 2008 at 3:29 PM, asar_imhotep <asar_imhotep@yahoo.com> wrote:

Mbote SaNu

I think you need further clarification of what I am talking as you and I are talking about two different things. The first thing we must have an understanding, as concerns the Ausar Auset society, is that no where did I indicate, or imply that Ausar Auset society doesn't engage

in traditional African practices: rituals, libations, etc. What I have argued is that the Ausar Auset society is NOT a branch of a living system on the continent.

For it to be considered a living branch, at its foundation, the founder of this institute would have been initiated through a house that existed before the founding of his institute. Ausar Auset was started in 1973. Ra Un Nefer's first trip to Africa wasn't until the mid 80's. At it's foundation he relied on the piecing together of information from various textual resources. This is from personal correspondence with him and not some wild guess based on my "feelings." And for anyone who knows, you can tell by the language of his material.

In his own book, Metu Neter Vol 1, in his preface he states, "I am here presenting a practical syncretism of the best that the Kamitic (Ancient Egyptian), the Dravidian (Black India), and the Canaanite (true authors of Kabala) religions have to offer." Each one of these systems is a priesthood based system. He did not get initiated into all of these systems. As he said, he pieced them together (based upon what he read) and created an institute called Ausar Auset Society.

I have not, by any stretch of the imagination, implied or stated frankly that what he created is not of value; that what he instituted has not changed the lives of its practitioners. Here is where history would benefit a discussion like this. The Honorable Elijah Muhammad (under the teachings of Farad Muhammad and the Honorable Drew Ali) created the Nation of Islam. The teachings (even beyond the religion) were very valuable to its practitioners. But it was created based on some things Elijah Muhammad read, not based on him actually going to Mecca and being taught.

This was realized by Malcolm X when he took his hajj to Mecca: that there were some fundamental differences between the way it is practiced and taught in the area where it began, versus what Elijah Muhammad was teaching in the States. This was also realized by Elijah Muhammad's own son W, Deen Mohammed and why he restructured the Nation of Islam to fit the more traditional teachings (The Nation of Islam under Louis Farrakhan is a splinter group).

The lesson learned here is that we must go back to the source of a living tradition BEFORE we create organizations based off of their teachings (we may get some major aspects wrong which will prevent us from getting the full benefits of its practice). This particular aspect of the discussion is about whether or not the Ausar Auset society is a branch of a living priesthood (which originated on the

continent), or is this something newly created in the United States with practices incorporated from the continent.

There is a distinction, for if it is the later one cannot claim it as an "authentic" continuation of a priesthood. Is there something wrong with this? No. It's a matter of fact, not one's emotional response to the charge.

Ancestrally,

Asar Imhotep

<http://www.asarimhotep.com>

--- In Ta_Seti@yahoogroups.com, SaNu Tepra wrote:

>

> Sadio:

>

> Thank you for your input. It was thoughtful and insightful. Like you, I rarely post here, but some things are too humorous to ignore.

>

> As one who has traveled to Afrika with the Ausar Auset Society, I have witnessed joint rituals involving traditional Afrikan and Ausar Auset priests, which included traditional Afrikan practices of pouring libations, deity invocation, possession & the use of mediumistic trance. Among other things, these are used in Traditional Afrikan Religions as a means of gaining spiritual insight into the causes and solutions of various situations and dilemmas one encounters in life. (Therein lies the true value of any system of religion or initiation or whatever else one may wish to call it.) These are traditional Afrikan religious practices that the AAS engages in as a matter of routine here in the States as well. Other integral features of Traditional Afrikan Religions, such as the use of particular drum rhythms for invoking ancestors and deities during rituals, naming ceremonies, the use of oracles (erroneously dismissed earlier as irrelevant as a means of acquiring knowledge and insight), and ancestor communication rituals (misnomered "ancestor worship"), are also employed extensively by the Ausar Auset Society which, like traditional Afrikan societies on the continent, regards ancestors as integral parts of the community.

>

> What I comment on here is based on my experiences and observations over the years. This eliminates the need to cut and paste passages from books. The degree of ignorance shown here concerning the Afrikan roots of Ausar Auset Society beliefs and practices is amusing, moreso since the criticisms are leveled with such an air of authority.

>

| 26527|2008-07-23 08:31:03|asar_imhotep|Re: New Member|
Peace Allah

Again, one is putting words in my mouth and I refuse to get into a silly debate about the sciences of the Nation of Islam. It's irrelevant to the total conversation. The facts are undeniable. When some major students of Elijah Muhammad made their hajj to Mecca, their perspective changed on the religion and they got more out of it because they experienced THE CULTURE that produced the philosophy. Any spiritual system is an expression of a people's language, culture and immediate physical and social environment. This is why it is important to experience the culture first, and if you want to create an institute based on a certain culture, then you use your experience as a foundation to build. This comes from all of my teachers on the continent.

One of my teachers Dr. Epega (PBUH) ? an Ifa priest whose lineage goes back some 500 years, always said that he does not initiate Ifa priests in America. He develops AFRICAN-AMERICAN Ifa priests. His logic is African-Americans, no matter how Afrocentric our philosophy, are still Westerners. To truly understand Ifa as a system you have to grow up in Africa to fully grasp it. One reason is we have two different physical environmental reference points. Secondly, we don't speak Yoruba as a primary language.

He is putting into context the importance of culture. For a Nigerian, Ifa is not a religion. Ifa is a method, an approach to using nature as a tool to build character and manipulate forces to bring about good fortune in one's social environment. This is why you find Christian and Muslim believers practicing Ifa in Nigeria. To them using Ifa is like us using a computer to us to get things done. Ifa as a "religion" is a Western invention. Dr. Epega always emphasized that you study the philosophy and approach to knowledge (epistemology) of Africa and you use that and express it using the tools of the land you are from. That's how Africans do it.

This is why the Bennu bird became the Sankofa bird in Ghana. The same philosophy that these birds represent in Egypt and Ghana is represented by the Flamingo in South Africa. The philosophy is the same; the symbols change. Some symbols don't change. You will find the symbol for eternity or immortal (a snake in a circle biting its own tail) in Egypt, South African and among various people in West Africa. It's about getting grounded and creating your own system. Not trying

to imitate something which you have no cultural reference for.

One of my other teachers, Okomfo Kimati Dinizulu of the Akan tradition, when I first started studying that system, made it a point to emphasize that the deities in the system are each a different SCHOOL or house. Meaning, that the "deities" each represent an aspect of science and studying these "deities" is no different than you going to chemistry class, then going to English class, then after that going to algebra class, etc. From my experiences, the majority, if not all, of Africa's education systems work like this. This is why it trips me out some of the interpretations of Egyptian deities by so-called Egyptologists, and then some of our people using their interpretations to build a philosophy from.

As Diop, Karenga, Asante, Beatty, Obenga, Fu-Kiau, Some, Ben-Jochannan, and others have argued, in the context of Africentric scholarship, in defense against Eurocentric hegemony on African Studies, is that any interpretation of our symbols, philosophy, spirituality outside the context of our culture, occupations and cosmology will lead to a grave misunderstanding of our people and practices.

| 26528|2008-07-23 09:45:40|Tafari khumbaka|Re: Tanzania: Prehistoric Footprints Stir Fresh Controversy|

great send!, take lots of pics



Tafari-sudra,Khumbaka

--- On **Wed, 7/23/08**, **Peter Gray** wrote:

From: Peter Gray

Subject: RE: [Ta_Seti] Tanzania: Prehistoric Footprints Stir Fresh Controversy

To: ta_seti@yahoogroups.com

Date: Wednesday, July 23, 2008, 4:27 AM

Interesting ... I'm actually in Dares Salaam at this time, and went to visit the National Museum yesterday, where I was pleased to see the cast made of these 3.6 million year old footprints, as well as the cast replica of Australopithecus boisei (Zinjanthropus), among numerous other exhibits, including several examples of Ming Dynasty and Persian ceramic plates and bowls from Kilwa proving the vigorous economic trade between Swahili civilization and the "Far East" (India, Sri Lanka, Indonesia, etc.).

I appreciated it all the more because, although I will be in the Olduvai Gorge region on safari this weekend, I won't have a chance to go to the original (or

reburial) site of the footprints. So my vote is to leave the reburial alone, since the museum exhibit serves the same purpose adequately, except that now new investigators no longer have an opportunity to re-examine the original. What matters is that they (thefootprints) demonstrate that hominids of that era were fully bipedal and walked upright.

Peter

To: ta_seti@yahoogroups .com
From: pmanansala@sbcglobal.net
Date: Wed, 23 Jul 2008 05:57:36 +0000
Subject: [Ta_Seti] Tanzania: Prehistoric Footprints Stir Fresh Controversy

Interest

Keep your kids safer online with Windows Live Family Safety. [Help protect your kids.](#)

| 26529|2008-07-23 09:45:40|bonotchim@aol.com|Re: New Member|

HTP Bro. Tafari. Dr. Ben did not get his introduction or understanding of KMT based on europeans or egyptology. He said his father was the one who introduced him into the study of the ancient ways, as he has call it. Him being a Egyptologist was a way for him to have access to the temples and first hand information. Doc. Ben goal was to teach us our past not to have people follow him as some god on earth. Any person who truly knows Doc. Ben knows that he promote the ideas and persons of African Nationalism as lifestyle patterns not some made-up kemetic spiritual system. Doc Ben has no group which he is the the headman. However he does claim to be part of a ancient tradition. And he will tell what the requirements are to become a member. I repeat his goal is to promote African Nationalism not this group.

By way of Doc Ben personally, while in KMT others of this group have been pointed out to me. Doc is not the Skhem-Ur-Skhem. Doc. Ben never started a "Cult of Personality." Doc. Ben 's father set him on a path of study and education as youngman to enable him to do work for our people not to get people to worship him. From Doc I learn to read everything he use to tell me to read for information and not for truth. With enough information the truth becomes known. He would tell you have to read to know where others are coming from.

What myself and others are trying to tell you is that you are following or living the spiritual system of Ra Un Neffer and not KMT. The MDW NTR language is the foundation for a factual base of knowledge concerning KMT. Therefore to rebuild anything based on KMT The MDW NTR language has to be the foundation it is built on.

The only way for you to know if the information you are living is valid as Kemetic is for you to learn how to read the text for yourself.

One reason many scholars make no claim to teach deep Kemetic spiritual knowledge is because they know that too much of it is based on weak conjecture, imprecise cross cultural connection and guess work. The major problem of scholars like Ahsby and Ra Neffer is that they have no working knowledge of the original language of the ancient cultural systems their research is based on. This means that all of their research is based on work they can not validate. They will be correct in some views however, such methodology cannot be used to build a factual foundation on any subject. How can someone lead you to live something (a kemetic way of life) they do not know or live themselves.

What is the Kemetic source for the Tree of life. The temple on which some scholars say is the Kemetic representation of the tree of life has text with it. Has anyone translated the text to see if this image is used as the Kemetic tree of life?

Look, I have a background in electronics and I also know that Set and Hru are complementary opposites. I can use them (Set and Hru) to explain electron flow even make a chart to depict it because electron flow is based on the concept of complementary opposites. However, that would not make electronics Kemetic. I repeat the bottom line for the factual basis of knowledge on KMT is the MDW NTR text.

Bro. Bonotchi

other great awakeners have left an open door to Khamit like Dr. ben has, by going to europeans to learn the egyptology and then using their foundation in african culture to make egyptology alive (as Auset went to ka-anu to retrieve Ausar from a tree that grow up there ,that was the tree of life), only a few are now making egyptology applicable, in daily practice ,just as dogon lifestyle is for everyday living.

people like laird scranton or robert bauval(love his work), many of the afrocentrist people who use egyptology as one use's history 101, have no claim to knowing the "mystery" spiritual living culture of Khamit that leads to one becoming Maakheru on earth Anuk-Ausar..... unless they are teaching their followers how to live khamit in everyday life,.

-----Original Message-----

From: Tafari khumbaka

To: Ta_Seti@yahoogroups.com

Sent: Tue, 22 Jul 2008 2:09 pm

Subject: Re: [Ta_Seti] New Member

people all over africa and the world, are trying to rebuild the Khamitic system, i have heard Dr. Ben say several

times that he was rebuilding the masonic system of AE in Nubia, I happen to know also that there is a museum in Nubia he was working with and those AE descendants they are working on their regaining their ancient way of life... its happening in ancient Meroe also .

a distinguished Zulu priest just a while ago was working with Ausar-Auset but (may he be found Maakheru) he passed away, but the effort is continuing..

other great awakeners have left an open door to Khamit like Dr. Ben has, by going to Europeans to learn the Egyptology and then using their foundation in African culture to make Egyptology alive (as Auset went to Ka-Anu to retrieve Ausar from a tree that grew up there, that was the tree of life), only a few are now making Egyptology applicable in daily practice just as Dogon lifestyle is for everyday living.

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<http://www.theafrican.com/Magazine/Cosmo.htm>

click above

all must contribute to bring all 14 pieces of Ausar body back together,,, then Auset can retrieve the pillar of Ausar (tree of life, djed, poteau-mitan, Qbl, caduceus, accacia of Ausar, tamarisk of Ausar, biblical tree of life, mount Mandara, mount Naga, mount Meru, world tree taken by priest of Abtu (Abydos) and Annu (On, Heliopolis) to the old known world hence the geomancy of temple building all points extending back to the great pyramid of Sekert-Ra (Saqqara) roads back to home.

http://www.rootsandrooted.org/?page_id=155

click above



Tafari-sudra, Khumbaka

--- On **Tue, 7/22/08, Divine Allah** wrote:

From: Divine Allah <allahsnation@gmail.com>

Subject: Re: [Ta_Seti] New Member

To: Ta_Seti@yahoo.com

Date: Tuesday, July 22, 2008, 12:51 AM

That's a pretty messed up dis you have against Ausar Auset Society and Sema Institute. Sema Institute is even getting down on a very serious tip in terms of actual language utilization in the Shetaut Neter. I think these two groups get dissed the most because they are perceived to be published the most.

Divine Ruler Equality Allah

On Fri, Jul 11, 2008 at 3:37 PM, Asar Imhotep <asar_imhotep@yahoo.com> wrote:

Peace Nathaniel

Besides the books suggested, there are no "online" courses you can take to learn the so-called Khemu mysteries. The education system doesn't work like that. If you are serious about your inquiry, all I can tell you is to try and find a serious Akan, Yoruba, or Kongo spiritual community and try to win favor through them and be initiated into the system. If you are diligent, some "mysteries" will be revealed to you. Otherwise you will have to go the "common" route and guess and that is by reading the books I recommended or going to any university that teaches the grammar of Mdw Ntr.

You didn't mention what city you live. If you are in a major city, then there are more than likely genuine "priests" operating in that city. Groups like Ausar Auset and the Muata Ashby's groups are not genuine practitioners. Their systems were built on years of studying books, not being initiated into African systems of thought. Believe me, there is a big difference and what you seek you will not find in books,

videos or in university courses.

If you just want to learn the language, then start off with Ankh Mi Ra's Let The Ancestors Speak. From there, start purchasing the books in the reference section at the end of the book and go from there.

Again, you have direct and indirect ways and the "indirect" ways are where you will the correct application of what you consider "mysteries."

Hutuapo

Asar Imhotep

<http://www.asarimhotep.com>

NATE55@BELLSOUTH.NET wrote:

hi. just wondering if there are any courses, online/offline groups or orders that i can be directed to that teaches the Ancient Kemetic Mysteries and ways please? thanks

----- -- Original message from Asar Imhotep : ----- --

Kia Mbote (greetings) Nathaniel

In general, there are two ways one can learn about the ancient i-Kami (Egyptian) civilization: Directly and Indirectly. Direct sources focuses strictly on ancient i-Kami civilization: culture, sciences, architecture, medicine and the like. The indirect method will not focus on Ta-Merri (Egypt) directly, but you can gain some insight into the ancient civilization by studying the related cultures outside of Ta-Merri: The Yoruba, Akan, Dogon, Buhanga (Rwanda), the various cultures of the Kongo, etc.

An example of indirect study would be in the name of Egypt itself. We know one name for Egypt is KM.T, most people pronounce it as Kemet. Well when you study the Bantu of Buhanga (Rwanda) and the Zulu of South Africa, we know that the /t/ sound was not pronounced because when the Buhanga and the Zulus refer to KMT they pronounce it:

Zulu = Khemu (Bonaabakulu AbaseKhemu - The brotherhood of the higher ones of Egypt)

Buhanga = i-Kami (The people of i-Kami are called Abanyakami)

So studying outside cultures can give you insight into Egyptian culture and even how to pronounce certain words and concepts in the ancient Egyptian language. I usually recommend the indirect method first because it will help you to develop the cultural lens in which to better understand ancient i-Kami culture and philosophy.

So I will give you some direct books you can read and then give you some indirect books you can read that if you have a good mind that can connect the dots, will help to illuminate that which the direct books addresses.

Direct Books

African Philosophy during the reign of the Pharaohs - Dr. Theophile Obenga
Ancient Egypt and Black Africa - Dr. Theophile Obenga
The Star of Deep Beginnings - Dr. Charles S. Finch
MAAT: The Moral Ideal in Ancient Egypt - Dr. Maulana Karenga
Stolen Legacy - Dr. George GM James
Black Man of the Nile - Dr. Yosef Ben Jochannan
Husia - Dr. Maulana Karenga
Let The Ancestors Speak - Ankh Mi Ra
Egypt Child of Africa - Dr. Ivan Van Sertima
African Origins of Civilization: Myth or Reality - Dr. Cheikh Anta Diop
The Science of the Dogon - Laird Scranton
Sacred Symbols of the Dogon - Laird Scranton
Exiled Egyptians - Moustafa Gadalla

Indirect Books

Ropes To God: Experiencing the Bushman Spiritual Universe - Bradford Keenay
From Babylon to Timbuktu - Rudolph Windsor
African Cosmology of the Bantu Kongo - Dr. Bunseki Fu-Kiau
KMT - Ayi Kwei Armah
The Healing Wisdom of Africa - Dr. Malidoma Some
Indaba My Children - Credo Mutwa
Precolonial Central Africa - Dr. Theophile Obenga
Ifa: The Ancient Wisdom - Dr. Afolabi Epega
African Religions and Philosophy - Dr. John S. Mbiti
Inside Africa - John Gunther
The Signs and Symbols of Primordial Man - Albert Churchward
General History of Africa - UNESCO
The Africans Who Wrote The Bible - Dr. Nana Banchie Darkwah

I hope this short list (which will have you busy for months) helps in your search for understanding.

Hutuapo (Hotep)

Asar Imhotep

<http://www.asarimhotep.com>

NATE55@BELLSOUTH.NET wrote: Hello everyone. My name is Nathaniel. I have been interest in Ancient Egypt and it's many mysteries for years but don't know what books, videos, courses and audios to buy to start my study. Can anyone guide me please to learning the Ancient Mysteries of Egypt please?

thanks

Asar Imhotep
<http://www.asarimhotep.com>



The Famous, the Infamous, the Lame - in your browser. [Get the TMZ Toolbar Now!](#)

| 26530|2008-07-23 09:46:38|Tafari khumbaka|Fw: WTF?|

the local newspaper here in memphis did a long story on this a few months ago,,, very tragic



Tafari-sudra,Khumbaka

--- On **Tue, 7/22/08, T. Lomax** wrote:

From: T. Lomax

Subject: WTF?

To: "Kenneth Kirklen" , "Jason Rhone" , "Tafari"

Date: Tuesday, July 22, 2008, 10:53 PM

This is truly sad. :-(

<http://www.miamiherald.com/multimedia/news/afrolatin/part2/index.html>

| 26531|2008-07-23 09:48:15|Paul Kekai Manansala|Re: Tanzania: Prehistoric Footprints Stir Fresh Controversy|

--- In Ta_Seti@yahoogroups.com, Peter Gray wrote:

>

> I appreciated it all the more because, although I will be in the

Olduvai Gorge region on safari this weekend,

>

Have fun, Peter, and know that we all envy you!

Regards,
Paul Kekai Manansala

| 26532|2008-07-23 10:38:42|Asar Imhotep|Re: New Member|

Peace Bonotchi

You bring up some very valuable points in this last response that must be emphasized until it is understood. If you notice the behavior of those who have been initiated in systems on the continent and the behavior of those who created something here, it is totally different. As stated, Dr. Ben was "initiated" into a system on the continent. At the time of his initiation, he was living in Puerto Rico. His father sent him to Ethiopia and Egypt to "get educated" on Kmt culture and history. What Dr. Ben received in his education was the correct cultural lens in which to interpret data found in books, temples and museums. Remember, he is the only Black Egyptologist doing primary source excavations in 1939.

He has mentioned that even he has to use European sources to put the pieces together because our information is in their hands (museums, private collections) across the world. As mentioned, he still wasn't compelled to try and recreate a system which took thousands of years to create in the first place. Primarily because it is forbidden and secondly you don't have to "recreate" something that still exist. Anyone in the "craft" will tell you you CAN'T get initiated in the states. You have to go to the continent. That's why Dr. Ben's father sent him to the continent and didn't initiate Yosef himself here in the western hemisphere.

Ta-Merry was a civilization. KMT is a priesthood and there are just some who are not going to get this. Our top most scholars are all initiated into various different systems on the continent. I will only mention those who have made their affiliations known publicly: Asa Hilliard, K. Bunseki Fu-Kiau, Malidoma Some, Leonard Jefferies, Sobonfu Some, George GM James, John G. Jackson, John Henrike Clark, James Smalls, Afolabi Epega, Mario Beatty, and Ankh Mi Ra. There are a whole bunch more, but out of respect for their privacy and their adherence to secrecy, it will not be shared here. But always remember, two birds of a feather....

All of these individuals did not start a recreation of the priesthood because the priesthoods do not work how Ra Un Nefer and Ashby has created it. It is a sacred/secret thing and they aren't above ground with it because it brings about undesirable attention: thus why Africans don't build pyramids anymore.

As Bonotchi has mentioned, the key to unlocking the so-called "mysteries" of Africa has to be grounded in the languages, which is an expression of the culture. Whether that language is Mdw Ntr, Tusona, or Senzar, that is your verification check point for all things African.

bonotchim@aol.com wrote:

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introduced him into the study of the ancient ways, as he has call it. Him being a Egyptologist was a way for him to have access to the temples and first hand information. Doc. Ben goal was to teach us our past not to have people follow him as some god on earth. Any person who truly knows Doc. Ben knows that he promote the ideas and persons of African Nationalism as lifestyle patterns not some made-up kemetic spiritual system. Doc Ben has no group which he is the the headman. However he does claim to be part of a ancient tradition. And he will tell what the requirements are to become a member. I repeat his goal is to promote African Nationalism not this group.

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Bro. Bonotchi

Asar Imhotep

<http://www.asarimhotep.com>



| 26533|2008-07-23 18:50:53|Tafari khumbaka|to who it concerns/ how i see Ausar-Auset| the whole notion, (and its only a notion) that one is not original or genuine if that one was not given a right(rite, declaration, whatever) from a orthodox or real african system specifically from the continent of africa , is flawed.

genuineness is realness and the masters of traditional continental africa have acknowledge Ausar-Auset as genuine and real.....

i have talked with Ra Unnefer Amen and many of the priest and priestess's etc. and he recieved his ministry(throne/scepter) from enlightened disembodied master's(ausar-u, akhu,shepsu) and oracle's

tua-u for acknowledgement but even without acknowledgement from others , one can be genuine.....

and the people of Ghana, mali , ethiopia and all black Africa Have an invested heritage (with or without kham;)that kham played and plays a role in Africa today is evident, and that it plays a role in the descendts of Crete and India and the secret socities of europe is also evident.....

i came into Ae from christianity and 70's drug and music culture, masters came to me and let me know that i was gonna find myway back home....long before i was presented joseph campbell and Dr. ben, gerald massey.

to be genuine is just that..... one's gen genie/genesis must be from the mother geneator

ask the keepers of lfe where the oracle came from the ground where Shekhem Ur Shekhem Ra Unnefer Amen stood just a few yrs. ago by invitation, the 1st afr.am. invited too that Holy place; ask those master teachers (the master teacher's of lfe) if Ausar and Auset have kings and Queens princess's etc. lead by Ra Unnefer Amen1st.....

this is a student of Ra U,Amen

<http://www.tauienterprises.com/store/p/349-The-Son-of-Nkonya-Returns.aspx>

how much more the teacher

anyone interested on a online course on khamtic spirituality here a good start

<http://www.tauienterprises.com/store/c/27-Distance-Learning.aspx>

also check Maun Ampim and Runoko Rashidi

p.s.

as far as reading the metu neter ,(hieroglyphs) their are people in Ausar-Auset who love that

passionately.....



Tafari-sudra,Khumbaka

| 26534|2008-07-23 18:50:56|Sekmet|NUBIA - MOTHER OF EGYPT|
LECTURE OF THE MONTH: JULY 08'

"NUBIA - MOTHER OF EGYPT" Run Time: 1:50

by DR. BEN

<http://www.blackconsciousness.com/sshop/ben.html>

reviewed by Booty Adams

For those that are unfamiliar with this great man, Dr. Ben is one of the warrior scholars and teachers we were blessed with in our time. He is well versed on Egypt and the continent of Afrika. He has led dozens of trips to the continent. Anyone paying attention when Dr.

Ben-Jachannan lectures cannot claim ignorance when it comes to the Motherland. This lecture in particular is for those Black folks that are not afraid of their color. He delves deep into our beginning and relates mathematics to science and shows how Afrikans presented religion to the world as a scientific calculation.

SOME OF THE SUBJECTS COVERED:

NILE RIVER / NILE VALLEY

Stone Artifacts, Quarry's of Nubia

TA-NEHISI - TA-MERRY

Spiritual Dimensions, theology, theosophy

ETHIOPIA- Mother of Nubia

Creation of Dynasty Egypt

GODDESS MUT, AMUN, RA

Kolo Boyo Temple - Monomotopa

A TIME OF NO EUROPEANS- NO GRECO-ROMAN

Polyandry, Ice Fishing

STELLAR CALENDAR- KEMET FALLS TO EGYPT

Holy of Holys - Book of Coming Forth

NEFETARI II, AHA, MENES

Challenging Education, Religion

RELATIONS TO SOMALIA, UGANDA, KENYA

Mendolacie, senior brother of Osirus

RA-HORACHTY - KARNAK TEMPLE

Egyptian Gods from the South

PURIFICATION RITES - PHAROAH BAPTIZED

Rameses II - Many Cleopatras

includes questions, answers, slides and much, much Muur!

This lecture is rated "G" for general audiences- We as a people have to be taught as Afrikans and by Afrikans to regain our culture and historical references. When Europeans attempt to teach Black people,

lies become truth and most of the time, we get training instead of education. Others feed us just enough correct information for us to manage to survive, but we still only end up as servants for their group or another group trying to prosper. This ain't gonna get it. Warriors can't be happy as servants and mercenaries 24/7. If Hip-Hop artists and the youth were armed with this type of information, their whole "GAME" would change. Can you feel that? Don't forget to buy Dr. Ben's books online and at fine Black bookstores wherever! ~fini~
<http://www.blackconsciousness.com/sshop/reviews.html>
| 26535|2008-07-23 18:50:57|Tafari khumbaka|Re: New Member|

a man who entered into khamit thru judaism and africa,!!!wow !! what a dad.....

thanks for info, i know what i heard him say, a masonic temple in nubia,: he was helping to establish.....Dr. Ben sayed it , I heard it.

hope u dont think just because u are right in 1 way all others are wrong!



Tafari-sudra,Khumbaka

--- On **Wed, 7/23/08**, **bonotchim@aol.com** wrote:

From: bonotchim@aol.com

Subject: Re: [Ta_Seti] New Member

To: Ta_Seti@yahoogroups.com

Date: Wednesday, July 23, 2008, 8:15 AM

HTP Bro. Tafari. Dr. Ben did not get his introduction or understanding of KMT based on europeans or egyptology. He said his father was the one who introduced him into the study of the ancient ways, as he has call it. Him being a Egyptologist was a way for him to have access to the temples and first hand information. Doc. Ben goal was to teach us our past not to have people follow him as some god on earth. Any person who truly knows Doc. Ben knows that he promote the ideas and persons of African Nationalism as lifestyle patterns not some made-up kemetic spiritual system. Doc Ben has no group which he is the the headman. However he does claim to be part of a ancient tradition. And he will tell what the requirements are to become a member. I repeat his goal is to promote African Nationalism not this group.

By way of Doc Ben personally, while in KMT others of this group have been pointed out to me. Doc is not the Skhem-Ur-Skhem. Doc. Ben never started a "Cult of Personality. " Doc. Ben 's father set him on a path of study and education as youngman to enable him to do work for our people

not to get people to worship him. From Doc I learn to read everything he use to tell me to read for information and not for truth. With enough information the truth becomes known. He would tell you have to read to know where others are coming from.

What myself and others are trying to tell you is that you are following or living the spiritual system of Ra Un Neffer and not KMT. The MDW NTR language is the foundation for a factual base of knowledge concerning KMT. Therefore to rebuild anything based on KMT The MDW NTR language has to be the foundation it is built on. The only way for you to know if the information you are living is valid as Kemetic is for you to learn how to read the text for yourself.

One reason many scholars make no claim to teach deep Kemetic spiritual knowledge is because they know that too much of it is based on weak conjecture, imprecise cross cultural connection and guess work. The major problem of scholars like Ahsby and Ra Neffer is that they have no working knowledge of the original language of the ancient cultural systems their research is based on. This means that all of their research is based on work they can not validate. They will be correct in some views however, such methodology cannot be used to build a factual foundation on any subject. How can someone lead you to live something (a kemetic way of life) they do not know or live themselves.

What is the Kemetic source for the Tree of life. The temple on which some scholars say is the Kemetic representation of the tree of life has text with it. Has anyone translated the text to see if this image is used as the Kemetic tree of life?

Look, I have a background in electronics and I also know that Set and Hru are complementary opposites. I can use them (Set and Hru) to explain electron flow even make a chart to depict it because electron flow is based on the concept of complementary opposites. However, that would not make electronics Kemetic. I repeat the bottom line for the factual basis of knowledge on KMT is the MDW NTR text.

Bro. Bonotchi

other great awakeners have left an open door to Khamit like Dr. ben has, by going to europeans to learn the egyptology and then using their foundation in african culture to make egyptology alive (as Auset went to ka-anu to retrieve Ausar from a tree that grow up there ,that was the tree of life), only a few are now making egyptology applicable, in daily practice ,just as dogon lifestyle is for everyday living.

people like laird scranton or robert bauval(love his work), many of the afrocentrist people who use egyptology as one use's history 101, have no claim to knowing the "mystery" spiritual living culture of Khamit that leads to one becoming

Maakheru on earth Anuk-Ausar..... unless they are teaching their followers how to live khamit in everyday life,.

-----Original Message-----

From: Tafari khumbaka

To: Ta_Seti@yahoogroups .com

Sent: Tue, 22 Jul 2008 2:09 pm

Subject: Re: [Ta_Seti] New Member

people all over africa and the world, are trying to rebuild the Khamitic system, i have heard Dr. Ben say several times that he was rebuilding the masonic system of AE in Nubia, i happen to know also that there is a museum in Nubia he was working with and those AE descendants they are working on their regaining their ancient way of life happening in ancient Meroe also .

a distinguished Zulu priest just a while ago was working with Ausar-Auset but (may he be found Maakheru) passed away, but the effort is continuing,.

other great awakeners have left an open door to Khamit like Dr. ben has, by going to europeans to learn the egyptology and then using their foundation in african culture to make egyptology alive (as Auset went to ka to retrieve Ausar from a tree that grew up there ,that was the tree of life), only a few are now making egyptology applicable, in daily practice ,just as dogon lifestyle is for everyday living.

people like laird scranton or robert bauval(love his work), many of the afrocentrist people who use egyptology one use's history 101, have no claim to knowing the "mystery" spiritual living culture of Khamit that leads to becoming Maakheru on earth Anuk-Ausar.. unless they are teaching their followers how to live khamit in everyday life,.

<http://www.theafrican.com/Magazine/Cosmo.htm>

click above

all must contribute to bring all 14 pieces of Ausar body back together,,, then Auset can retrieve the pieces of Ausar(tree of life, djed, poteau-mitan, Qbl, caduceus, accacia of Ausar, tamarisk of Ausar, bible of life, mount Mandara, mount Naga, mount meru, world tree taken by priest of Abtu(abydos) and Annu(On, heliopolis) to the old known world hence the geomancy of temple building all points extend back to the great pyramid of Sekert-Ra (saqqara) roads back to home.

http://www.rootsandrooted.org/?page_id=155

click above



Tafari-sudra,Khumbaka

--- On Tue, 7/22/08, Divine Allah wrote:

From: Divine Allah <allahsnation@gmail.com>

Subject: Re: [Ta_Seti] New Member

To: Ta_Seti@yahoogroups.com

Date: Tuesday, July 22, 2008, 12:51 AM

That's a pretty messed up dis you have against Ausar Auset Society and Sema Institute. Sema Ins even getting down on a very serious tip in terms of actual language utilization in the Shetaut Neter. I think these two groups get dissed the most because they are perceived to be published the most.

Divine Ruler Equality Allah

On Fri, Jul 11, 2008 at 3:37 PM, Asar Imhotep <asar_imhotep@yahoo.com> wrote:
Peace Nathaniel

Besides the books suggested, there are no "online" courses you can take to learn the so-called Khemu mysteries. The education system doesn't work like that. If you are serious about your inquiry, all I can tell you is to try and find a serious Akan, Yoruba, or Kongo spiritual community and try to win favor through them and be initiated into the system. If you are diligent, some "mysteries" will be revealed to you. Otherwise you will have to go the "common" route and guess and that is by reading the books I recommended or going to any university that teaches the grammar of Mdw Ntr.

You didn't mention what city you live. If you are in a major city, then there are more than likely genuine "priests" operating in that city. Groups like Ausar Auset and the Muata Ashby's groups are not genuine practitioners. Their systems were built on years of studying books, not being initiated into African systems of thought. Believe me, there is a big difference and what you seek you will not find in books, videos or in university courses.

If you just want to learn the language, then start off with Ankh Mi Ra's Let The Ancestors Speak. From there, start purchasing the books in the reference section at the end of the book and go from there.

Again, you have direct and indirect ways and the "indirect" ways are where you will find the correct application of what you consider "mysteries."

Hutuapo

Asar Imhotep
<http://www.asarimhotep.com>

NATE55@BELLSOUTH.NET wrote:

hi. just wondering if there are any courses, online/offline groups or orders that i can be directed to that teaches the Ancient Kemetic Mysteries and ways please? thanks

----- -- Original message from Asar Imhotep : ----- --

Kia Mbote (greetings) Nathaniel

In general, there are two ways one can learn about the ancient i-Kami (Egyptian) civilization: Directly and Indirectly. Direct sources focus strictly on ancient i-Kami civilization: culture, sciences, architecture, medicine and the like. The indirect method will not focus on Ta-Merri (Egypt) directly, but you can gain some insight into the ancient civilization by studying the related cultures outside of Ta-Merri: The Yoruba, Akan, Dogon, Buhanga (Rwanda), the various cultures of the Kongo, etc.

An example of indirect study would be in the name of Egypt itself. We know one name for Egypt is KM.T, most people pronounce it as Kemet. Well when you study the Bantu of

Buhanga (Rwanda) and the Zulu of South Africa, we know that the /t/ sound was not pronounced because when the Buhanga and the Zulus refer to KMT they pronounce it:

Zulu = Khemu (BonaaBakulu AbaseKhemu - The brotherhood of the higher ones of Egypt)

Buhanga = i-Kami (The people of i-Kami are called Abanyakami)

So studying outside cultures can give you insight into Egyptian culture and even how to pronounce certain words and concepts in the ancient Egyptian language. I usually recommend the indirect method first because it will help you to develop the cultural lens in which to better understand ancient i-Kami culture and philosophy.

So I will give you some direct books you can read and then give you some indirect books you can read that if you have a good mind that can connect the dots, will help to illuminate that which the direct books addresses.

Direct Books

African Philosophy during the reign of the Pharaohs - Dr. Theophile Obenga

Ancient Egypt and Black Africa - Dr. Theophile Obenga

The Star of Deep Beginnings - Dr. Charles S. Finch

MAAT: The Moral Ideal in Ancient Egypt - Dr. Maulana Karenga

Stolen Legacy - Dr. George GM James

Black Man of the Nile - Dr. Yosef Ben Jochannan

Husia - Dr. Maulana Karenga

Let The Ancestors Speak - Ankh Mi Ra

Egypt Child of Africa - Dr. Ivan Van Sertima

African Origins of Civilization: Myth or Reality - Dr. Cheikh Anta Diop

The Science of the Dogon - Laird Scranton

Sacred Symbols of the Dogon - Laird Scranton

Exiled Egyptians - Moustafa Gadalla

Indirect Books

Ropes To God: Experiencing the Bushman Spiritual Universe - Bradford Keenay

From Babylon to Timbuktu - Rudolph Windsor

African Cosmology of the Bantu Kongo - Dr. Bunseki Fu-Kiau

KMT - Ayi Kwei Armah

The Healing Wisdom of Africa - Dr. Malidoma Some

Indaba My Children - Credo Mutwa

Precolonial Central Africa - Dr. Theophile Obenga

Ifa: The Ancient Wisdom - Dr. Afolabi Epega

African Religions and Philosophy - Dr. John S. Mbiti

Inside Africa - John Gunther

The Signs and Symbols of Primordial Man - Albert Churchward

General History of Africa - UNESCO

The Africans Who Wrote The Bible - Dr. Nana Banchie Darkwah

I hope this short list (which will have you busy for months) helps in your search for understanding.

Hutuapo (Hotep)

Asar Imhotep

<http://www.asarimhotep.com>

NATE55@BELLSOUTH.NET wrote: Hello everyone. My name is Nathaniel. I have been interest in Ancient Egypt and it's many mysteries for years but don't know what books, videos, courses and audios to buy to start my study. Can anyone guide me please to learning the Ancient Mysteries of Egypt please?

thanks

Asar Imhotep
<http://www.asarimhotep.com>



The Famous, the Infamous, the Lame - in your browser. [Get the TMZ Toolbar Now!](#)

| 26536|2008-07-23 18:51:23|Tafari khumbaka|Re: New Member|

well keep it ,, what i have in Ausar-Auset is genuine, real, and available to africa and especially afr.americans

i knew hebrew and greek scholars when i was in christianity, and they just like everyone else translated /transliterated and its still a matter of interpretation,,,,,,,,,,,,always!

i had a long conversation once with Dr. leonard Jeffries on a ride from the memphis airport too rust collegee he said to me what Ra Unnefer Amen has done was good , but people are not ready yet too go all the way back,.....

i knew Dr. malachi Andrews founder of km-Wr, he did not likeall the interpretations of the way of things presented by Ausar-Auset society but never insinuated that it was fake like u have ., and his daughter used the metu neter oracle.

now as for myself , i came back to khamit thru christianity, a esoteric form that open up many meridians and dealth with a lot of biblical history, once i was introduced to khamit through a dream of the words metu neter in the color and written the way they are written on a buildboard(in a dream) at the time i was opening a black bookstore here in memphis it was called Timbooktu i new that Khamit was were i belonged, it had been calling me thru the works of John G. Jackson and others especially my mom and her teaching from an early age....

what all u come up with from specifically learning the language , its just your interpretations.....your secret/sacred/ interpretation from your Top secret hidden underground LABORATORY!!!,, its alive,,its

alive!!!!

<http://www.youtube.com/watch?v=xos2MnVxe-c>

and like i said many in Ausar-Auset have taken on the calling with Ra Unnefer Amen of the languageand hieroglyphs(metu neter), ,,stated this already, anyone listening...

u shouldv'e seen that , on the reverse side of the oracle cards the khamitic language is used too the opening prayer for using the oracle.....Ausar-Auset from its earliest conception used concepts and language as a comparative study of the black nations of old.

if i was a egyptianinitiate like you say you are,,,,,and i lived in america and was learning the metu neter, like u say u are, or even if i was a master . i wouldnt talk about a thing like a secret society if it is real.....or it wouldnt be a secret!!!!, once u say its is real,,u gotta prove it!.....duh!



Tafari-sudra,Khumbaka

--- On **Wed, 7/23/08, Asar Imhotep** wrote:

From: Asar Imhotep

Subject: Re: [Ta_Seti] New Member

To: Ta_Seti@yahoogroups.com

Date: Wednesday, July 23, 2008, 12:38 PM

Peace Bonotchi

You bring up some very valuable points in this last response that must be emphasized until it is understood. If you notice the behavior of those who have been initiated in systems on the continent and the behavior of those who created something here, it is totally different. As stated, Dr. Ben was "initiated" into a system on the continent. At the time of his initiation, he was living in Puerto Rico.His father sent him to Ethiopia and Egypt to "get educated" on Kmt culture and history. What Dr. Ben received in his education was the correct cultural lens in which to interpret data found in books, temples and museums. Remember, he is the only Black Egyptologist doing primary source excavations in 1939.

He has mentioned that even he has to use European sources to put the pieces together because our information is in their hands (museums, private collections) across the world. As mentioned, he still wasn't compelled to try and recreate a system which took thousands of years to create in the first place. Primarily because it is forbidden and secondly you don't have to "recreate" something that still exist. Anyone in the "craft" will tell you you CAN'T get initiated in the states. You have to go to the continent. That's why Dr. Ben's father sent him to the continent and didn't initiate Yosef himself here in the western hemisphere.

Ta-Merry was a civilization. KMT is a priesthood and there are just some who are not going to get this. Our top most scholars are all initiated into various different systems on the continent. I will only mention those who have made their affiliations known publicly: Asa Hilliard, K. Bunseki Fu-Kiau, Malidoma Some, Leonard Jefferies, Sobonfu Some, George GM James, John G. Jackson, John Henrike Clark, James Smalls, Afolabi Epega,

Mario Beatty, and Ankh Mi Ra. There are a whole bunch more, but out of respect for their privacy and their adherence to secrecy, it will not be shared here. But always remember, two birds of a feather....

All of these individuals did not start a recreation of the priesthood because the priesthoods do not work how Ra Un Nefer and Ashby has created it. It is a sacred/secret thing and they aren't above ground with it because it brings about undesirable attention: thus why Africans don't build pyramids anymore.

As Bonotchi has mentioned, the key to unlocking the so-called "mysteries" of Africa has to be grounded in the languages, which is an expression of the culture. Whether that language is Mdw Ntr, Tusona, or Senzar, that is your verification check point for all things African.

bonotchim@aol. com wrote:

HTP Bro. Tafari. Dr. Ben did not get his introduction or understanding of KMT based on europeans or egyptology. He said his father was the one who introduced him into the study of the ancient ways, as he has call it. Him being a Egyptologist was a way for him to have access to the temples and first hand information. Doc. Ben goal was to teach us our past not to have people follow him as some god on earth. Any person who truly knows Doc. Ben knows that he promote the ideas and persons of African Nationalism as lifestyle patterns not some made-up kemetic spiritual system. Doc Ben has no group which he is the the headman. However he does claim to be part of a ancient tradition. And he will tell what the requirements are to become a member. I repeat his goal is to promote African Nationalism not this group. By way of Doc Ben personally, while in KMT others of this group have been pointed out to me. Doc is not the Skhem-Ur-Skhem. Doc. Ben never started a "Cult of Personality. " Doc. Ben 's father set him on a path of study and education as youngman to enable him to do work for our people not to get people to worship him. From Doc I learn to read everything he use to tell me to read for information and not for truth. With enough information the truth becomes known. He would tell you have to read to know where others are coming from. What myself and others are trying to tell you is that you are following or living the spiritual system of Ra Un Neffer and not KMT. The MDW NTR language is the foundation for a factual base of knowledge concerning KMT. Therefore to rebuild anything based on KMT The MDW NTR language has to be the foundation it is built on. The only way for you to know if the information you are living is valid as Kemetic is for you to lean how to read the text for yourself. One reason many scholars make no claim to teach deep Kemetic spiritual knowledge is because they know that too much of it is based on weak conjecture, imprecise cross cultural connection and guess work. The major problem of scholars like Ahsby and Ra Neffer is that they have no working knowledge of the original language of the ancient cultural systems their research is based on. This means that all of their research is based on work they can not validate. They will be correct in some views however, such methodology cannot be used to build a factual foundation on any subject. How can someone lead you to live something (a kemetic way of life) they do not know or live themselves.

What is the Kemetic source for the Tree of life. The temple on which some scholars say is the Kemetic representation of the tree of life has text with it. Has anyone translated the text to see if this image is used as the Kemetic tree of life?
Look, I have a background in electronics and I also know that Set and Hru are complementary opposites. I can use them (Set and Hru) to explain electron flow even make a chart to depict it because electron flow is based on the concept of complementary opposites. However, that would not make electronics Kemetic. I repeat the bottom line for the factual basis of knowledge on KMT is the MDW NTR text.
Bro. Bonotchi

Asar Imhotep
<http://www.asarimhotep.com>



| 26537|2008-07-23 18:52:00|Tafari khumbaka|Fw: AAS Book Party|

Attachments :



Tafari-sudra,Khumbaka

--- On **Wed, 7/23/08, Taui International** wrote:

From: Taui International

Subject: AAS Book Party

To: nvm@nilevalley.com

Date: Wednesday, July 23, 2008, 1:50 PM

| 26538|2008-07-23 18:54:15|Paul Kekai Manansala|New life given to ancient Egyptian texts stored at Stanford for deca|
Stanford Report, July 23, 2008

New life given to ancient Egyptian texts stored at Stanford for decades

BY ADAM GORLICK

<http://news-service.stanford.edu/news/2008/july23/papyri-072308.html>

- [Printable Version](#)

L.A. Cicero



Approximately 70 pieces from Stanford's papyri collection are being analyzed after being kept in storage since the 1920s.

L.A. Cicero



Stanford graduate student Fred Porta holds mounted papyri fragments. The texts, written on papyrus during the Ptolemaic Era, were discarded and later recycled into panels and masks that covered mummified bodies.

L.A. Cicero



A laptop taps into a database that could yield clues to the meaning of one sample.

They're torn and faded and have the woven texture of a flattened Triscuit. At first glance, the ancient Egyptian texts look like scraps of garbage. And more than 2,000 years ago, that's exactly what they were?discarded documents, useless contracts and unwanted letters that were recycled into material needed to plaster over mummies, like some precursor to papier-mâché

Now they are priceless clues to everyday life in the Ptolemaic Era, bits of history recently cleaned and sandwiched between pieces of glass so researchers at Stanford could begin translating the Greek writing and Egyptian script while studying the worn papyrus it is scribbled on.

The texts, collectively called papyri, were donated to Stanford in the 1920s by an alumnus who bought them from an antiquities dealer in London. They've been overlooked by generations of faculty who haven't focused on papyrology, said Joe Manning, an associate professor of classics.

"You cannot ignore this," said Manning, who is leaving Stanford this summer to be a professor of classics and history at Yale. "This is the raw material of history. If you're interested in social history or economic history or legal history, you need this material."

But deciphering something written on papyrus between 300 B.C. and 30 B.C. isn't easy.

About 70 texts in Stanford's collection of several hundred papyri were taken from storage and brought to the university's conservation lab in April. They were soaked in water to wash away the remains of an adhesive material applied to them for use as cartonnage?material molded into masks and panels to cover the mummified bodies of humans and animals. The texts were then

mounted in thin glass frames, allowing for easy handling and close inspection. The ink, essentially a waterproof mixture of soot and resin, is faded but mostly legible.

The specimens are far from complete documents. Peeled from mummies by archaeologists and grave robbers, the once well-kept records now come with gaping holes. Many are fragments of larger pieces and offer a few hints about a transaction or contract. But there's not always enough to tell a complete story.

"I'm the one in charge of making sense of this," said John Sutherland, a Stanford graduate student puzzling over a text written in Greek, which was Egypt's official language during the Ptolemaic Era. He could make out a few names and realize the document was some type of list.

"That's about all I have now," he said. But he expects additional analysis will tell him more about Egypt's Fayoum region, where most of these texts were written. "We have such a lack of documentation about common people from this time period that you have to use every source you can get."

Sutherland is one of 18 students from 15 universities around the world working this month at Stanford to interpret some of the university's papyri and publish their findings. The group makes up the participants in this year's Papyrological Institute, an annual summer gathering of students and experts sponsored by the American Society of Papyrologists.

About \$100,000 for this year's Papyrological Institute comes from Stanford's Department of Classics, the Dean of the School of Humanities and Sciences, the Social Science History Institute and the offices of the President and the Provost.

Working with modern technology to make sense of the ancient texts, the students use laptops to tap into databases of papyrological information maintained by Duke and Columbia universities. After the students enter individual words or phrases gleaned from the texts in front of them, the databases help determine whether the pieces in Stanford's collection are related to any previously published texts.

The matching system also can help put the Stanford pieces in context, revealing whether a text is a marriage certificate, land record or some other common document.

For Marja Vierros, a classicist from the University of Helsinki, one bit of misshapen and torn papyrus gave up plenty of detail.

According to her translation, the document recorded a financial transaction between Haryotes, a 65-year-old flat-faced man of medium height and honey-colored hair, and Thasies, a woman 20 years his junior whose head was shaped like a sugar loaf.

"And the scribe who wrote this was named Panas," Vierros said.

But she wasn't entirely sure if she had that part right. After all, the text was a bit faded.

| 26539|2008-07-23 19:18:50|Divine Allah|Re: New Member|

Once again, you are side stepping my point. Fard's goal wasn't to introduce the arabic or orthodox muslim culture. Fard's goal was introduce some of the very same knowledge that most of us here embrace in the here in now, that meaning the reality of the antiquity and awesomeness of certain planks of Black Classical Civilization. Again if it's "irrelevant to the total conversation" why did you bring up such a TERRIBLE NON EXAMPLE in the first place?

Divine Ruler Equality Allah
(NwTW NB KK RH)

On Wed, Jul 23, 2008 at 11:31 AM, asar_imhotep <asar_imhotep@yahoo.com> wrote:

Peace Allah

Again, one is putting words in my mouth and I refuse to get into a silly debate about the sciences of the Nation of Islam. It's irrelevant to the total conversation. The facts are undeniable. When some major students of Elijah Muhammad made their hajj to Mecca, their perspective changed on the religion and they got more out of it because they experienced THE CULTURE that produced the philosophy. Any spiritual system is an expression of a people's language, culture and immediate physical and social environment. This is why it is important to experience the culture first, and if you want to create an institute based on a certain culture, then you use your experience as a foundation to build. This comes from all of my teachers on the continent.

One of my teachers Dr. Epega (PBUH) an Ifa priest whose lineage goes back some 500 years, always said that he does not initiate Ifa priests in America. He develops AFRICAN-AMERICAN Ifa priests. His logic is African-Americans, no matter how Afrocentric our philosophy, are still Westerners. To truly understand Ifa as a system you have to grow up in Africa to fully grasp it. One reason is we have two different physical environmental reference points. Secondly, we don't speak Yoruba as a primary language.

He is putting into context the importance of culture. For a Nigerian, Ifa is not a religion. Ifa is a method, an approach to using nature as a tool to build character and manipulate forces to bring about good fortune in one's social environment. This is why you find Christian and Muslim believers practicing Ifa in Nigeria. To them using Ifa is like us using a computer to us to get things done. Ifa as a "religion" is a Western invention. Dr. Epega always emphasized that you study the philosophy and approach to knowledge (epistemology) of Africa and you use that and express it using the tools of the land you are from. That's how Africans do it.

This is why the Bennu bird became the Sankofa bird in Ghana. The same philosophy that these birds represent in Egypt and Ghana is represented by the Flamingo in South Africa. The philosophy is the same; the symbols change. Some symbols don't change. You will find the symbol for eternity or immortal (a snake in a circle biting its own tail) in Egypt, South African and among various people in West Africa. It's about getting grounded and creating your own system. Not trying to imitate something which you have no cultural reference for.

One of my other teachers, Okomfo Kimati Dinizulu of the Akan tradition, when I first started studying that system, made it a point to emphasize that the deities in the system are each a different SCHOOL or house. Meaning, that the "deities" each represent an aspect of science and studying these "deities" is no different than you going to chemistry class, then going to English class, then after that going to algebra class, etc. From my experiences, the majority, if not all, of Africa's education systems work like this. This is why it trips me out some of the interpretations of Egyptian deities by so-called Egyptologists, and then some of our people using their interpretations to build a philosophy from.

As Diop, Karenga, Asante, Beatty, Obenga, Fu-Kiau, Some, Ben-Jochannan, and others have argued, in the context of Africentric scholarship, in defense against Eurocentric hegemony on African Studies, is that any interpretation of our symbols, philosophy, spirituality outside the context of our culture, occupations and cosmology will lead to a grave misunderstanding of our people and practices.

| 26540|2008-07-24 15:30:56|Ptah Ra|Re: New Member|

Allow me to inject a bit of information on this subject. I adhere to the teachings of Paul N. Johnson and he has two valuable observations on this topic. They are: 1) Some of your divine history and theology is scattered all over the world, and some who have it think it is their very own.

Non-African people have looted and plundered the ruins of our ancient civilizations in search of the keys or secrets to our past greatness, and a better understanding of how we accomplished our mighty feats. Some of the information we will need to recapture in our rise from the heels of our oppressors must necessarily come from those hidden treasures. And

2) Your languages and history are the keys to your culture, and let no one tell you differently. It is the only road to self-respect and to get the respect of others.

The work ahead of us people with Khemite/African blood in revamping

our preslavery status is such that difficulties and disagreements are inevitable. It is the manner in which we handle each other while resolving disputes that is the measure of our true success in rebuilding our culture, society, institutions and civilizations. I submit to you that a person cannot have respect for another if he/she has no self respect.

As a nation, we have much more work to do before the picture gains sufficient clarity for us to all know that we have gained access to the correct general path. Let us toil together in love and mutual respect for the efforts each of us contribute to restoring our rightful place in the world.

Peace!

--- On **Wed, 7/23/08, Tafari khumbaka** wrote:

From: Tafari khumbaka

Subject: Re: [Ta_Seti] New Member

To: Ta_Seti@yahogroups.com

Date: Wednesday, July 23, 2008, 4:25 PM

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what all u come up with from specifically learning the language , its just your interpretations.your secret/sacred/ interpretation from your Top secret hidden underground LABORATORY!! !, alive,,,its alive!!!!

<http://www.youtube.com/watch?v=xos2MnVxe-c>

and like i said many in Ausar-Auset have taken on the calling with Ra Unnefer Amen of the languaand hieroglyphs(metu neter), ,,stated this already, anyone listening...

u shouldv'e seen that , on the reverse side of the oracle cards the khamitic language is used too the opening prayer for using the oracle..... ..Ausar-Auset from its earliest conception used concepts and language as a comparative study of the black nations of old.

if i was a egyptianinitiate like you say you are,,,,,and i lived in america and was learning the metu neter, like u say u are, or even if i was a master . i wouldnt talk about a thing like a secret society if it is real..... .or it wouldnt be a secret!!!!, once u say its is real,,,u gotta prove it!..... ..duh!



Tafari-sudra, Khumbaka

--- On **Wed, 7/23/08, Asar Imhotep** wrote:

From: Asar Imhotep

Subject: Re: [Ta_Seti] New Member

To: Ta_Seti@yahoogroups .com

Date: Wednesday, July 23, 2008, 12:38 PM

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You bring up some very valuable points in this last response that must be emphasized until it is understood. If you notice the behavior of those who have been initiated in systems on the continent and the behavior of those who created something here, it is totally different. As stated, Dr. Ben was "initiated" into a system on the continent. At the time of his initiation, he was living in Puerto Rico. His father sent him to Ethiopia and Egypt to "get educated" on Kmt culture and history. What Dr. Ben received in his education was the correct cultural lens in which to interpret data found in books, temples and museums. Remember, he is the only Black Egyptologist doing primary source excavations in 1939.

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All of these individuals did not start a recreation of the priesthood because the priesthoods do not work how Ra Un Nefer and Ashby has created it. It is a sacred/secret thing and they aren't above ground with it because it brings about undesirable attention: thus why Africans don't build pyramids anymore.

As Bonotchi has mentioned, the key to unlocking the so-called "mysteries" of Africa has to be grounded in the languages, which is an expression of the culture. Whether that language is Mdw Ntr, Tusona, or Senzar, that is your verification check point for all things African.

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What myself and others are trying to tell you is that you are following or living the spiritual system of Ra Un Neffer and not KMT. The MDW NTR language is the foundation for a factual base of knowledge concerning KMT. Therefore to rebuild anything based on KMT The MDW NTR language has to be the foundation it is built on. The only way for you to know if the information you are living is valid as Kemetic is for you to lean how to read the text for yourself.

One reason many scholars make no claim to teach deep Kemetic spiritual knowledge is because they know that too much of it is based on weak conjecture, imprecise cross cultural connection and guess work. The major problem of scholars like Ahsby and Ra Neffer is that they have no working knowledge of the original language of the ancient cultural systems their research is based on. This means that all of their research is based on work they can not validate. They will be correct in some views however, such methodology cannot be used to build a factual foundation on any subject. How can someone lead you to live something (a kemetic way of life) they do not know or live themselves.

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Bro. Bonotchi

Asar Imhotep
<http://www.asarimho tep.com>



| 26541|2008-07-24 15:31:34|Anu Makkar|[Photos] Mission impossible Amazing Collection|

[fly on a bud](#)

[images in single frame](#)

[black Hiroshima after three weeks of bomb attack \[1945\]](#)

[samurai girls a must see](#)

[latest home gate technology - kool](#)

[amazing sun picture](#)

[two headed animals](#)

| 26542|2008-07-24 15:31:57|Shu Tefnut|ANCIENT KEMETIC LANGUAGE ALIVE AND WELL: TRANSFORMATIONS.|

HOTEP

Brothers and Sis-stars check out this direct link from thehieraticalphabet, or priestly writings of ancient Kemet, to the creation of what Greek historians refer to as demotic writing. Which of course became the foundation of Greek literacy, analphabet system derived from african roots as indicated

by the Rosetta Stone. And I should say that many of you know this already it's just another window to look out and see the migratory tracts of the development of African linguistics.

The Coptic Alphabet

 Egyptian language with many dialects thereof. Gradually, it started to phase out and got replaced by the Arabic language. By the end of the 12th century, the dominant language of the Northern part of the country was the Arabic and the South followed at the end of the 16th century. Three distinct phases of the Egyptian language can be identified: 1) Ancient Egyptian Language 2) Intermediate Egyptian Language 3) New Egyptian Language The above languages were spoken in many dialects in different parts of Egypt. The new Egyptian language is different from the other two languages because it started as a colloquial spoken version of the Egyptian language. Later, it replaced the classical Egyptian written language as well. Parallel to the changes in the language there were changes in the script. The Egyptian original script (Hieroglyphic) was time consuming because it required elaborate drawings. Over the centuries, its use became limited to tomb decoration and expensive artwork. A simplified version of the Hieroglyphic script, invented and used by the Priests and authorities, was called the "Hieratic" script. The priests duties included writing down marriage documents, selling and buying documents,...etc. They used the Hieratic script for that purpose. For the purpose of exchanging written texts among people, a more simplified version of the script -- called the Demotic script -- was derived and used during the intermediate Kingdom. The demotic script was introduced about the same time the New Egyptian (colloquial) language started to be used for writing. The latest Hieroglyphic script dates back to about 450 A.D. at the island of "Anas AlWegood", where Idols were still worshiped at this place till this time. The New Egyptian language is also known as the "Demotic" language since it is the colloquial Egyptian spoken by the people. The gradual replacement of Hieroglyphic by Demotic is similar to the replacement of Latin by English French, Italian, etc. Coptic is the common colloquial Egyptian. Its roots stem from from the New Egyptian Language and has a large similitude with the version of the the Egyptian Language of the 25th Kingdom (see Kingdom named after its Capital: Sa-ElHahgar). At about 200 BC, Greek was understood in places like Alexandria due to the influence of the Greek culture and religion. In fact many Greek words entered the Egyptian (Coptic) language at that time. The Egyptians adopted a phonetic Greek alphabet for their language since about 200 BC. To suit their language, they incorporated some demotic letters that varied from 11 to 5 and finally settled for 7 (+1) demotic letters, forming a 32 alphabet for the Coptic language. It should be noted that the words "Hieroglyphic/Hieratic/Demotic" are scientific names and are not the names of the scripts themselves as used by the Egyptians. The following are the characters of the Coptic Language. They are listed in their order in the Coptic Alphabet. The ASCII characters designated to represent each character (according to a standard developed by Copt-Net) are also given.

Shape	-----	ASCII	Letter	Shape	-----	ASCII	Letter
--							
'_\			- __)	1. a	Alpha	-(__\	--
2. B	Vita	__)					

4. $\overline{\text{d}}$	Delta	/\	3. 5	Gamma	[`
$\overline{\text{d}}$					
6. $\overline{\text{e}}$	So	(_`-	5. E	Ei	_,
$\overline{\text{e}}$					
7. Z	Zeta	' /	8. H	Eta	--
$\overline{\text{Z}}$					
9. 8	Theta	--	10. I	Yota	
$\overline{\text{8}}$					
11. K	Kabba	<	12. ^	Lola	/ \
$\overline{\text{K}}$					
14. N	Ne	\	13. M	Me	_ /
$\overline{\text{N}}$					
16. O	O	_ /	15. 3	Exi	— /
$\overline{\text{O}}$					
17. n	Pi		18. P	Ro	
$\overline{\text{n}}$					
20. T	Tav		19. C	Sima	—
$\overline{\text{T}}$					
21. Y	Epsilon	' \ /`	22. Q	Fi	_ _ /
$\overline{\text{Y}}$					
24. +	Epsi	(_ _)	23. X	Khe	— X
$\overline{\text{+}}$					
26. y	Shy		25. W	Oou	_ 0 _ /
$\overline{\text{y}}$					
28. J	Khay	— /	27. q	Fay	—
$\overline{\text{J}}$					
30. G	Genga	/\	29. 2	Hory	/ — —
$\overline{\text{G}}$					
32. t	Tee	—	31. 6	Tsheema	
$\overline{\text{t}}$					
					In

addition to the above letters, the Coptic language uses a special symbol called the "Jenkem" as an apostroph. The Jenkem looks like the Latin Apostroph. The Coptic Language makes use of abbreviations as well, especially with words that are used frequently. An abbreviated word can be recognized by a bar on its top. For example, the words for "Jesus Christ" (pronounced Isoos Pi'ekhrestos in Coptic) are abbreviated as shown below (see also the Copt-Net Logo on top of this Newsletter):

IHC nXC (Abbreviated forms of the words "Jesus" and "Christ") -----

_ | _ This article is one of many more articles about the Coptic Orthodox
| _ Church, the Christian Apostolic Church of Egypt. These articles can be
| obtained electronically from Copt-Net Repository, using anonymous FTP
COP|NET from pharos.bu.edu:CN. Please mail inquiries to CN-
request@cs.bu.edu. -----

| 26543|2008-07-25 17:43:33|Mahari Mengistu|Re: New Member|

Ptah Ra, AMEN!

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, Ptah Ra wrote:

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> To: Ta_Seti@yahoogroups.com

> Date: Wednesday, July 23, 2008, 4:25 PM

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> Tafari-sudra, Khumbaka

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> Asar Imhotep

> <http://www.asarimhotep.com>

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| 26544|2008-07-25 18:54:23|Tafari khumbaka|Fw: OSHUN & OGUN|

lots can be learned from a comparative study of the relationship of Heru-khuti and Het-hert and/or Geb and Het-hert.....

Shango/Heru

Elegba/Sebek-Sobek-Anpu

Ogun/ HeruKhuti or Geb

Oshun/Het-heru

Oya/ Uatchet or Nekhebet

<http://www.powerforcefive.com/>



Tafari-sudra,Khumbaka

--- On **Fri, 7/25/08, Felicia Carroll** wrote:

From: Felicia Carroll

Subject: OSHUN & OGUN

To: "Andre" , "Tafari khumbaka" , "'Alandas Dobbins Men Ra'"

Date: Friday, July 25, 2008, 2:43 PM

<http://www.nbpc.tv/nmi?page=btn2006-project-oshun>

| 26545|2008-07-25 18:57:44|Paul Kekai Manansala|Who was who in Elephantine of the third millennium BC?|

This interesting article shows that it was difficult to distinguish between early Egyptian (Naqada) and Nubian (A Culture) sites. More evidence of the close links between the two regions leading up to the formation of dynastic Egypt.

Who was who in Elephantine of the third millennium BC?

<http://www.britishmuseum.org/pdf/Raue.pdf>

Regards,

Paul Kekai Manansala

| 26546|2008-07-25 19:00:08|Paul Kekai Manansala|Late Paleolithic Rock Art in Egypt|

[**Cd IN AFRICA: LATE PLEISTOCENE ROCK ART
ALONG THE EGYPTIAN NILE**](#)

<http://www.bradshawfoundation.com/inora/pdf/51.pdf>

Regards,

Paul Kekai Manansala

| 26547|2008-07-25 20:01:01|Ptah Ra|Re: New Member|

Fahamme my brother,

It has been a long time since I last communicated with you. I pray that all is well with you.

Ptah

--- On **Fri, 7/25/08, Mahari Mengistu** wrote:

From: Mahari Mengistu

Subject: [Ta_Seti] Re: New Member
To: Ta_Seti@yahoogroups.com
Date: Friday, July 25, 2008, 7:43 PM

Ptah Ra, AMEN!
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, Ptah Ra wrote:

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> Allow me to inject a bit of information on this subject. I adhere to the teachings of Paul N. Johnson and he has two valuable observations on this topic. They are: 1) "Some of your divine history and theology is scattered all over the world, and some who have it think it is their very own."

> Non-African people have looted and plundered the ruins of our ancient civilizations in search of the keys or secrets to our past greatness, and a better understanding of how we accomplished our mighty feats. Some of the information we will need to recapture in our rise from the heels of our oppressors must necessarily come from those hidden treasures. And

> 2) "Your languages and history are the keys to your culture, and let no one tell you differently. It is the only road to self-respect and to get the respect of others."

> The work ahead of us people with Khemite/African blood in revamping our pre-slavery status is such that difficulties and disagreements are inevitable. It is the manner in which we handle each other while resolving disputes that is the measure of our true success in rebuilding our culture, society, institutions and civilizations. I submit to you that a person cannot have respect for another if he/she has no self respect.

> As a nation, we have much more work to do before the picture gains sufficient clarity for us to all know that we have gained access to the correct general path. Let us toil together in love and mutual respect for the efforts each of us contribute to restoring our rightful place in the world.

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> Peace!

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> --- On Wed, 7/23/08, Tafari khumbaka wrote:

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> From: Tafari khumbaka

> Subject: Re: [Ta_Seti] New Member

> To: Ta_Seti@yahoogroups.com

> Date: Wednesday, July 23, 2008, 4:25 PM

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> well keep it ,, what i have in Ausar-Auset is genuine, real, and available to africa and especially afr.americans

> i knew hebrew and greek scholars when i was in christianity, and they just like everyone else translated /transliterated and its still a matter of interpretation, ,,,,,,,, always!

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> i had a long conversation once with Dr. leonard Jeffries on a ride from the memphis airport too rust collegee he said to me what Ra Unnefer Amen has done was good , but people are not ready yet too go all the way back,.....

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> i knew Dr. malachi Andrews founder of km-Wr, he did not like all the interpretations of the way of things presented by Ausar-Auset society but never insinuated that it was fake like u have ., and his daughter used the metu neter oracle.

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> now as for myself , i came back to khamit thru christianity, a esoteric form that open up many meridians and dealth with a lot of biblical history, once i was introduced to khamit through a dream of the words metu neter in the color and written the way they are written on a buildboard(in a dream) at the time i was opening a black bookstore here in memphis it was called Timbooktu i new that Khamit was were i belonged, it had been calling me thru the works of John G. Jackson and others especially my mom and her teaching from an early age....

>

> what all u come up with from specifically learning the language , its just your interpretations. your secret/sacred/ interpretation from your Top secret hidden underground LABORATORY!! !,,, its alive,,its alive!!!!

> <http://www.youtube.com/watch?v=xos2MnVxe-c>

>

> and like i said many in Ausar-Auset have taken on the calling with Ra Unnefer Amen of the languageand hieroglyphs(metu

neter), ,,stated this already, anyone listening...

> u shouldv'e seen that , on the reverse side of the oracle cards the khamitic language is used too the opening prayer for using the oracle..... ..Ausar-Auset from its earliest conception used concepts and language as a comparative study of the black nations of old.

>

> if i was a egyptianinitiate like you say you are,,,,,and i lived in america and was learning the metu neter, like u say u are, or even if i was a master . i wouldnt talk about a thing like a secret society if it is real..... .or it wouldnt be a secret!!!!, once u say its is real,,u gotta prove

it!..... ..duh!

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> Tafari-sudra, Khumbaka

>

> --- On Wed, 7/23/08, Asar Imhotep wrote:

>

> From: Asar Imhotep

> Subject: Re: [Ta_Seti] New Member

> To: Ta_Seti@yahoogroups .com

> Date: Wednesday, July 23, 2008, 12:38 PM

>

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> Peace Bonotchi

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> You bring up some very valuable points in this last response that must be emphasized until it is understood. If you notice the behavior of those who have been initiated in systems on the continent and the behavior of those who created something here, it is totally different. As stated, Dr. Ben was "initiated" into a system on the continent. At the time of his initiation, he was living in Puerto Rico.His father sent him to Ethiopia and Egypt to "get educated" on Kmt culture and history. What Dr. Ben received in his education was the correct cultural lens in which to interpret data found in books, temples and museums. Remember, he is the only Black Egyptologist doing primary source excavations in 1939.

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the pieces together because our information is in their hands (museums, private collections) across the world. As mentioned, he still wasn't compelled to try and recreate a system which took thousands of years to create in the first place. Primarily because it is forbidden and secondly you don't have to "recreate" something that still exist. Anyone in the "craft" will tell you you CAN'T get initiated in the states. You have to go to the continent. That's why Dr. Ben's father sent him to the continent and didn't initiate Yosef himself here in the western hemisphere.

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> Ta-Merry was a civilization. KMT is a priesthood and there are just some who are not going to get this. Our top most scholars are all initiated into various different systems on the continent. I will only mention those who have made their affiliations known publicly: Asa Hilliard, K. Bunseki Fu-Kiau, Malidoma Some, Leonard Jefferies, Sobonfu Some, George GM James, John G. Jackson, John Henrike Clark, James Smalls, Afolabi Epega, Mario Beatty, and Ankh Mi Ra. There are a whole bunch more, but out of respect for their privacy and their adherence to secrecy, it will not be shared here. But always remember, two birds of a feather....

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> All of these individuals did not start a recreation of the priesthood because the priesthoods do not work how Ra Un Nefer and Ashby has created it. It is a sacred/secret thing and they aren't above ground with it because it brings about undesirable attention: thus why Africans don't build pyramids anymore.

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> As Bonotchi has mentioned, the key to unlocking the so-called "mysteries" of Africa has to be grounded in the languages, which is an expression of the culture. Whether that language is Mdw Ntr, Tusona, or Senzar, that is your verification check point for all things African.

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> bonotchim@aol. com wrote:

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god on earth. Any person who truly knows Doc. Ben knows that he promote the ideas and persons of African Nationalism as lifestyle patterns not some made-up kemetic spiritual system. Doc Ben has no group which he is the the headman. However he does claim to be part of a ancient tradition. And he will tell what the requirements are to become a member. I repeat his goal is to promote African Nationalism not this group.

> By way of Doc Ben personally, while in KMT others of this group have been pointed out to me. Doc is not the Skhem-Ur-Skhem. Doc. Ben never started a "Cult of Personality. " Doc. Ben 's father set him on a path of study and education as youngman to enable him to do work for our people not to get people to worship him. From Doc I learn to read everything he use to tell me to read for information and not for truth. With enough information the truth becomes known. He would tell you have to read to know where others are coming from.

> What myself and others are trying to tell you is that you are following or living the spiritual system of Ra Un Neffer and not KMT. The MDW NTR language is the foundation for a factual base of knowledge concerning KMT. Therefore to rebuild anything based on KMT The MDW NTR language has to be the foundation it is built on. The only way for you to know if the information you are living is valid as Kemetic is for you to lean how to read the text for yourself.

> One reason many scholars make no claim to teach deep Kemetic spiritual knowledge is because they know that too much of it is based on weak conjecture, imprecise cross cultural connection and guess work. The major problem of scholars like Ahsby and Ra Neffer is that they have no working knowledge of the original language of the ancient cultural systems their research is based on. This means that all of their research is based on work they can not validate. They will be correct in some views however, such methodology cannot be used to build a factual foundation on any subject. How can someone lead you to live something (a kemetic way of life) they do not know or live themselves.

> What is the Kemetic source for the Tree of life. The temple on which some scholars say is the Kemetic representation of the tree of life has text with it. Has anyone translated the text to see if this image is used as the Kemetic tree of life?

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- > Asar Imhotep
- > [http://www.asarimho](http://www.asarimhotep.com) tep.com

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> > <http://www.asarimhotep.com>

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| 26549|2008-07-26 19:48:46|Mahari Mengistu|Mummies cover-up reversed|
Mummies cover-up reversed

24/ 7/2008

MANCHESTER Museum has reversed its decision to cover up its Egyptian mummies in response to public opinion.

The museum covered up three unwrapped mummies on display, sparking accusations of political correctness, two months ago.

The cover-up was part of a consultation on how the mummies will be displayed when the museum's ancient Egypt gallery is redeveloped.

Nick Merriman, museum director, has said one of the mummies will now be left partially unwrapped in its original display state, while another will be partially covered, leaving its head, hands and feet exposed.

The decision to reveal more of the mummies came following a meeting of the museum's human remains panel.

Mr Merriman said: "We started the consultation process with a total covering of three of the museum's unwrapped mummies.

"As public feedback showed that this is not the most appropriate long-term solution, we are trying out a range of different approaches to gauge public opinion.

"Some of these will include techniques which are used in museums in Egypt."

A museum spokeswoman said the consultation will run for 12 months and a number of different display methods will be tried. Feedback is encouraged on the museum's blog.

The museum's website states it cares for more than 1,700 human remains and has about 20,000 objects in the Egyptology collection.

HTP,

Mahari

| 26550|2008-07-26 19:56:10|Tafari khumbaka|Fw: [SmaiTawi] Re:Playstation 2 component incites African war|

<http://www.storyofstuff.com/>

check this out also



Tafari-sudra,Khumbaka

--- On **Fri, 7/25/08, Ervin Miner** wrote:

From: Ervin Miner

Subject: [SmaiTawi] Re:Playstation 2 component incites African war

To: SmaiTawi@yahoogroups.com

Date: Friday, July 25, 2008, 6:36 PM

http://videogames.yahoo.com/printview_feature?eid=1231745

| 26551|2008-07-26 19:56:13|Shu Tefnut|EGYPT / NUBIA, EDUCATIONAL TOUR AUGUST,16 2008 STARTING AT \$1,785.00|

EGYPT / NUBIA, EDUCATIONAL TOUR AUGUST,16 2008 STARTING AT \$1,785.00 P.P. IN DOUBLE ROOM.Single person extra \$190.00. Join us on our annual tour, as we return to the motherland. Lets experience the great works and wonders of our ancestors, who were the builders of the Great Pyramids, Sphinx, and many temples. You will enjoy the historical sites from Nubia to the Giza Plateau. Experience the beginning of world civilization which was influenced by ancient Egypt. Experience Nubia, which is the foundation and beginning of the Nile Valley

civilization which is called Ancient Egypt. We will visit the Nubian Museum which boasts the antiquity of Ancient Egypt with artifacts going back 90,000 years. You will witness and see stone pictographs, tools made of metal (copper) and ancient sites, before there was an Egyptian Dynasty. Learn the history of Egypt and come back to the beginning of knowledge with Bro. Heru Bennu Amen Ra. (aka George Bennett M.F.A.) African Art historian, Archeologist Researcher/Lecturer, From Paleolithic (Kush) to (kemet) Egypt. Contact: Tel. 1(347) 495-4289 Or EGYPTIAN CONNECTION AT 1(800) 334-4477. My e-mail (shutefnut@mac.com) or (shutefnut@yahoo.com)

*www.EgyptOntheWeb.com Go to link: AFRICAN HERITAGE for more details, itinerary, photos, biography etc.

| 26552|2008-07-27 09:14:37|Tafari khumbaka|(no subject)|
<http://www.thestar.com/News/World/article/468099>

food wars goin on around the world and not much in our usa news.....



Tafari-sudra,Khumbaka

| 26553|2008-07-27 09:14:38|Ptah Ra|Re: New Member|
The word Fahamme means "God understands, and I understand".

--- On **Sat, 7/26/08, Mahari Mengistu** wrote:

From: Mahari Mengistu

Subject: [Ta_Seti] Re: New Member

To: Ta_Seti@yahoogroups.com

Date: Saturday, July 26, 2008, 3:09 PM

>>I pray that all is well with you.<<

And I with you.

I apologize for my ignorance but what does "fahamme" mean?

HTP,

Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Ptah Ra wrote:

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>> Date: Wednesday, July 23, 2008, 4:25 PM
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>>
>> well keep it ,, what i have in Ausar-Auset is genuine, real, and
> available to africa and especially afr.americans
>> i knew hebrew and greek scholars when i was in christianity, and
> they just like everyone else translated /transliterated and its
still
> a matter of interpretation, ,,,,,,,, always!
>>
>> i had a long conversation once with Dr. leonard Jeffries on a
ride
> from the memphis airport too rust collegee he said to me what Ra
> Unnefer Amen has done was good , but people are not ready yet too
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> the interpretations of the way of things presented by Ausar-Auset
 > society but never insinuated that it was fake like u have ., and
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 > age....
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 > > what all u come up with from specifically learning the language ,
 > its just your interpretations. your secret/sacred/
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 > oracle..... ..Ausar-Auset from its earliest conception used
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 > and language as a comparative study of the black nations of old.
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 > in america and was learning the metu neter, like u say u are, or
 > even if i was a master . i wouldnt talk about a thing like a secret
 > society if it is real..... .or it wouldnt be a secret!!!!, once
 u
 > say its is real,,,u gotta prove
 > it!..... duh!
 > >
 > >
 > >

>>
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>>
>>
>> Tafari-sudra, Khumbaka
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>> --- On Wed, 7/23/08, Asar Imhotep wrote:
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>> From: Asar Imhotep
>> Subject: Re: [Ta_Seti] New Member
>> To: Ta_Seti@yahoogroups .com
>> Date: Wednesday, July 23, 2008, 12:38 PM
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> Sobonfu Some, George GM James, John G. Jackson, John Henrike Clark,

> James Smalls, Afolabi Epega, Mario Beatty, and Ankh Mi Ra. There are

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> > All of these individuals did not start a recreation of the

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> >

> >

> >

> >

> > bonotchim@aol. com wrote:

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> to have access to the temples and first hand information. Doc. Ben

> goal was to teach us our past not to have people follow him as some

> god on earth. Any person who truly knows Doc. Ben knows that he

> promote the ideas and persons of African Nationalism as lifestyle

> patterns not some made-up kemetic spiritual system. Doc Ben has no

> group which he is the the headman. However he does claim to be part

> of a ancient tradition. And he will tell what the requirements are

to

> become a member. I repeat his goal is to promote African Nationalism

> not this group.

>> By way of Doc Ben personally, while in KMT others of this group

> have been pointed out to me. Doc is not the Skhem-Ur-Skhem. Doc.

> Ben never started a "Cult of Personality. " Doc. Ben 's father

> set him on a path of study and education as youngman to enable

> him to do work for our people not to get people to worship him.

From

> Doc I learn to read everything he use to tell me to read for

> information and not for truth. With enough information the truth

> becomes known. He would tell you have to read to know where others

> are coming from.

>> What myself and others are trying to tell you is that you are

> following or living the spiritual system of Ra Un Neffer and not

> KMT. The MDW NTR language is the foundation for a factual base of

> knowledge concerning KMT. Therefore to rebuild anything based on KMT

> The MDW NTR language has to be the foundation it is built on. The

> only way for you to know if the information you are living is valid

> as Kemetic is for you to learn how to read the text for yourself.

>> One reason many scholars make no claim to teach deep Kemetic

> spiritual knowledge is because they know that too much of it is based

> on weak conjecture, imprecise cross cultural connection and guess

> work. The major problem of scholars like Ahsby and Ra Neffer is

> that they have no working knowledge of the original language of the

> ancient cultural systems their research is based on. This means that

> all of their research is based on work they can not validate. They

> will be correct in some views however, such methodology cannot be

> used to build a factual foundation on any subject. How can someone lead you to live something (a kemetic way of life) they do not

know

> or live themselves.

>> What is the Kemetic source for the Tree of life. The temple on

> which some scholars say is the Kemetic representation of the tree of

> life has text with it. Has anyone translated the text to see if this

> image is used as the Kemetic tree of life?

>> Look, I have a background in electronics and I also know that Set

> and Hru are complementary opposites. I can use them (Set and Hru)

to

> explain electron flow even make a chart to depict it because
electron

> flow is based on the concept of complementary opposites. However,

> that would not make electronics Kemitic. I repeat the bottom line
for

> the factual basis of knowledge on KMT is the MDW NTR text.

>> Bro. Bonotchi

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>> Asar Imhotep

>> <http://www.asarimhotep.com>

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| 26554|2008-07-27 09:43:33|Tafari khumbaka|FW: Rebuild Africa Conference - - Lets shape the
future|

<http://www.ra-aas.com/>

please click above site

Subject: FW: Rebuild Africa Conference - - Lets shape the future

Hetep (peace and blessings)

As a part of our year long 35th anniversary celebration. The DC hesp is contributing to the celebration by hosting the Rebuild Africa Conference on August 8 and 9th. The theme of the conference "Tomorrows Africa, Today" will have us look at the current state of Africa and project into the future what we want tomorrows Africa to be. Shekhem Ur Shekhem will be joining us as will Nanai Okotor Kofi III, Paramount King of Nkonya Traditional area, the Bawku Naba (Paramount King of the Bawku Traditional Area Asigri Abugrago AzokaII, and Father Godfrey Nzamujo, the founder and Director of the Songhai Center in Benin ,. We have also invited Tony Browder and presenters from Ghana , Nigeria , South Africa , and the US . we truly would be honored to have you among the participants at the conference. We are offering both an early discount and a group discount on the registration fees. Attached are the Press Release, Brochure, and Vending applications.

Please share this email with people outside of Ausar Auset who might be interested in this event.

Thanks again for your support and looking forward to seeing you at the Rebuild Africa Conference and/or at the Retreat.

--

Ur Aua Hehimetu Ra Enkamit

<http://www.ra-aas.com/>

left click above site

| 26555|2008-07-27 22:24:40|Mahari Mengistu|Tattoo Art Throughout the Ages|

Tattoo Art Throughout the Ages

Tattoo art has been part of human culture for thousands of years and while it was originally assumed that these tattoos were added to one's body as an expressive art, many clues have surfaces as to the real reasons for their existence. Fast forward to today and tattoo art and culture are extremely popular. Visit any college campus and you will see many men and women adorning themselves with tattoos.

Tattoo Art in Egypt

It was believed for a long period of time that tattoo art originated in Ancient Egypt where many figurines, tomb scenes and mummified bodies were found with tattoo art on them. It should be noted where as one might think tattoos was a way for male self expression, tattoo art in ancient Egypt was only found on women. For a short time

researchers thought that the act of tattooing an Egyptian women meant that she was a prostitute or a dancer, usually being of no importance.

However as more research was done on this evidence it was discovered that only a certain class of women wore tattoo art and these women did not belong to the lower classes, but the more important upper classes in Egyptian society. It is now believed that the tattoo art of ancient Egyptian women were located almost exclusively over the breasts, upper thigh and stomach. The designs used were generally a net like pattern of dots across the skin. It is now believed that the ancient Egyptian women used the tattoo as a form of protection rather than self expressive decoration and it was meant to keep the mother and children in the womb safe during the pregnancy and childbirth.

However, a discovery in 1991 turned the theory of who invented tattoo art on its head. To learn the fascinating origins of tattoos, please visit the Smithsonian Magazine's main website today at the following link: <http://www.smithsonianmag.com>

===

HTP,

Mahari

| 26556|2008-07-27 22:31:32|Mahari Mengistu|Re: New Member|
Nice. A tall task for me, though. I'd have to add "....., I think".

But I suppose one gets there after a long period of indoctrination.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, Ptah Ra wrote:

>

> The word Fahamme means "God understands, and I understand".

>

> --- On Sat, 7/26/08, Mahari Mengistu wrote:

>

> From: Mahari Mengistu

> Subject: [Ta_Seti] Re: New Member

> To: Ta_Seti@yahoogroups.com

> Date: Saturday, July 26, 2008, 3:09 PM

>

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>

> >>I pray that all is well with you.<<

>

> And I with you.

> I apologize for my ignorance but what does "fahamme" mean?
> HTP,
> Mahari
>
> --- In Ta_Seti@yahoogroups .com, Ptah Ra
wrote:
>>
>> Fahamme my brother,
>>
>> It has been a long time since I last communicated with you. I
pray
> that all is well with you.
>>
>> Ptah
>>
>> --- On Fri, 7/25/08, Mahari Mengistu wrote:
>>
>> From: Mahari Mengistu
>> Subject: [Ta_Seti] Re: New Member
>> To: Ta_Seti@yahoogroups .com
>> Date: Friday, July 25, 2008, 7:43 PM
>>
>>
>>
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>>
>>
>>
>> Ptah Ra, AMEN!
>> HTP,
>> Mahari
>>
>> --- In Ta_Seti@yahoogroups .com, Ptah Ra
> wrote:
>>>
>>> Allow me to inject a bit of information on this subject. I
adhere
>> to the teachings of Paul N. Johnson and he has two valuable
>> observations on this topic. They are: 1) "Some of your divine
> history
>> and theology is scattered all over the world, and some who have
it
>> think it is their very own."
>>> Non-African people have looted and plundered the ruins our
> ancient
>> civilizations in search of the keys or secrets to our past
> greatness,

> > and a better understanding of how we accomplished our mighty feats.

> > Some of the information we will need to recapture in our rise from

> > the heels of our oppressors must necessarily come from those hidden

> > treasures. And

> > > 2) "Your languages and history are the keys to your culture, and

> > let no one tell you differently. It is the only road to self-

> respect

> > and to get the respect of others."

> > > The work ahead of us people with Khemite/African blood in

> revamping

> > our preslavery status is such that difficulties and disagreements

> are

> > inevitable. It is the manner in which we handle each other while

> > resolving disputes that is the measure of our true success in

> > rebuilding our culture, society, institutions and civilizations.

I

> > submit to you that a person cannot have respect for another if

> he/she

> > has no self respect.

> > > As a nation, we have much more work to do before the picture

> gains

> > sufficient clarity for us to all know that we have gained access

> to

> > the correct general path. Let us toil together in love and mutual

> > respect for the efforts each of us contribute to restoring our

> > rightful place in the world.

> > >

> > > Peace!

> > >

> > > --- On Wed, 7/23/08, Tafari khumbaka wrote:

> > >

> > > From: Tafari khumbaka

> > > Subject: Re: [Ta_Seti] New Member

> > > To: Ta_Seti@yahoogroups .com

> > > Date: Wednesday, July 23, 2008, 4:25 PM

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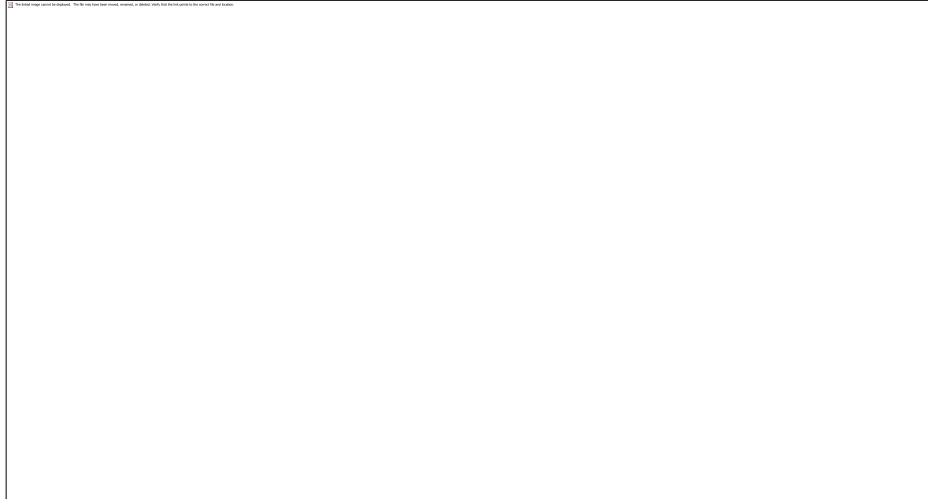
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[illegible]

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> >
>

| 26557|2008-07-28 10:48:40|Paul Kekai Manansala|Restoring Ethiopia's great obelisk|




<http://news.bbc.co.uk/2/hi/africa/7505957.stm>

By Elizabeth Blunt
BBC News, Axum, Ethiopia

The slender stone columns which mark the tombs of ancient kings and nobles still stand in a green field at the edge of the modern town of Axum.

But these days the site is dominated by a huge tower of scaffolding, topped by a yellow mobile crane, which dwarfs King Ezana's obelisk, the one royal monument still standing.

Inside the scaffolding lies part of the Axum Obelisk, looted by Italian troops in 1937 during their brief occupation of Abyssinia.

 **They were imagining the
_skyscrapers of the future**



Fisseha Zibelo, ministry of culture

Italy returned the 1,700-year-old monument in 2005, after decades of negotiations between the two countries.

The obelisk, which weighs more than 150 tonnes, was taken back to Ethiopia in three pieces. Now it is being restored and resurrected back in its original home.

Unique

At the moment an ugly fence of corrugated iron screens off the working area.

But if you get inside, you can see the first chunk of the Rome obelisk already in place, in the centre of the scaffolding tower.

It has been firmly cemented into its new foundations, exactly where it stood in antiquity.

The remains of the old foundations lie nearby - huge blocks of stone cut to fit the base of the monument.

When the work is done they will be placed alongside so visitors can see the how things were done before the days of cranes and concrete.

The base of the column is a huge block of grey granite, carved - as if it was the ground floor of a tall building - with the unmistakable image of a door, complete with a ring-shaped door handle.

One of the most astonishing things about these monuments is that they appear to mimic the facades of multi-story buildings.



The Great Obelisk - the largest of all - still lies in the area

Fisseha Zibelo, from Ethiopia's ministry of culture, says this carving shows the imagination of the monuments' creators.

"We know they had two- and three-storey buildings, because in Axum there are big buildings with more than one storey, " he said, "but here they were imagining the skyscrapers of the future."

The two other sections of the obelisk are still lying nearby on concrete supports.

It is a unique opportunity to get close to them, to see the sharp clarity of the details, nearly 2,000 years after they were first carved.

You can see the window frames of the imaginary building, and the round beam-ends protruding from the walls in characteristic Axumite building style.

Protective collar

The middle section is due to be hoisted into place soon and is almost ready to go.

The work is being done by an Italian firm, Lattanzi. Site supervisor Mauro Cristini describes the whole project as experimental work.

"Nobody anywhere has ever done anything like this."

But he says that although the middle section is massively heavy, it is in good condition, solid apart from a mended break at one corner.

That is not the case with the upper section, which is much more fragile.



The slender peak of the column, with its famous curved top, was already broken, and was struck by lightning in Rome, damaging it still further.

Mr Cristini's workers are painting on a protective coating before fitting it with a strong collar - effectively a handle for the crane to hold onto while raising it into position.

The whole project to raise the obelisk has been quite controversial.

It was lying on the ground when the Italians found it, and had been on the ground for centuries. Some archaeologists think it should have been replaced in that position.

Not only is there the risk of damage to the obelisk itself during the work, but they worry that the new foundations could disturb the complex of underground tombs which lies beneath the monuments, and which has only recently begun to be explored.

And then there is the risk to King Ezana's column, the one carved royal monument which has stood since antiquity, and which is very close to the construction works.

The circle is closed now

Mauro Cristini
Site supervisor

It already leans at a slight angle, and has been braced with steel hawsers to prevent it being damaged by the vibration caused by the heavy equipment.

It is regularly monitored, and Mr Cristini says that although some slight movement has been recorded, it has not been enough to cause concern.

The whole team - Ethiopian and Italian - are impatient to see the obelisk finally in place.

The last section should be placed in position in early August, ready for an official ceremony on the fourth of September, just before the end of Ethiopia's millennium year.

Pride of place

"This monument was made by our ancestors" says Fisseha Zibelo. "It's only in Axum that this kind of monument was made, so for us, it is a matter of pride and mark of our identity."

As for Mr Cristini, he says for him this is a little bit of history.

"The circle is closed now," he says.

"Before it was on the ground, but now the people of Ethiopia will be able to see it on its original site, so everything is going to be even better than before."

| 26558|2008-07-29 07:12:24|Tafari khumbaka|Re: Tattoo Art Throughout the Ages|
always saw the tenehu/temenu Libyans and other semites as the real tattoo'ers of the mediterrian

liked link u sent

<http://www.smithsonianmag.com/history-archaeology/tattoo.html>



Tafari-sudra,Khumbaka

--- On **Mon, 7/28/08, Mahari Mengistu** wrote:

From: Mahari Mengistu

Subject: [Ta_Seti] Tattoo Art Throughout the Ages

To: Ta_Seti@yahoogroups.com

Date: Monday, July 28, 2008, 12:24 AM

Tattoo Art Throughout the Ages

Tattoo art has been part of human culture for thousands of years and while it was originally assumed that these tattoos were added to one's body as an expressive art, many clues have surfaces as to the real reasons for their existence. Fast forward to today and tattoo art and culture are extremely popular. Visit any college campus and you will see many men and women adorning themselves with tattoos.

Tattoo Art in Egypt

It was believed for a long period of time that tattoo art originated in Ancient Egypt where many figurines, tomb scenes and mummified bodies were found with tattoo art on them. It should be noted where as one might think tattoos was a way for male self expression, tattoo art in ancient Egypt was only found on women. For a short time researchers thought that the act of tattooing an Egyptian women meant that she was a prostitute or a dancer, usually being of no importance.

However as more research was done on this evidence it was discovered that only a certain class of women wore tattoo art and these women did not belong to the lower classes, but the more important upper classes in Egyptian society. It is now believed that the tattoo art of ancient Egyptian women were located almost exclusively over the breasts, upper thigh and stomach. The designs used were generally a net like pattern of dots across the skin. It is now believed that the ancient Egyptian women used the tattoo as a form of protection

rather than self expressive decoration and it was meant to keep the mother and children in the womb safe during the pregnancy and childbirth.

However, a discovery in 1991 turned the theory of who invented tattoo art on its head. To learn the fascinating origins of tattoos, please visit the Smithsonian Magazine's main website today at the following link: <http://www.smithsonianmag.com>

===

HTP,
Mahari

| 26559|2008-07-29 07:12:25|Marc Washington|The African "invention" of textiles, cloth, and clothing - 9,000 yea|

The historical record leaves an account of the African (morphologically speaking) being the inventor of textiles, cloth, and clothes. Below the web page at the link are related articles including the Alexeev Harvard Lectures on African remains in Russia from 27,000 years ago. Enlarged picture seen at link.

<http://www.beforebc.de/Related.Subjects/The.Gold.Age/51-10-60-01.html>

Text from the web page above:

Depending on the measure, the human being has existed for 7 million years. For all the concern over proper dress, we have been unclothed for 7 million years minus only the last 7,000 years. Part A: a - h, e.g., shows that from the first human sculpture, the Venus of Willendorf (b) 25,000 BC until, roughly, the Moldavian Venus (h) of 6000 BC, the human being went about naked.

Part B: 1 - 7 gives an encapsulation of the history of weaving, cloth-making, and clothes-making. Steatophygia is a trait associated with African women. The archeological record leaves us the evidence that it is these African women (B: 1c, 2d, 4c, 5c, 8d-e) and others present at the place and time textile-making was being created (B: 3b, 4b-d, 6c, 7b) who were involved in the invention and spread of the tradition of cloth-making to humanity.

HISTORY: the weaving of thread twining it by hand was the first stage of clothmaking. It was followed by the use of the spindle (or whorl) - a donut-shaped object (B: 1a, 2a, 3a, 4a, 6a-b, 7a).

EVOLUTION: We can trace the evolution of technology of textile-making in some locations as Egypt (3a to 3c); Greece (4a - 4d); Mexico (7a - 7c). We also see that dresses are the same today as they were when first made with, apparently, soft materials and dyed patterns as in the dress from Hacilar, Turkey (B: 1c) almost 9000 years ago or Greece (B:4c) some 8000 years ago.

WHO MADE, HOW MUCH, WHO WORE? Three dozen times in Homers Iliad and Odyssey, we read of queens and noble women weaving cloth. At the beginning, it is only royalty who had the time and right (as it were) to wear clothes. Over the millennia, it became something for the masses and Madison Avenue.

HTP,

Marc Washington

| 26560|2008-07-29 07:12:25|Kuwsh Banks-EL|Nuwaupic Online Classes every shadow free|

Raahubaat ila Antuten;

Greetings to all; There will be a Nuwaupic class this shadow starting at 9 at

www.chatwiththegods.com scroll down the page and find the box that says CHAT, click on the link. Please register for free if not already done so. Nuk Sofa Anzeru Antuten Henak- I will see you all there.

Wadu

| 26561|2008-07-29 07:18:26|Tafari khumbaka|Fw: [SmaiTawi] Haiti 2008|

<http://www.randallrobinson.com/>

check above out also, great send thanx



Tafari-sudra,Khumbaka

--- On **Mon, 7/28/08**, **Iolmisha@cs.com** wrote:

From: Iolmisha@cs.com

Subject: [SmaiTawi] Haiti 2008

To: SOA@yahoogroups.com, SmaiTawi@yahoogroups.com,

Black_Watch@yahoogroups.com

Cc: kambonrb@pacbell.net

Date: Monday, July 28, 2008, 5:23 PM

kambonrb@pacbell.net

4 THE LIBERATION OF KEMET
28 JULY 2008

FROM:
HAITI ACTION COMMITTEE

HAITI 2008

By NIA IMARA

<http://haitisolida.ity.live.radicaldesigns.org/article.php?id=261>

The United States is at war with Haiti. Congress has never sanctioned the war. Josephus Daniels has illegally and unjustly occupied a free foreign land and murdered its inhabitants by the thousands. He has deposed its officials and dispersed its legally elected representatives. He is carrying on a reign of terror, brow-beating, and cruelty, at the hands of southern white naval officers and marines. For more than a year this red-handed deviltry has proceeded, and today the Island is in open rebellion. The greatest single question before the parties at the next election is the Freedom of Haiti. - W.E.B. Du Bois

DU BOIS wrote this succinct statement in 1920, five years into the first US occupation of Haiti. Replace the words Josephus Daniels with George W. Bush or Condoleeza Rice, southern white naval officers with United Nations, and you have an accurate description of the crisis situation in Haiti today and of the United States role in instigating that crisis.

February 29, 2008 marked the fourth anniversary of the US Governments kidnapping and subsequent exiling of democratically elected Haitian President Jean-Bertrand Aristide. Following the kidnapping, US Marines invaded Haiti and thousands of United Nations troops soon followed in their

murderous footsteps, with the express mission of perpetuating a reign of violence and destruction upon the Haitian people. During the past four years of the occupation, the US Government and the United Nations have ignored the call for Aristides return to Haiti; locked up thousands of political prisoners; murdered tens of thousands; and raped and brutalized tens of thousands more. All this in the name of creating stability and security.

Yet during the past four years, Haitians have fought persistently and unceasingly for their freedom. In spite and because of the daily violence of poverty; the regular harassment by the elite upon the poor; and the deficiency of education, healthcare, clean water, and jobs, Haitians have continued to fight the occupation which cultivates these crimes.

And where do we, in the US, stand after four years? Taken wholly, it seems that the American public is scarcely more just in its attitude towards Haiti than it was 88 years ago when Du Bois wrote in *The Crisis*. The mainstream media is certainly as racist and unfounded in their depiction of Haiti. Though maybe expressed a touch more euphemistically, Haiti is still the tiny black country that cant get its act together and that is of no special significance to the greater concerns of the world.

But since it would be worthless to look to the corporate media for sound analysis or context, perhaps the question should be put to those of us who consider themselves progressives or on the left. Certainly, those that are demanding an end to the murderous US occupation of Iraq and Afghanistan must also be calling, just as loudly and articulately, for an end to the US occupation of Haiti? Those that see through the US medias demonization of Chavez and Venezuelas Bolivarian revolution must also, at the least, be suspicious of the gratuitous lies printed about Aristide and Lavalas? And those understanding that racism still informs Washingtons policy towards the great majority of the black and brown world must have some idea of whats at stake in Haiti? But this is not the case. When it comes to Haiti, it appears that many progressives are left mystified and confused. This may be one reason why in leftist discussions concerning the United States patronization and exploitation of Latin America, for instance, there is rarely any mention of Haiti.

The revolt of Haitian slaves that began in 1791 and culminated in the countrys independence in 1804 directly influenced and inspired the revolts of slaves in the rest of the Americas,

ultimately leading to their emancipation throughout. The Haitian revolution threatened the very foundation of American society in 1804, as in 2004. Anyone who believes that the world would be safer, healthier, and more just without the hegemony of the United States and its partners in crime will find that Haiti has long been in an especially strategic position of defiance against the reigning imperialist regimes. It just takes a little diligence in blowing away the smoke that has shrouded Haiti in obscurity and mystification.

Haiti 2008 is under occupation. Even after elections in 2006, it is not a democracy, for there can be no democracy under occupation, even if the troops are wearing blue helmets. A peoples leaders are not kidnapped or exiled, and there are no political prisoners in a democracy. Haitian human rights activist Lovinsky Pierre Antoine, kidnapped last August, is still missing. Thousands of political prisoners still languish in deplorable conditions. Families living a hand-to-mouth existence are still struggling to find the means to send their children to school. And the schools that do serve the poor are still harassed by local officials who are more interested in securing Haiti for the elite than providing children with education. None of this paints the picture of a democracy.

And the United States is a driving force of the current crisis in Haiti.

Nevertheless, Haiti 2008 is a place of constant struggle with dignity. By working in solidarity with the Haitian people to end the occupation, we are doing them no favor. In a small way, we are merely returning a debt to a people who continue to struggle in the legacy of their ancestors that founded a birthplace of freedom more than half a century before the concept was even partially put into practice in the United States. Now as then, the fight for liberty in Haiti is a fight for the liberty of people the world over.

| 26562|2008-07-29 22:11:28|Divine Allah|Re: Nuwaupic Online Classes every shadow free|
What is the relationship between "nuwaupic" as invented by convicted child molester York, and the Re En Kam or Medu Neter language?

On Mon, Jul 28, 2008 at 11:36 PM, Kuwsh Banks-EL <kuwsh999@yahoo.com> wrote:

Raahubaat ila Antuten;

Greetings to all; There will be a Nuwaupic class this shadow starting at 9 at www.chatwiththegods.com scroll down the page and find the box that says CHAT, click on the link. Please register for free if not already done so. Nuk Sofa Anzeru Antuten Henak- I will see you all there.

Wadu

| 26563|2008-07-29 23:04:05|Mahari Mengistu|Re: Restoring Ethiopia's great obelisk|

>>so everything is going to be even better than before<<

.... and the fact that we stole it will longer matter..., huh???

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

>

>

> [The scaffolding next to the existing obelisk]

> <http://news.bbc.co.uk/2/hi/africa/7505957.stm>

> <<http://news.bbc.co.uk/2/hi/africa/7505957.stm>>

>

>

> By Elizabeth Blunt

> BBC News, Axum, Ethiopia

> [0]

>

> The slender stone columns which mark the tombs of ancient kings and

> nobles still stand in a green field at the edge of the modern town

of

> Axum.

>

> But these days the site is dominated by a huge tower of scaffolding,

> topped by a yellow mobile crane, which dwarfs King Ezana's obelisk,

the

> one royal monument still standing.

>

>

> [0]

- > [0] They were imagining the skyscrapers of the future [right]
- > Fisseha Zibelo, ministry of culture
- > Inside the scaffolding lies part of the Axum Obelisk, looted by

Italian

- > troops in 1937 during their brief occupation of Abyssinia.
- >
- > Italy returned the 1,700-year-old monument in 2005, after decades of
- > negotiations between the two countries.
- >
- > The obelisk, which weighs more than 150 tonnes, was taken back to
- > Ethiopia in three pieces. Now it is being restored and resurrected

back

- > in its original home.
- >
- > Unique
- >
- > At the moment an ugly fence of corrugated iron screens off the

working

- > area.
- >
- > But if you get inside, you can see the first chunk of the Rome

obelisk

- > already in place, in the centre of the scaffolding tower.
- >
- > It has been firmly cemented into its new foundations, exactly where

it

- > stood in antiquity.
- >
- > The remains of the old foundations lie nearby - huge blocks of

stone cut

- > to fit the base of the monument.
- >
- >
- > [A broken obelisk] The Great Obelisk - the largest of all -

still

- > lies in the area
- > When the work is done they will be placed alongside so visitors can

see

> the how things were done before the days of cranes and concrete.
>
> The base of the column is a huge block of grey granite, carved - as

if

> it was the ground floor of a tall building - with the unmistakable

image

> of a door, complete with a ring-shaped door handle.

>

> One of the most astonishing things about these monuments is that

they

> appear to mimic the facades of multi-story buildings.

>

> Fisseha Zibelo, from Ethiopia's ministry of culture, says this

carving

> shows the imagination of the monuments' creators.

>

> "We know they had two- and three-storey buildings, because in Axum

there

> are big buildings with more than one storey, " he said, "but here

they

> were imagining the skyscrapers of the future."

>

> The two other sections of the obelisk are still lying nearby on

concrete

> supports.

>

> It is a unique opportunity to get close to them, to see the sharp

> clarity of the details, nearly 2,000 years after they were first

carved.

>

> You can see the window frames of the imaginary building, and the

round

> beam-ends protruding from the walls in characteristic Axumite

building

> style.

>

> Protective collar

>

> The middle section is due to be hoisted into place soon and is

almost

> ready to go.

>

> The work is being done by an Italian firm, Lattanzi. Site supervisor

> Mauro Cristini describes the whole project as experimental work.

>

>

> [map of Ethiopia]

> "Nobody anywhere has ever done anything like this."

>

> But he says that although the middle section is massively heavy, it

is

> in good condition, solid apart from a mended break at one corner.

>

> That is not the case with the upper section, which is much more

fragile.

>

> The slender peak of the column, with its famous curved top, was

already

> broken, and was struck by lightning in Rome, damaging it still

further.

>

> Mr Cristini's workers are painting on a protective coating before

> fitting it with a strong collar - effectively a handle for the

crane to

> hold onto while raising it into position.

>

> The whole project to raise the obelisk has been quite controversial.

>

> It was lying on the ground when the Italians found it, and had been

on

> the ground for centuries. Some archaeologists think it should have

been

> replaced in that position.

>

> Not only is there the risk of damage to the obelisk itself during

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> work, but they worry that the new foundations could disturb the

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>

>

> [0]

> [0] The circle is closed now [right]

> Mauro Cristini

> Site supervisor

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>

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>

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> able to see it on its original site, so everything is going to be

even

> better than before."

>

| 26564|2008-07-29 23:07:22|Mahari Mengistu|Re: Tattoo Art Throughout the Ages|

Well, ya know how that goes. You start somethin' and e'erbody else
try to be cool, too.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, Tafari khumbaka
wrote:

>

> always saw the tenehu/temenu Libyans and other semites as the real

tattoo'ers of the mediterrian

> liked link u sent

> <http://www.smithsonianmag.com/history-archaeology/tattoo.html%c2%a0>

>

>

>

>

> Tafari-sudra,Khumbaka

>

> --- On Mon, 7/28/08, Mahari Mengistu wrote:

>

> From: Mahari Mengistu

> Subject: [Ta_Seti] Tattoo Art Throughout the Ages

> To: Ta_Seti@yahoogroups.com

> Date: Monday, July 28, 2008, 12:24 AM

>

>

>

>

>

>

> Tattoo Art Throughout the Ages

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> However, a discovery in 1991 turned the theory of who invented

tattoo

> art on its head. To learn the fascinating origins of tattoos,

please

> visit the Smithsonian Magazine's main website today at the

following

> link: <http://www.smithsonianmag.com>

> ===

> HTP,

> Mahari

>

| 26565|2008-07-30 08:26:49|Maurice Humphrey|House apologizes for slavery|

Is this start of a wonderful new relationship ? Or is this a veneer used to keep the status quo? The answer, more than likely lies in the history of the United States of Amerikka.

House apologizes for slavery and Jim Crow

Resolution does not mention reparations; commits to rectifying 'misdeeds'

 Politics



[Click here to share your thoughts on political matters, including the war in Iraq, the mortgage crisis, campaign fundraising, immigration, the economy, NAFTA, and the presidential campaign.](#)

 Interactive



[Inside the Bush White House](#)

Click here for a look at George W. Bush's administration



Associated Press

updated 7:23 p.m. ET, Tues., July. 29, 2008

WASHINGTON - The House on Tuesday issued an unprecedented apology to black Americans for the wrongs committed against them and their ancestors who suffered under slavery and Jim Crow segregation laws.

"Today represents a milestone in our nation's efforts to remedy the ills of our past," said Rep. Carolyn Cheeks Kilpatrick, D-Mich., chairwoman of the Congressional Black Caucus.

The resolution, passed by voice vote, was the work of Tennessee Democrat Steve Cohen, the only white lawmaker to represent a majority black district. Cohen faces a formidable black challenger in a primary face-off next week.

[Story continues below ?](#)

Congress has issued apologies before to Japanese-Americans for their internment during World War II and to native Hawaiians for the overthrow of the Hawaiian kingdom in 1893. In 2005, the Senate apologized for failing to pass anti-lynching laws.

Five states have issued apologies for slavery, but past proposals in Congress have stalled, partly over concerns that an apology would lead to demands for reparations payment for damages.

No mention of reparations

The Cohen resolution does not mention reparations. It does commit the House to rectifying "the lingering consequences of the misdeeds committed against African-Americans under slavery and Jim Crow."

It says that Africans forced into slavery "were brutalized, humiliated, dehumanized and subjected to the indignity of being stripped of their names and heritage" and that black Americans today continue to suffer from the consequences of slavery and Jim Crow laws that fostered discrimination and segregation.

The House "apologizes to African-Americans on behalf of the people of the United States, for the wrongs committed against them and their ancestors who suffered under slavery and Jim Crow."

"Slavery and Jim Crow are stains upon what is the greatest nation on the face of the earth," Cohen said. Part of forming a more perfect union, he said, "is such a resolution as we have before us today where we face up to our mistakes and apologize as anyone should apologize for things that were done in the past that were wrong."

White lawmaker reaches out

Cohen became the first white to represent the 60 percent black district in Memphis in more than three decades when he captured a 2006 primary in which a dozen black candidates split the vote. He has sought to reach out to his black constituents, and early in his term showed interest in joining the Congressional Black Caucus until learning that was against caucus rules.

Another of his first acts as a freshman congressman in early 2007 was to introduce the slavery apology resolution. His office said that the House resolution was brought to the floor only after learning that the Senate would be unable to join in a joint resolution.

More than a dozen of the 42 Congressional Black Caucus members in the House were original co-sponsors of the measure. The caucus has not endorsed either Cohen or his chief rival, attorney Nikki Tinker, in the Memphis primary, although Cohen is backed by several senior members, including Judiciary Committee Chairman John Conyers, D-Mich., and Ways and Means Committee Chairman Charles Rangel, D-N.Y. Tinker is the former campaign manager of Harold Ford, Jr., who held Cohen's seat until he stepped down in an unsuccessful run for the Senate in 2006.

*Copyright 2008 The Associated Press. All rights reserved. This material may not be published, broadcast, rewritten or redistributed*tee Chairman Charles Rangel, D-N.Y. Tinker is the former campaign manager of Harold Ford, Jr., who held Cohen's seat until he stepped down in an unsuccessful run for the Senate in 2006.

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Hey friends...just see

Rare collection of pictures of rare things from all over the world..

rarest Jeans and rarest Book is just amazing...

bye

| 26567|2008-07-30 11:49:15|Shu Tefnut|House Issues An Apology For Slavery|
By Darryl Fears

The House yesterday apologized to black Americans, more than 140 years after slavery was abolished, for the "fundamental injustice, cruelty, brutality and inhumanity of slavery and Jim Crow" segregation.

To view the entire article, go to<http://www.washingtonpost.com/wp-dyn/content/article/2008/07/29/AR2008072902279.html?referrer=emailarticle>

Would you like to send this article to a friend? Go to
<http://www.washingtonpost.com/ac2/wp-dyn/emailafriend?contentId=AR2008072902279&sent=no&referrer=emailarticle>

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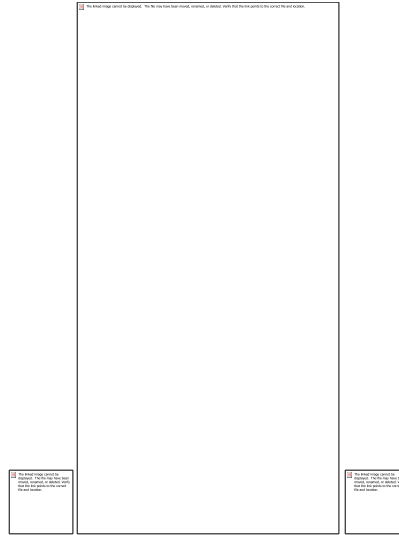
| 26568|2008-07-30 17:17:31|Paul Kekai Manansala|Cours d'initiation: Egyptologie et Histoire de l'Afrique|

Cours d'initiation

"Egyptologie et Histoire de l'Afrique"

Année 2008-2009

organisé par l'association KHEPERA



Leçon 1

Les inscriptions ont lieu sur place, lors de la séance : ESPACE CONFERENCE DES DIACONESSES, Salle Tourelle A au Pavillon Tourelle - 18, rue du Sergent Bauchat - PARIS 12^{ème} Station RER ligne A : Nation - Stations de Métro : Montgallet ou Nation

Calendrier et modalités du cours Egyptologie-Histoire de l'Afrique pour l'année 2008-2009

Les inscriptions se font sur le lieu des cours

Le premier cours de l'année 2008-2009 aura lieu le samedi 11 octobre 2008.

Accueil à partir de 13h15

I. Présentation générale

L'objectif du cours **gyptologie et Histoire de l'Afrique** est de donner les éléments de base permettant d'approfondir la connaissance de l'histoire du continent africain, berceau de l'homme moderne, et donc de mieux comprendre l'histoire de l'humanité jusqu'à nos jours. Dans ce cadre, l'Egypte ancienne est replacée dans son contexte naturel géographique africain nilotique.

Le cours est constitué de **22 séances** réparties du **11 octobre 2008 au 20 juin 2009** (cf. planning ci-après). Le cours est principalement axé sur l'étude de la langue **gyptiennepharaonique** (écriture, grammaire, vocabulaire, etc.) dont l'enseignement de base représente environ une soixantaine d'heures, incluant des séances spécifiquement dédiées à des exercices. L'étude de textes **gyptiens hiéroglyphiques**, provenant de stèles, de monuments, de papyrus, etc. est

également proposée.

Un éclairage général est parallèlement donné sur l'histoire de l'Afrique par des exposés spécifiques et/ou l'étude de textes hiéroglyphiques, selon les thèmes traités. Les aspects abordés sont les suivants:

- **la préhistoire et l'histoire africaines** afin de permettre notamment d'identifier les grandes étapes de l'évolution de l'humanité au plan biologique et culturel, de cerner les conditions d'émergence des civilisations nubio-égyptiennes sur les bords du Nil, de préciser la périodisation de l'histoire de l'Afrique.

- **la philosophie égyptienne**, ou philosophie africaine de la période pharaonique, qui permet d'appréhender d'une part l'éthique de la civilisation négro-africaine pharaonique et d'autre part la filiation intellectuelle entre le monde noir africain et le monde méditerranéen, la Grèce antique en particulier.

- **les sciences exactes sous différents aspects** : les méthodes de datation qui concourent à la compréhension du passé, les mathématiques égyptiennes, l'histoire des sciences et des techniques qui restitue l'apport de l'Afrique dans ce domaine de la connaissance.

Sauf exception, chaque séance est structurée de manière **modulaire** en **3 parties indépendantes**:

	Contenu	Horaires
Partie 1	Etude de textes hiéroglyphiques s'adressant aux personnes ayant déjà des bases en langue égyptienne pharaonique. Les débutants qui le souhaitent peuvent y participer.	13h15 -
Partie 2	Cours de langue égyptienne pharaonique s'adressant aux débutants. Les personnes ayant déjà des bases en langue égyptienne pharaonique qui le souhaitent peuvent y participer.	15h10 -
Partie 3	Aperçu sur la préhistoire et l'histoire de l'Afrique	18h00 -

* *Pause-collation de 16h45 à 17h00*

II. Le planning du cours

Les séances ont lieu le **samedi** de 13h15 à 18h45 aux dates suivantes:

Octobre 2008 : 11, 18	Novembre 2008 : 1, 15, 22	Décembre 2008 : 6, 13
Janvier 2009 : 10, 17, 31	Février 2009 : 14, 28	Mars 2009 : 7, 14, 28
Avril 2009 : 4, 18, 25	Mai 2009 : 9, 23	Juin 2009 : 6, 20

La première séance aura lieu le samedi 11 octobre 2008, accueil à partir de 13h15.

Le planning prévisionnel détaillé est donné ci-après:

[khepera_cours_egyptologie_2008_2009_pdf](#)

- Des modifications de planning et de salle peuvent intervenir en cas de

nécessité.

- A noter: une pause-collation de 16h45 à 17h

numéro séance	dates samedis	horaires	Leçons	
1	11/10/2008	13h15 -14h30	Accueil	F. l
		14h30 -15h00	Introduction générale au cours	
		15h00 -17h50	Leçon 1: considérations générales sur la langue égyptienne pharaonique	
		18h00 -18h45	Leçon 2: les différentes classes de hiéroglyphes Introduction à l'histoire africaine	
2	18/10/2008	13h15 -15h00	Etude de texte 1	F. l
		15h10 -17h50	Leçon 3: la structure du mot	
		18h00 -18h45	Préhistoire: origine de l'humanité	
3	01/11/2008	13h15 -15h00	Etude de texte 2	F. l
		15h10 -17h50	Révision et exercices complémentaires	
		18h00 -18h45	Egypte et Nubie: préhistoire et pré-dynastique	
4	15/11/2008	13h15 -15h00	Etude de texte 3	F. l
		15h10 -18h15	Leçon 4: les mots invariables	
		18h00 -18h45	Egypte: premières dynasties jusqu'à Narmer	
5	22/11/2008	13h15 -15h00	Etude de texte 4	F. l
		15h10 -17h50	Leçon 5: le genre et le nombre	
		18h00 -18h45	Egypte: Période thinite	
6	06/12/2008	13h15 -15h00	Etude de texte 5	To
		15h15 -18h15	Leçon 6: la phrase égyptienne	
		18h00 -18h45	Egypte: Ancien Empire	
7	13/12/2008	13h15 -15h00	Etude de texte 6	To
		15h10 -17h50	Leçon 7: les pronoms personnels	
		18h00 -18h45	Egypte: Moyen Empire	
8	10/01/2009	13h15 -15h00	Etude de texte 7	To
		15h10 -17h50	Leçon 8: la conjugaison égyptienne	
		18h00 -18h45	Egypte: Nouvel Empire	

9	17/01/2009	13h15 -15h00	Etude de texte 8	Tourelle A
		15h10 -17h50	Leçon 9: la syntaxe du substantif	
		18h00 -18h45	Egypte: 3 ^{ème} période intermédiaire, dynastie kouchite	
10	31/01/2009	13h15 -15h00	Etude de texte 9	Tourelle A
		15h10 -17h50	Leçon 10: la syntaxe des adjectifs	
		18h00 -18h45	Egypte: Basse époque et période gréco-romaine	
11	14/02/2009	13h15 -15h00	Etude de texte 10	Tourelle A
		15h10 -17h50	Leçon 11: la formation des noms	
		18h00 -18h45	Leçon 12: les adjectifs démonstratifs Histoire et civilisation de la Nubie	
12	28/02/2009	13h15 -15h00	Etude de texte 11	Tourelle A
		15h10 -17h50	Révision et exercices complémentaires	
		18h00 -18h45	Exposés préciser	
13	07/03/2009	13h15 -15h00	Etude de texte 12	Tourelle A
		15h10 -17h50	Leçon 13: la forme verbale sDm.n.f	
		18h00 -18h45	Histoire et civilisation de l'Ethiopie	
14	14/03/2009	13h45 -15h00	Etude de texte 13	Tourelle A
		15h10 -17h50	Leçon 14: le verbe	
		18h00 -18h45	Aspects sociologiques et culturels des civilisations africaines	
15	28/03/2009	13h15 -15h00	Etude de texte 14	Tourelle A
		15h10 -17h50	Leçon 15: le pseudo-participe	
		18h00 -18h45	Méthodes de datation au service de la connaissance du passé	
16	04/04/2009	13h15 -15h00	Etude de texte 15	Tourelle A
		15h10 -17h50	Leçons 16 : la négation	
			Leçon 17: l'interrogation	
(Message over 64 KB, truncated)				

Hello Everyone. Do you know much of the Kabbala? The African Traditional Wisdom of the Sacred? Are there any books or organizations or courses that you would advise i study to learn and master the Kabbalah from an African perspective? thanks

| 26570|2008-07-30 21:49:38|Djehuti Sundaka|Efforts Against AIDS Among Black Americans Criticized|

Efforts Against AIDS Among Black Americans Criticized

Wednesday 30 July 2008

by: David Brown, The Washington Post



Terrance Hodges, who suffers from HIV, warns that young individuals often feel invulnerable and engage in risky sexual behavior. (Photo: Lacy Atkins / San Francisco Chronicle)

A prominent AIDS organization accused the federal government yesterday of doing too little to fight AIDS among black Americans, in whom the size and scope of the epidemic resembles that seen in many African nations.

In a 55-page report, the Black AIDS Institute argued that the disease should be viewed as a threat to the entire black population, and not just specific high-risk groups. Unlike in white Americans - and in the citizens of most industrialized nations - HIV in American blacks is increasingly transmitted heterosexually through "networks" where men especially have many sex partners at the same time, the report noted.

The report's authors asserted that the black AIDS epidemic here is being overlooked as the United States is allocating unprecedented resources to fighting the disease in sub-Saharan Africa.

African Americans with HIV - at least 500,000 - are more numerous than in seven of the 15 "target countries" in the Bush administration's global AIDS initiative, which has spent about \$19 billion overseas in the past five years.

President Bush is scheduled to sign a bill today that will extend the program and authorize the spending of \$48 billion for the next five years. The target countries consist of 12 in Africa and three others: Guyana, Haiti and Vietnam.

The report noted that with 39 million people, "black America" would be the 35th most populous country, and the 28th richest, if it were a separate nation. Two percent of adult black Americans are infected, the government estimates, and only four countries outside Africa have a higher HIV prevalence. It would rank 16th in the world in the number of people living with HIV.

The District has the highest prevalence of HIV infection of any American jurisdiction - 5 percent, or about 1 in every 20 residents. This is nearly as high as the prevalence in Uganda (5.4 percent), which has one of the oldest and most intense epidemics in Africa.

Looked at these ways, the authors wrote, the African American epidemic "would undoubtedly elicit major concern and extensive assistance from the U.S. government."

"The U.S. response to the epidemic in black America stands in sharp contrast to our response to the epidemic overseas," said Phill Wilson, a longtime AIDS activist who is executive director of the Black AIDS Institute.

He added that his purpose in making the comparisons is not to criticize the global program but to urge that more money and attention be directed to the domestic one.

But Kevin A. Fenton, the head of HIV/AIDS prevention at the Centers for Disease Control and Prevention, said the argument that government prevention efforts are not tailored to the black epidemic is mistaken. "CDC prevention efforts have really tried to follow the epidemic," he said.

The proportion of AIDS-prevention funding devoted to the black community has risen as the epidemic has become more concentrated there and now constitutes about \$300 million of the \$600 million spent each year, Fenton said.

According to the CDC, 1 million to 1.2 million people in the United States are HIV-positive, although that estimate is now five years old. The CDC on Sunday will release more precise estimates of the HIV incidence, or the number of new infections that occur each year. It is believed to be about 50,000. The 2 percent HIV prevalence in adult African Americans exceeds the 1 percent threshold that defines a "generalized" epidemic, rather than one limited to certain subgroups. Two of the striking features of the epidemic in black Americans is the high rate of infection in women and the frequency of heterosexual transmission, both characteristic of Africa.

The CDC estimates that 38 percent of all new infections in African Americans from 2001 to 2005 were in women. Of new infections in black men and women, 46 percent were the result of heterosexual contact. In the District, about 40 percent of new infections are acquired heterosexually, 30 percent from male homosexual contact, and 15 percent from injected drug use.

Among white Americans during the same period, 16 percent of new infections were in women, and 16 percent of new infections in men and women were attributed to heterosexual transmission.

In sub-Saharan Africa, 60 percent of new infections occur in women, and the vast majority of all infections are acquired through heterosexual contact.

"I think there are important parallels between the epidemic in Africa and the epidemic among black people in the United States," said Helene D. Gayle, an epidemiologist who spoke in

support of the new report during a teleconference yesterday. "In a lot of places, it is a generalized epidemic."

Once the head of AIDS programs at the CDC, Gayle is now the president of the charity CARE.

The report cited numerous other similarities between the African and African American epidemics. In each, there is HIV prevalence in some rural areas (such as the Mississippi Delta) as high as in cities. Sexual networks in which people have many partners at the same time - rather than practicing "serial monogamy" with many partners - is characteristic of both. So are the assertions by many women that they are powerless to negotiate condom use or abstinence.

Also yesterday, the United Nations released its latest synopsis of the global AIDS epidemic, which showed a steady decline in the number of people infected with HIV to 2.7 million last year, from 3 million in 2001. The number of AIDS-related deaths fell from 2.2 million in 2005 to 2 million last year, primarily because of a huge increase in the availability of antiretroviral drug treatment, particularly in Africa.

"We've achieved more in the fight against AIDS in the last two years than in the preceding 20 years," said Peter Piot, executive director of UNAIDS, which published the report. But he cautioned that five people were infected for every two people who gained access to treatment. "The gap between those who are in need of treatment and those who have access to treatment is widening."

Staff writers Paul A. Schwartzman in Washington and Colum Lynch at the United Nations contributed to this report.

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| 26571|2008-07-31 10:34:00|Tafari khumbaka|Re: Kabbalh Teachings|
<http://www.tauienterprises.com/store/c/32-Books.aspx>

left click above

also try Rev. Barashango

and Bobby Hemmitte



Tafari-sudra,Khumbaka

--- On **Wed, 7/30/08**, **NATE55@BELLSOUTH.NET** wrote:

From: NATE55@BELLSOUTH.NET
Subject: [Ta_Seti] Kabbalh Teachings
To: Ta_Seti@yahooogroups.com
Date: Wednesday, July 30, 2008, 7:33 PM

Hello Everyone. Do you know much of the Kabbala? The African Traditional Wisdom of the Sacred? Are there any books or organizations or courses that you would advise i study to learn and master the Kabbalah from an African perspective? thanks

| 26572|2008-07-31 17:35:12|Mahari Mengistu|World's oldest joke traced back to 1900 BC|
World's oldest joke traced back to 1900 BC Thu Jul 31, 9:17 AM ET

LONDON (Reuters) - The world's oldest recorded joke has been traced back to 1900 BC and suggests toilet humor was as popular with the ancients as it is today.

ADVERTISEMENT

It is a saying of the Sumerians, who lived in what is now southern Iraq and goes: "Something which has never occurred since time immemorial; a young woman did not fart in her husband's lap."

It heads the world's oldest top 10 joke list published by the University of Wolverhampton Thursday.

A 1600 BC gag about a pharaoh, said to be King Snofru, comes second -- "How do you entertain a bored pharaoh? You sail a boatload of young women dressed only in fishing nets down the Nile and urge the pharaoh to go catch a fish."

The oldest British joke dates back to the 10th Century and reveals the bawdy face of the Anglo-Saxons -- "What hangs at a man's thigh and wants to poke the hole that it's often poked before? Answer: A key."

"Jokes have varied over the years, with some taking the question and answer format while others are witty proverbs or riddles," said the report's writer Dr Paul McDonald, senior lecturer at the university.

"What they all share however, is a willingness to deal with taboos and a degree of rebellion. Modern puns, Essex girl jokes and toilet humor can all be traced back to the very earliest jokes identified in this research."

The study was commissioned by television channel Dave. The top 10 oldest jokes can be viewed at www.dave-tv.co.uk.

(Reporting by John Joseph; Editing by Steve Addison)

===

HTP,
Mahari

| 26573|2008-07-31 23:11:04|Divine Allah|Re: [SmaiTawi] Re: [Ta_Seti] Kabbalh Teachings|
Peace.

Also peep "The God Genes Decoded" by

<http://www.myspace.com/egyptianvoodoopriest>

He uses the 9 mental centers as opposed to the Paut Neteru used my Amen, or the Annu Paut Neteru of old used by Sebai Maa/ Muata Ashby.

I.e. he uses the Ba, Ka, Khu, Ren, Sekhem, Sahu, Ab, Khaibit, Khat/Aufu, etc. in addition to mapping them to Vodoun Lwas

For treatment on the classical Annu Paut Neteru of Ra, Shu, Tefnut, Geb, Nut, Ausar, Auset, Set, Neb Het, check Annunian Theology by Ashby

<http://www.egyptianyoga.com/>

For Ra Un Nefer Amen's Ausarian Paut Neteru of Amen, Ausar, Tehuti, Seker/Seker-t, Ma'at, Heru Khuti, Heru, Het Heru, Sebek, Auset, Geb check what bro Tafari posted

<http://www.tauenterprises.com/>

<http://www.metuneterworld.com>

In each case, I consider the break downs to be the methods that the ancestors broke down psychological or physical elemental aspects of reality, not "gods".
Peace.

Divine Ruler Equality Allah

On Thu, Jul 31, 2008 at 11:50 AM, Tafari khumbaka <tafari_sudra@yahoo.com> wrote:

<http://www.tauenterprises.com/store/c/32-Books.aspx>

left click above

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To: Ta_Seti@yahoogroups.com

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| 26574|2008-08-01 12:32:18|Tafari khumbaka|Re: [SmaiTawi] Re: [Ta_Seti] Kabbalh Teachings|

also i think wayne chandler may have some work on kabbala thru his work in the kybalion. check out also Dr. Richard King in hisblack dot lectures/los angeles aquarian gnostic center



Tafari-sudra,Khumbaka

--- On **Fri, 8/1/08, Divine Allah** wrote:

From: Divine Allah

Subject: Re: [SmaiTawi] Re: [Ta_Seti] Kabbalh Teachings

To: ta_seti@yahoogroups.com

Date: Friday, August 1, 2008, 1:10 AM

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Subject: [Ta_Seti] Kabbalh Teachings

To: Ta_Seti@yahoogroups.com

Date: Wednesday, July 30, 2008, 7:33 PM

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| 26575|2008-08-01 12:32:29|Tafari khumbaka|Re: [SmaiTawi] 1 wife 3 husbands: Matriarchal society/polyandry|

seen a couple of docu's on tibet with polyandry theme.....if it is accepted by my peer social/religious group and more important if it makes sense for my peticular circumstance then i would consult the oracle of my cultural/social family and let the elders of my society make that decision with the input of all ,brides/wife myself.....



Tafari-sudra,Khumbaka

--- On **Fri, 8/1/08**, **Ashaki** wrote:

From: Ashaki

Subject: [SmaiTawi] 1 wife 3 husbands: Matriarchal society/polyandry

To: ashaki_maat@yahoo.com

Date: Friday, August 1, 2008, 12:30 AM

Some of you, may be in a polygamous-type relationship or are open to having one.

How many of you knew that matriarchal societies and polyandry also existed in the culture? a show of hands of all the brotha's who'd be open to sharing a girlfriend/wife with..a couple other brotha's?

Well these relationships exist, i do know of a sista who is currently in a polyandry family setting,and there all doing just fine. ...ohhh yes.Ma'at,indeed

polygamy/polyandry. now dats balanced.
here is an example of a real live,family. .1 wife..3 husbands.
<http://www.youtube.com/watch?v=d4yjrDSvze0>

| 26576|2008-08-01 19:19:43|Michael Bayman|H-H-M Speaks About The Recent: Health-Expedition Unto The Ar-Rabati|

From: Amexem-Moor-Empire: Imperial-Broadcasting-Agency: Staff

Unto:All-Moors (Declared/Undeclared)/Aboriginals

Re: New-video-link from the **Amexem-Moor-Empire:**
Imperial-Broadcasting-Agency

I.S.L.A.M.:

On the behalf of the **Amexem-Moor-Empire:** Constitutional-Monarch, His-Imperial-Majesty: Emperor: An-Anu-El: Bey and the entire: **Amexem-Moor-Empire:** National-Collective, peace, much-joy, good-health, and prosperity unto you and your family.

By the presenting of the link-below unto the all of the **Amexem-Moor-Empire:**

National-Collective with the including of the all of the houses of the Moors/our-kith and kindred by the order from the **Amexem-Moor-Empire:** Imperial-Broadcasting-Agency: Operations-Director, Distinguished-Noble: Seti-Hotep: Bey.

<http://www.youtube.com/watch?v=vqmD24SJSTc>

>Of the dispatching by the **Amexem-Moor-Empire:** Imperial-Broadcasting-Agency: Staff

| 26577|2008-08-01 19:41:58|Djehuti Sundaka|Houston Doctors Say They May Have Found a Way to Destroy HIV|

Houston Doctors Say They May Have Found a Way to Destroy HIV

Wednesday 30 July 2008

by: Lee McGuire, KVUE News Houston



A graph showing global HIV infections, released by UNAIDS on July 28, 2008. (Reuters / UNAIDS)

Houston - There is real hope that what's happening in a Houston lab might lead to a cure for HIV.

"We have found an innovative way to kill the virus by finding this small region of HIV that is unchangeable," Dr. Sudhir Paul of the University of Texas Medical School at Houston said.

Dr. Paul and Dr. Miguel Escobar aren't talking about just suppressing HIV - they're talking about

destroying it permanently by arming the immune system with a new weapon lab tests have shown to be effective.

Ford Stuart has been HIV positive for 15 years. He's on a powerful drug cocktail that keeps the disease in check.

"I'm on four different medications. Three of them are brand new, and it's the first time that I've ever been non-detectible," Stuart said. "I'm down to about - just for the HIV - about nine pills per day, five in the morning and four at night."

But Stuart knows HIV mutates, and eventually it will learn how to outsmart his medications.

"The virus is truly complex and has many tricks up its sleeve," Paul said.

But Dr. Paul thinks he's cracked a code.

"We've discovered the weak spot of HIV," he said.

Paul and his team have zeroed in on a section of a key protein in HIV's structure that does not mutate.

"The virus needs at least one constant region, and that is the essence of calling it the Achilles heel," Paul said.

That Achilles heel is the doctors' way in. They take advantage of it with something called an abzyme.

It's naturally produced by people, like lupus patients. When they applied that abzyme to the HIV virus, it permanently disarmed it.

"What we already have in our hand are the abzymes that we could be infusing into the human subjects with HIV infection, essentially to move the virus," Paul said.

Basically, their idea could be used to control the disease for people who already have it and prevent infection for those at risk.

The theory has held up in lab and animal testing. The next step is human trials.

Meanwhile, every day in Houston, three people are diagnosed with HIV.

The doctors still need funding to launch human trials. In the world of HIV research, that's often where things fall apart.

"Clinical trials are very expensive," Paul said.

"That is the worry of the researcher. This is what nightmares are made of - that after 30 years of work, you find it doesn't work," Paul said.

But so far, it is working.

"This is the holy grail of HIV research, to develop a preventative vaccine," Paul said.

"If we can get the viral loads down to a manageable level, that will preclude the need for these conventional drugs," Escobar said.

Still, even if everything goes well, it's at least five years before the research could help people with HIV.

The doctors know people like Ford Stuart are waiting.

"There are so many people struggling with the disease because it affects not only your body, but also your psyche, how you perceive yourself," he said.

If nothing else, the research is promising for the tens of millions waiting for a cure.

Keep your kids safer online with Windows Live Family Safety. [Help protect your kids.](#)
| 26578|2008-08-01 19:48:32|Djehuti Sundaka|Black Women Given Short Shrift by CNN|

Black Women Given Short Shrift by CNN

Thursday 31 July 2008

by: Avis Jones-DeWeever, The Daily Voice



Leah Wells (left), Rosalyn Wilson (not shown) and EvaJoyce Woullard described being unjustly detained for shoplifting to CNN's Soledad O'Brien, a host of the series "Black in America." Avis Jones-DeWeever deconstructs the series's assumptions about black women. (Photo: CNN.com)

CNN did all of America a grave disservice with its over-simplistic, decontextualized, and obsessively-hyped documentary on the Black American experience. Upon the umpteenth showing of the special it finally hit me - the only additional image needed to really bring it home would have been a soft-shoe dancin', white-glove wearin', big grin sportin' minstrel interlude. At least with such a display, it would have become graphically clear that the Black America emphasized in the series was more caricature than fact-based groundbreaking analysis.

Take for example, the especially disappointing focus on Black women. To hear CNN tell it, Black women would be fine, if only they would get out of the baby-making business and just get married - preferably, to a white guy. With those bases covered, all would be right with the world

... right? WRONG! It's frankly insulting to insinuate that the range of the Black woman's experience in America boils down to whether or not she said, "I do." Instead, it would have been far more groundbreaking to report that Black women have the highest labor force participation rate of all women in America. Yet, despite their work effort, Black women earn only 63 cents for every dollar earned by white men, suffering both a gender and race pay gap. And even worse, they find themselves tied with Native American women as the most likely to be poor. Even with all of their hard work, Black women's poverty more than doubles that of white women, notably outpaces that of Latinas, and even exceeds that of Black men.

I have a news flash for CNN. The biggest problem facing Black women isn't the lack of a wedding ring, it's the lack of access to jobs that pay livable wages and that are inclusive of benefits that most middle-class Americans take for granted, such as paid sick days, employer-provided health insurance, and access to retirement plans.

It's important also to note that not all news about Black women is doom and gloom. We make up the majority of African Americans earning Associates, Bachelor's and Master's Degrees. We are entering and excelling in non-traditional fields, earning some 14,800 Doctorates in science and engineering. And in less than a 10-year span between 1997 and 2006, Black women's entrepreneurship exploded, growing 147 percent compared to an overall rate of growth among privately-owned businesses of a comparatively paltry 24%.

Yet, the powers that be at CNN apparently thought this and other information not important enough for inclusion. Choosing instead to focus on images that have been around as long as Ronald Reagan's mythical "welfare queen." To CNN, the issue that deserved the primary focus with respect to Black women was the issue of single-parenthood. And even that issue was given short-shrift, based much more in stereotype and moral proselytizing, than fact-based, contextualized, reality.

It's no accident that CNN chose to highlight a never-married woman with five kids to drive their point home, when according to the U.S. Census Bureau, the typical Black woman-headed family has only 1.78 kids (well let's be generous and round it up to two). It's no accident that the great solution put forth was Marry Your Baby Daddy Day, complete with dancing grooms, with no mention of the fact that the so-called "marriage solution" is being funded primarily from TANF dollars - money meant to help poor families survive. And while aid to struggling families have received cut after cut in recent years in a variety of critical areas such as child care assistance, housing assistance, job-training specifically for women, and even child-support enforcement, it's no accident that marriage promotion dollars have been free-flowing.

So what's wrong with this reprioritization of funds? Perhaps what's most disturbing is that the let them eat wedding cake solution just doesn't add up. It's been estimated that there are three available African American women for every one available African American man who has the means to lift a family out of poverty. You don't have to hold a Ph.D. in mathematics to understand what's wrong with that picture. There just ain't enough brothers to go around. Now CNN would have Black women expand the pool beyond the Black male option. Problem is, for most, they either lack the desire or the opportunity to do so.

Black women are in fact the demographic group that is the least likely to marry outside of their race. In contrast, Black men are among the most likely. In fact, research suggests that as Black men's income, education, and job prestige increases, so too do their likelihood to marry interracially. So to suggest to the sistas in the 'hood that all they need do is wait for their Black Knight to come and rescue them and their children from a life of poverty is disingenuous at best. Make no mistake about it, those sistas will have a long wait. And for some, that day will never come, especially since many of the men who are best equipped to "save" them are not looking in the 'hood when they're looking for a wife.

The marriage solution is no solution at all. Instead, it's just a diversion from the much more critical task of creating and implementing a truly substantive anti-poverty plan. When the disproportionate poverty problem is adequately addressed within the Black community, the marriage issue will take care of itself.

The problem isn't that Black people don't value marriage. Quite the opposite is true. Surveys and studies confirm that if anything, many Blacks may in fact value marriage too much. They hold it in such high regard that they want everything to be "just right" before walking down the aisle. They want a good job. They want financial stability. They want to own a home and they fear that delaying childbearing until each of these pieces of the puzzle are in place would lead to fertility difficulties down the road. The real tragedy is that for many, those very basic desires may never be achieved.

So what do Black girls and young women need to avoid the fate of impoverished single motherhood? They need access to a quality education from Pre-K up to and including adult education. And as a nation, we need to come to grips with the fact that we still have very separate and very unequal public education systems. If anything, our educational institutions are getting worse in this regard and not better as time goes by. Supreme Court rulings in recent years have continually chipped away at the never fully enforced Brown v. Board of Education decision. As a result, schools today are more segregated than they were in 1990 and in fact, more segregated in the North than in the South. This educational dilemma needs to be addressed in a much more meaningful and comprehensive way than the "solution" advanced in the documentary of providing \$250 cash subsidies to a small subsection of students.

Also critical is the need to expand access to higher education. Although more Black women than men are enrolled in college, when compared to other women, Black women have comparatively low college enrollment. That is a huge problem. College is especially critical for Black women since they need a Bachelor's degree just to be roughly on par with the earnings of white men with a GED. Finally, Black women need jobs, good quality jobs, located within their own communities. These jobs need to provide good wages, benefits, and opportunities for long-term career advancement.

The problem isn't that CNN didn't understand these issues. I told them. The much more disturbing problem is that they chose to leave those perspectives on the cutting room floor.

Avis Jones-DeWeever, Ph.D., is the director of the Research Public Policy and Information Center for African American Women at the National Council of Negro Women.

Stay in touch when you're away with Windows Live Messenger. [IM anytime you're online.](#)
| 26579|2008-08-02 09:06:54|Paul Kekai Manansala|Obama opposes slavery reparations|
The title of the article also implies that Obama opposes an apology for slavery but that is not supported by the content of the article itself. He seems doubtful of the effectiveness of an apology but thinks its "appropriate."

Regards,
Paul Kekai Manansala

Obama opposes slavery reparations, apology

By CHRISTOPHER WILLS □ 4 hours ago

SPRINGFIELD, Ill. (AP) □ Democratic presidential candidate Barack Obama opposes offering reparations to the descendants of slaves, putting him at odds with some black groups and leaders.

The man with a serious chance to become the nation's first black president argues that government should instead combat the legacy of slavery by improving schools, health care and the economy for all.

"I have said in the past □ and I'll repeat again □ that the best reparations we can provide are good schools in the inner city and jobs for people who are unemployed," the Illinois Democrat said recently.

Some two dozen members of Congress are co-sponsors of legislation to create a commission that would study reparations □ that is, payments and programs to make up for the damage done by slavery.

The National Association for the Advancement of Colored People supports the legislation, too. Cities around the country, including Obama's home of Chicago, have endorsed the idea, and so has a major union, the American Federation of State, County and Municipal Employees.

Obama has worked to be seen as someone who will bring people together, not divide them into various interest groups with checklists of demands. Supporting reparations could undermine that image and make him appear to be pandering to black voters.

"Let's not be naive. Sen. Obama is running for president of the United States, and so he is in a constant battle to save his political life," said Kibibi Tyehimba, co-chair of the National Coalition of Blacks for Reparations in America. "In light of the demographics of this country, I don't think it's realistic to expect him to do anything other than what he's done."

But this is not a position Obama adopted just for the presidential campaign. He voiced the same concerns about reparations during his successful run for the Senate in 2004.

There's enough flexibility in the term "reparations" that Obama can oppose them and still have plenty of common ground with supporters.

The NAACP says reparations could take the form of government programs to help struggling people of all races. Efforts to improve schools in the inner city could also aid students in the mountains of West Virginia, said Hilary Shelton, director of the NAACP's Washington bureau.

"The solution could be broad and sweeping," Shelton said.

The National Urban League — a group Obama is to address Saturday — avoids the word "reparations" as too vague and highly charged. But the group advocates government action to close the gaps between white America and black America.

Urban League President Marc Morial said he expects his members to press Obama on how he intends to close those gaps and what action he would take in the first 100 days of his presidency.

"What steps should we take as a nation to alleviate the effects of racial exclusion and racial discrimination?" Morial asked.

The House voted this week to apologize for slavery. The resolution, which was approved on a voice vote, does not mention reparations, but past opponents have argued that an apology would increase pressure for concrete action.

Obama says an apology would be appropriate but not particularly helpful in improving the lives of black Americans. Reparations could also be a distraction, he said.

In a 2004 questionnaire, he told the NAACP, "I fear that reparations would be an excuse for some to say, 'We've paid our debt,' and to avoid the much harder work."

Taking questions Sunday at a conference of minority journalists, Obama said he would be willing to talk to American Indian leaders about an apology for the nation's treatment of their people.

Pressed for his position on apologizing to blacks or offering reparations, Obama said he was more interested in taking action to help people struggling to get by. Because many of them are minorities, he said, that would help the same people who would stand to benefit from reparations.

"If we have a program, for example, of universal health care, that will disproportionately affect people of color, because they're disproportionately uninsured," Obama said. "If we've got an agenda that says every child in America should get ☐ should be able to go to college, regardless of income, that will disproportionately affect people of color, because it's oftentimes our children who can't afford to go to college."

One reparations advocate, Vernellia Randall, a law professor at the University of Dayton, bluntly responded: "I think he's dead wrong."

She said aid to the poor in general won't close the gaps ☐ poor blacks would still trail poor whites, and middle-class blacks would still lag behind middle-class whites. Instead, assistance must be aimed directly at the people facing the after-effects of slavery and Jim Crow laws, she said.

"People say he can't run and get elected if he says those kinds of things," Randall said. "I'm like, well does that mean we're really not ready for a black president?"

| 26580|2008-08-02 18:47:40|Tafari khumbaka|FW: Rebuild Africa Conference - - Lets shape the future|

<http://www.ra-aas.com/>
click above



Tafari-sudra, Khumbaka

| Hetep (peace and blessings)

As a part of our year long 35th anniversary celebration. The DC hesp is contributing to the celebration by hosting the Rebuild Africa Conference on August 8 and 9th. The theme of the conference "Tomorrows Africa, Today" will have us look at the current state of Africa and project into the future what we want tomorrows Africa to be. Shekhem Ur Shekhem will be joining us as will Nanai Okotor Kofi III, Paramount King of Nkonya Traditional area, the Bawku Naba (Paramount King of the Bawku Traditional Area Asigri Abugrago AzokaII, and Father Godfrey Nzamujo, the founder and Director of the Songhai Center in Benin ,. We have also invited Tony Browder and presenters from Ghana , Nigeria , South Africa , and the US .

Understanding, this is right before the Retreat many of you may not be able to do both and we are in no way seeking to compete. If you are able to do both and have the time and/or means to come to DC and stay for the Retreat or return back to your home and return for the Retreat, we truly would be honored to have you among the participants at the conference. We are offering both an early discount and a group discount on the registration fees. Attached are the Press Release, Brochure, and Vending applications.

Please share this email with people outside of Ausar Auset who might be interested in this event.

Thanks again for your support and looking forward to seeing you at the Rebuild Africa Conference and/or at the Retreat.

--

Ur Aua Hehimetu Ra Enkamit

| 26581|2008-08-03 11:21:53|Alex van Deelen|Obama opposes slavery reparations|
Hi Paul,

What everyone is missing is that Barack Obama is a diamond in the rough. What he needs AFTER he gets elected, are strong and present activist organisations that lay out precisely what

they need and want to achieve. When president, he needs to be presented with exactly what the people want to see happen.

The so-called protestors who crashed his appearance with 'what have you done for Black people' slogans could just as easily be Karl Rove inspired agitators. They certainly received a lot of press. But that is what they have been trying to do - connect him to the ghetto, black activists, etc. Look at Jeremiah Wright. That is what they want, because they can certainly not win on policy.

However, any influence we can exercise, can only be exercised AFTER he has been elected. All the criticism now is aimed to keep him from getting elected, or give him as small a majority as possible.

Everybody should vote for him, and worry about the details in December 2008.

The alternative is John McCain, 4 more years of death and mutilation in Iraq and a thermo-nuclear attack on Iran.

Alex

- > The title of the article also implies that Obama
- > opposes an apology for slavery but that is not
- > supported by the content of the article itself. He
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> Regards,

> Paul Kekai Manansala

| 26582|2008-08-03 11:57:45|Tafari khumbaka|Re: [SmaiTawi] Re: 1 wife 3 husbands:
Matriarchal society/polyandry|

i mean and meant ,everyone, i may have several wives or may be single.....(sorry i'm not good with typing and grammar)

yes , good peer pressure that is what traditional african life is all about, good Godly peer pressure , it takes a village to raise a child(and i have learned the hard way that i was and am achild in life/decisions.

here in america and the west in general the individual is considered stupid orunintelligent if he/she wont do their own thang!, the one suffers the many for his/her own idea of success. this is vey easy too see among teenagers, as they are allowed grand life changing and altering decisions based on their idea of" I gotta be me", if one is to get away from the nuclear family given to the world by europe/the western paradigm, and venture into marriage as it is lived and

has been lived in traditional societies around the world , it behooves us to consider why such different arrangements work.....

the society makes for the marriage as much as the one's involved in the marriage

<http://affiliate.kickapps.com/kickapps/service/displayDiscussionThreads.kickAction?as=35927&w=125219&d=54326>

left click above

i desire a wealthy whole community to live in with my mate/mates and if a community that was healthy ,wealthy and had it children as its prime focus of health and wealth could be attained thru polyandry i would submit to such a lifestyle.

but be advised here in memphis tn. in the 80's(dont know new stat's) there was 11 black women for every black man

1. question you asked." if your socio-cultural circle does not approve of your lifestyle you would not go forward with it? sounds like peer pressure."

no i would go against the weight of elders,((oracular consultation and astrological portencies))

to do my own thang, in such a weighty matter as marriage and especially marriage that was deemed defiled or blasphemous to a greater society me and mates would have too live in.



Tafari-sudra,Khumbaka

--- On **Sun, 8/3/08, Ashaki** wrote:

From: Ashaki

Subject: [SmaiTawi] Re: 1 wife 3 husbands: Matriarchal society/polyandry

To: SmaiTawi@yahooogroups.com

Date: Sunday, August 3, 2008, 1:15 AM

Tafari you said,

"...and let the elders of my society make that decision with the input of **all ,brides/wife** myself..... ."

we're not talking about you as a husband having multiple brides, the topic is polyandry..yc one of many husbands sharing a bride.

also you said,

"**if it is accepted by my peer social/religious group** and more important if it makes sense my peticular circumstance then i would consult the oracle of my cultural/social family and the elders of my society make that decision"

So, if your socio-cultural circle does not approve of your lifestyle you would not go forward it? sounds like peer pressure.

| 26583|2008-08-03 12:35:54|Paul Kekai Manansala|Obama opposes slavery reparations|

--- In Ta_Seti@yahooogroups.com, "Alex van Deelen" wrote:

>

>

> Everybody should vote for him, and worry about the details

> in December 2008.
>
> The alternative is John McCain, 4 more years of death and
> mutilation in Iraq and a thermo-nuclear attack on Iran.
>

I agree that we must avoid McCain, but this strategy was used by Kerry against W, who had a much more conservative record than McCain. In fact, conservatives do not like McCain.

Personally I was perplexed to see Kerry, whom I volunteered for, constantly drift more toward the right.

People need solid reasons to vote for and support a candidate. They will need to see some backbone on core issues. The Democratic candidates often act as they're scared of their own party's platform.

Regards,

Paul Kekai Manansala

| 26584|2008-08-03 12:45:40|Shri Sa Hetep|Re: Obama opposes slavery reparations|

There is always the Green Party with Cynthia McKinney & Rosa Clemente. (Pres & Vice Pres candidates) Obama is not the only minority candidate in our next election.

----- Original Message -----

From: Alex van Deelen

To: Ta_Seti@yahooogroups.com

Sent: Sunday, August 3, 2008 2:13:47 PM

Subject: [Ta_Seti] Re:Obama opposes slavery reparations

Hi Paul,

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- > opposes an apology for slavery but that is not
- > supported by the content of the article itself. He
- > seems doubtful of the effectiveness of an apology
- > but thinks its "appropriate. "

- > Regards,
- > Paul Kekai Manansala

| 26585|2008-08-03 22:49:30|lamar perryman|Fw: Re: [truthafterknowledge] Re: Obama says he opposes slavery repa|

--- On **Sun, 8/3/08, lamar perryman** wrote:

From: lamar perryman

Subject: Re: [truthafterknowledge] Re: Obama says he opposes slavery reparations, apology

To: truthafterknowledge@yahoogroups.com

Date: Sunday, August 3, 2008, 3:47 PM

Regardless of The Matter That **African Blacks**, **Indian-Oriental Asian ARABS**, and White Caucasians of Imperialist Europe Had In Enforcing The De-Humanization AND De-Socialization Program on American Blacks through 300 Years and Another 100 years of The Sub-Human, Sub-Animal Treatment in Jim Crow discrimination **Anyone Who Say** THAT NATIVE BLACK AMERICAN INDIANS IN THE SOUTHEAST UNITED STA' AND THE WEST AFRICANS BROUGHT OVER TO JOIN THEM BY FORCIBLE REMOVAL IN THE BLACK MAAFA, CALLED THE BLACK HOLOCAUST DO NO' NEED TO BE COMPENSATED IN EVERY WAY ARE MAKING A STATEMENT TF :

FUNCTIONALLY INSANE!!!! !!!!!!!

**Oh By The way, I Am Still a Obama Suppoter. We will
See How This Issue Pans out As We Go Along Here.
Pharoah Israel.**

--- On **Sun, 8/3/08, Mr. Bel** wrote:

From: Mr. Bel

Subject: Re: [truthafterknowledg e] Re: Obama says he opposes slavery reparations, apology

To: truthafterknowledge @yahoogroups. com

Date: Sunday, August 3, 2008, 1:48 PM

I agree. There is NO legitimacy whatsoever to slave reparation. Since there are no surviving slaves to be compensated. The whole idea is another shakedown, race hustle.

Shalom,

Mr. Bel

--- On **Sun, 8/3/08, Marendra W.** wrote:

From: Marendra W.

Subject: [truthafterknowledg e] Re: Obama says he opposes slavery reparations, apology

To: truthafterknowledge @yahoogroups. com

Date: Sunday, August 3, 2008, 1:46 PM

Well I'm still not voting for him but at least he is in the right mindset.

There are no slaves alive today nor their intermediate children. Reparations for slavery is just another scheme by race hustlers to profit on the true sufferings of our ancestors which we alive today have NEVER experience the pain and humiliation they went through, it sad.

I hope everyone had a good sabbath and I pray a good coming week to all.

Marendra

--- In [truthafterknowledge @yahoogroups. com](mailto:truthafterknowledge@yahoogroups.com), "Mr. Bel" wrote:

> I did not support Obama at the beginning, especially after the rev wright fiasco. But as the campaign progresses, mr. obama is doing a pretty good job manifesting a political position that reflects the needs of all americans. While not succumbing to the tribal calls of certain american negroes. Kudos! to Obama. He speaks w/ the voice of

| the future, where the tribal instinct is a thing of the past.

| 26586|2008-08-03 22:50:26|lamar perryman|Re: [truthafterknowledge] Re: Obama says he opposes slavery reparati|

Another FUNCTIONALLY INSANE Statement Mr. Bel.

Did you Not READ the HOUSE OF REPRESENTATIVES OWN APOLOGY RESOLUTION, MR. BEL.

IN THAT APOLOGY RESOLUTION MR. BEL, THEY ADMITTED THAT AMERICAN CONFEDERATE SLAVERY COULD BE COMPARED TO NO KNOWN " SLAVERY " OF ANY GROUP IN WORLD HISTORY.

It is And Continues To be A " PECULIAR INSTITUTION ".

Have you SEEN The New Book SLAVERY BY ANOTHER NAME by

Douglass Blackmon,

<http://slaverybyanothername.com/> (Also See Photo Gallery) , **AND**

<http://www.openleft.com/showDiary.do?diaryID=6515>

AND Brother Leonard Pitts Of The Miami Herald's Op-Ed Peice On Slavery By Another Name :

<http://www.sacbee.com/110/story/1104993.html> .

I was born and Raised In The South From 1965 up to 18 years Old So I Already KNEW

Firsthand About the Accounts Outlined In Mr. Blackmon's books.

I AM SURPRISED (TRULY) THAT SO MANY, MANY OTHER PEOPLE'S DON'T AND WE ALL LIVE IN AMERICA , U. S. A.

No Mr. Bel, American Slavery Was And IS INCOMPARABLE To Any type of Human conquest of One Group Over Another whether TribaL, Ethnic, Racial Or Nationalistic In HUMAN HISTORY.

To Continue To Argue that American Blacks Do Not Deserve REPARATIONS, FULL INCLUSION IN THE AMERICAN ECONOMIC/INDUSTRIAL/SCIENTIFIC CORPORATE ENTERPRISES AND **UNFETTERED ACCESS TO LAND AND RESOURCES** NECESSARY FOR HUMAN BEING BASED DEVELOPMENT AND EVOLUTION HERE Is **ITSELF A CRIME OF EPIC PROPORTIONS AND ANOTHER ACT OF :**

FUNCTIONAL INSANITY.!!!

Thank You For Your Comments Sir And Have A Nice Day.!

Pharoah Israel.

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To: truthafterknowledge@yahoogroups.com

Date: Sunday, August 3, 2008, 3:57 PM

i disagree. I think a functionally insane person is one who expects people who were never slaves, never experiencing the injustice of slavery to be compensated. That right there is serious

insanity. Where does it stop ? one can find the ancestors of any race who in history were done injustices. Why not compensate their posterity also ? see how ridiculous that sounds. After all, there was the **trans mediterranean white slave trade** (during the moorish empire). Is the world ready to compensate whites too ? Its stupid and amounts to nothing more then idiocy.

Shalom,
Mr. Bel

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| 26587|2008-08-03 22:50:44|Tafari khumbaka|revised due to typo: 1 wife 3 husbands: Matriarchal society/polyandr|



Tafari-sudra,Khumbaka

--- On **Sun, 8/3/08, Tafari khumbaka** wrote:

From: Tafari khumbaka

Subject: [Ta_Seti] Re: [SmaiTawi] Re: 1 wife 3 husbands: Matriarchal society/polyandry

To: SmaiTawi@yahoogroups.com

Cc: maatcollective@yahoogroups.com, ta_seti@yahoogroups.com

Date: Sunday, August 3, 2008, 12:37 PM

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So, if your socio-cultural circle does not approve of your lifestyle you would not go forward with it? sounds like peer pressure.

The text of the web page, The Egyptian Family Tree its roots and twigs,

<http://www.beforebc.de/Made.by.Humankind/Real.People/02-16-200-00-10.html>

is [A] below. At [B] from Mike and following it is a relevant article regarding the African nature of Egyptian population from predynastic through Ptolemaic times.

[A] The gold-skinned race of Greco-Roman Egypt likely arose in history from the union of a black and white parent as the child from this couple shows. African appearance can be lost or hidden in a single generation once races begin to mix we see. The child of this mixed couple could resemble any Greco-Roman Egyptian on this page. Theirs was an African (by phenotype) parent and one originating in Egypt, Greece, or Rome; but ultimately, the incursive peoples arose from the Russian Steppes as Maria Gimbutas shows. The African phase of dynastic Egypt ruled by Africans was ten times earlier than the Greco-Roman and comprised 9/10ths of its ancient history (3300 BC - 350 BC). That these Greco-Romans or their ancestors produced offspring with Africans (i.e. indigenous Egyptians) and / or at least have an African parent is shown in that they ALL have wiry, curly, or woolly hair - an African feature not found in other races: unless the lineage is mixed.

[B] Mike uploaded the relevant article below:

From Wiki:
People of Fayum

Under Greco-Roman rule, Egypt hosted several Greek settlements, mostly concentrated in Alexandria, but also in a few other cities, where Greek settlers lived alongside some seven to ten million native Egyptians. Faiyum's earliest Greek inhabitants were soldier-veterans and cleruchs (elite military officials) who were settled by the Ptolemaic kings on reclaimed lands. Native Egyptians also came to settle in Faiyum from all over the country, notably the Nile Delta, Upper Egypt, Oxyrhynchus and Memphis, to undertake the labor involved in the land reclamation process, as attested by personal names, local cults and recovered papyri. It is estimated that as much as 30 percent of the population of Faiyum was Greek during the Ptolemaic period, with the rest being native Egyptians. **By the Roman**

period, much of the "Greek" population of Faiyum was made-up of either Hellenized Egyptians or people of mixed Egyptian-Greek origins.

While commonly believed to represent Greek settlers in Egypt, the Faiyum portraits instead reflect the complex synthesis of the predominant Egyptian culture and that of the elite Greek minority in the city. According to Walker, the early Ptolemaic Greek colonists married local women and adopted Egyptian religious beliefs, and by Roman times, their descendants were viewed as Egyptians by the Roman rulers, despite their own self-perception of being Greek. The dental morphology of the Roman-period Faiyum mummies was also compared with that of earlier Egyptian populations, and was found to be "much more closely akin" to that of ancient Egyptians than to Greeks or other European populations. However, Kemp, from an inference of cranio-facial traits and limb proportions of numerous skeletal remains, postulated much immigration into the more northern parts of Egypt, indicative of the population "tending towards a greater similarity with European populations than had been the case earlier".

Age profile of those depicted

Most of the portraits depict the deceased at a relatively young age, and many show children. According to Walker (2000), "C.A.T. scans of all the complete mummies represented [in Walker (2000)] reveal a correspondence of age and, in suitable cases, sex between mummy and image." Walker concludes that the age distribution reflects the low life expectancy at the time. It was often believed that the wax portraits were completed during the life of the individual and displayed in their home, a custom that belonged to the traditions of Greek art, but this view is no longer widely held given the evidence suggested by the C.A.T. scans of the Faiyum mummies, as well as Roman census returns. In addition, some portraits were painted directly onto the coffin; for example, on a shroud or another part.

Social status

The patrons of the portraits apparently belonged to the affluent upper class of military personnel, civil servants and religious dignitaries. Not everyone could afford a mummy portrait; many mummies were found without one. Flinders Petrie states that only one or two per cent of the mummies he excavated were embellished with portraits. The rates for mummy portraits do not survive, but it can be assumed that the material caused higher costs than the labour, since in antiquity, painters were appreciated as craftsmen rather than as artists.

Three-dimensional funerary masks of painted plaster from Faiyum (1st century).
Montreal, Musée des Beaux-Arts.

It is not clear whether those depicted are of Egyptian, Greek or Roman origin, nor whether the portraits were commonly used by all ethnicities. The name of some of those portrayed are known from inscriptions, they are of Egyptian, Greek, Graeco-Macedonian and Roman origin. Hairstyles and clothing are always influenced by Roman fashion. Women and children are often depicted wearing valuable ornaments and fine garments, men often wearing specific and elaborate outfits. Greek inscriptions of names are relatively common, sometimes they include professions. It is not known whether such inscriptions always reflect reality, or whether they may state ideal conditions or aspirations rather than true conditions. One single inscription is known to definitely indicate the deceased's profession (a shipowner) correctly. The mummy of a woman named Hermione also included the term *grammatike* (teacher). For a long time, it was assumed that this indicated that she was a teacher by profession (for this reason, Flinders Petrie donated the portrait to Girton College, Cambridge, the first residential college for women in Britain), but today, it is assumed that the term indicates her level of education. Some portraits of men show sword-belts or even pommels, suggesting that they were members of the Roman military.

Culture-historical context

Changes in burial habits

The burial habits of Ptolemaic Egyptians mostly followed ancient traditions. The bodies of members of the upper classes were mummified, equipped with a decorated coffin and a mummy mask to cover the head. The Greeks who entered Egypt at that time mostly followed their own habits. There is evidence from Alexandria and other sites indicating that they practised the Greek tradition of cremation. This broadly reflects the general situation in Hellenistic Egypt, its rulers proclaiming themselves to be pharaohs but otherwise living in an entirely Hellenistic world, incorporating only very few local elements. Conversely, the Egyptians only slowly developed an interest in the Greek-Hellenic culture that dominated the East Mediterranean since the conquests of Alexander. This situation changed substantially with the arrival of the Romans. Within a few generations, all Egyptian elements disappeared from everyday life. Cities like Karanis or Oxyrhynchus are largely Graeco-Roman places. There is clear evidence that this resulted from a mixing of different ethnicities in the ruling classes of Roman Egypt.

Marc Washington

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| 26589|2008-08-04 07:55:58|Paul Kekai Manansala|Re: The Egyptian Family Tree - its roots and twigs|

Faiyum Portraits



Regards,

Paul Kekai Manansala

| 26590|2008-08-04 08:29:58|Peter Gray|Re: The Egyptian Family Tree - its roots and twigs|

Excellent, Paul -- this collection lives up to the addage that a picture (in this case several) is worth a thousand words.

Peter

To: Ta_Seti@yahoogroups.com

From: pmanansala@sbcglobal.net

Date: Mon, 4 Aug 2008 14:55:56 +0000

Subject: [Ta_Seti] Re: The Egyptian Family Tree - its roots and twigs

Faiyum Portraits



Regards,

Paul Kekai Manansala

Your PC, mobile phone, and online services work together like never before. [See how Windows fits your life](#)

| 26591|2008-08-04 08:59:46|Alex van Deelen|Re: Obama opposes slavery reparations|

Posted by: "Shri Sa Hetep" shrisahetep@sbcglobal.net shrisahetep

Sun Aug 3, 2008 12:45 pm (PDT)

- > There is always the Green Party with Cynthia McKinney &
- > Rosa Clemente. (Pres & Vice Pres candidates) Obama is
- > not the only minority candidate in our next election.

Or Bob Barr and Ron Paul.

But we all know voting for any of them is throwing your vote away.

Which is why the republicans keep suggesting them (Cynthia McKinney and Ralph Nader, that is.)

Alex

| 26592|2008-08-04 10:53:57|Asar Imhotep|Early Hepatitis B Vaccines and the Man-Made Origin of HIV/AIDS|

<http://www.originofaids.com/articles/early.htm>

Early Hepatitis B Vaccines and the ?Man-Made? Origin of HIV/AIDS

by Leonard G. Horowitz, D.M.D., M.A., M.P.H.

This article regards a matter of global urgency transcending better known AIDS threats. It describes a universal challenge posed by ever increasing numbers of plagues predicted to depopulate at least half of the world's current human inhabitants within two generations. This documented science virtually proves, through the process of elimination and a review of the most updated evidence, the origin of HIV/AIDS as an iatrogenic (i.e., man-made) outcome of specific vaccination experiments.

Considered reflection on this AIDS science, along with the sociopolitical correlates and antecedents of this current catastrophe, reveals the likelihood that myriad other immune dysfunctions, autoimmune diseases, and cancers, including leukemias, lymphomas, sarcomas, and other ailments linked to viral infections, have resulted from previously engineered microbes that have by accident or intent found their way from cancer virus laboratories into humanity's bloodstream by way of the most trusted public health preventative?vaccinations.

If what you are about to read is true, and each point is precisely stated and meticulously documented, beyond extensive depopulation, humanity's very survival may hinge on this recognition, its implications, and our considered response. Especially relevant, when reflecting on the following facts, is the wisdom addressed by the late World Health Organization (WHO) AIDS czar, Dr. Jonathan Mann, whose life ended tragically on Flight 111 enroute to a European AIDS conference. ?More than a medical scientific problem,? Dr. Mann said, ?AIDS is a sociopolitical imposition.?

Background

AIDS is undoubtedly ?man-made.? We can now assert this ?very apparent iatrogenic origin,? versus the ?theoretic iatrogenic origin? of HIV/AIDS because of the rapidly increasing, now substantial, scientific support for this conclusion. Currently, international scientific consensus among leading investigators in this field, many of whose works and words are excerpted below, holds that HIV/AIDS originated from one or more extraordinary man-made, not natural, events dating back to the early to mid-1970s. Especially implicated in initiating the AIDS pandemic, according to many scientists and scholars, was the hepatitis B vaccine as detailed in the following pages.

This may come as a surprise, or even quite a shock, to most people since the mainstream media and most respected medical journals have yet to herald the following knowledge. As a result most ?authorities? still issue false and misleading claims such as: 1) ?the HB vaccine

theory of HIV/AIDS origination has been discussed, debated, and dismissed by an overwhelming majority of the HIV/AIDS research community;? 2) ?People who claim that AIDS was man-made provide false information and hearsay;? 3) ?It is sad that public attention and resources are diverted to attend to such unscientific dribble;? 4) ?Man-made origin of AIDS vaccine proponents do severe damage to the public health community and vaccination efforts;? and 5) ?Those that advance man-made theories of AIDS have financial motives,? as though there were no financial interests on the other side of the debate. As a pro bono consultant contacted recently by Amnesty International (AI) members who desired to advance a resolution for the global organization to investigate this HB vaccine thesis, I was appalled by the amount of resistance and politicking performed by members of AI?s so-called ?HIV/AIDS Task Force? which sought \$1 billion of relief for human rights violations associated with HIV/AIDS from the U.S. Government. These funds, the Task Force reported, were urgently needed to buy drug?cocktails for persons with HIV/AIDS. Each of the five claims cited above were issued by members of this Task Force completely ignorant of the following science.

With regard to the first offensive claim, as the sole author of ?Polio, hepatitis B and AIDS: an integrative theory on a possible vaccine induced pandemic? published by Harcourt Publishers, Ltd. of London in the esteemed international journal of Medical Hypothesis,[2](#) this well-focused thesis has never been ?discussed, debated,? nor ?dismissed? by any consensus in any official capacity. Although Black Americans have been polled regarding the origin of HIV/AIDS being man-made,[3](#) there has never been a published polling of the scientific community in this regard, and certainly not one regarding the HB hypothesis advanced below.

HIV/AIDS Origin Misconceptions Versus Science

Opponents of iatrogenic (or ?man-made?) theories of AIDS have routinely confused hearsay and sporadic media propaganda with hard science, such as that ?discussed, debated? and not ?dismissed? recently at the Royal Society of London?s inquiry into the origin of this pandemic. They exclusively focused on the theory that contaminated polio vaccines triggered the HIV/AIDS pandemic.[4](#) These proceedings were published in 2001. Quotes relevant to reasoned consideration of this unique/yet-to-be-tested hepatitis B vaccine theory of HIV/AIDS follow. These statements were made by featured presenters, all recognized leaders in this multidisciplinary field discussing the polio vaccine theory of AIDS origination. The first of these quotes is especially relevant to proposed investigations:

?There should be an investigation by an international committee mostly composed of non-medical people concerning how a rather obvious and plausible theory [of AIDS?s origin from contaminated vaccines] came to be scorned and restricted from publication for so long, especially when important consequences regarding mankind?s worst epidemic, and even more important consequences for other possibly even worse that may be following, hang in the balance. As a corollary it should be studied why the hypothesis had to be promoted mainly by outsiders to science and medicine. The ressurances towards investigation (and non-investigation) that emanate from huge drug companies and their influence in slanting research in subtle ways should also be examined, as should the role of journals and peer review in potentially obstructing publications of controversial kinds.? W.D. Hamilton,[5](#) quoted by Julian Cribb in ?The origin of acquired immune deficiency syndrome: can science afford to ignore it?? Phil. Trans. R. Soc. Lond. B (2001)356:935-938.

?Faced with the terrible burden of AIDS, stories that HIV was introduced into Africa from the West by an accident such as OPV [oral polio vaccine] or intentionally by the USA Central Intelligence Agency (CIA) have gained widespread credence. . . . Nevertheless, because natural transmission repeatedly occurs, albeit on rare occasions, does not mean that contamination of a vaccine could not have been the route on another occasion. As with other infections, e.g., hepatitis B virus, natural and iatrogenic transmissions of retroviruses are not mutually exclusive.?Weiss, RA[6](#)

Despite studies that have advanced evidence suggesting an earlier than 1970 origin of HIV/AIDS,[7-9](#) [t]he fact that there were ten or so synchronous but distinguishable African epidemics is a definitive feature of AIDS for which the natural transfer theory [e.g., the 'cut hunter transfer?'] gives no convincing account. . . . To summarize these findings regarding the relatively large number of distinct group M subtypes: no set of likely natural conditions . . . will adequately simulate so many as ten distinguishable subtypes in a complex star-like configuration [T]he onus is upon the supporters of the natural [not iatrogenic] theory to account for the unexpectedly large number of HIV-1 subtypes. Exponential growth of the epidemic(s) is not by itself a satisfactory explanation (Hahn et al. 2000). . . . The likeliest source of the multiple subtypes and the synchronization of their conspicuous diversification is a punctuated origin [i.e., an iatrogenic event]. . . . [I]t is not far-fetched to imagine the ten or so clades deriving from a single animal (perhaps immunosuppressed and possessing a swarm of variants) [as might have been the case with chimpanzees used in the process of vaccine manufacture] or from a few animals that might have belonged to a single troop or might have been gang-caged together. The number of animals required is secondary to the extent of variation in the source at the time of the zoonotic [i.e., transfer of the virus between species] or iatrogenic event. The [vaccine] hypothesis makes a case for such a punctuated origin. . . . Myers G, et al. [10](#)

We conclude that SIV cannot become a zoonosis, but requires adaptive mutations to become HIV. Some modern event must have aided in the transition of SIV to HIV. Our research indicates that serial passage of partially adapted SIV between humans could produce the series of cumulative mutations sufficient for the emergence of epidemic HIV strains We conclude that increased unsterile injecting in Africa during the period 1950-1970 provided the agent for SIV human infections to emerge as epidemic HIV in the modern era.? Drucker E, et al. [11](#)

I might interject at this point that this conclusion by Drucker et al, although seriously undermining natural evolution theorists, reflects a myopic arrogance unbecoming to their otherwise reasonable hypothesis. Their conclusion neglects the risks inherent in the hepatitis B vaccine manufacturing and testing process as detailed below consistent with the analyses of Myers et al. [10](#) Obviously, all of the above authoritative statements contradict 'common knowledge.' The consensus of scientists at this historic British AIDS origin conference favored additional investigations into possible iatrogenic sources of the HIVs.

The 1959 HIV Sequence Discovery

In the interest of facilitating progress on this issue, much publicity has been given to the notion that HIV was discovered in a 1959 blood sample from Leopoldville, Zaire;[9](#) and that scientific consensus holds 1931 as the approximate date of HIV origination.[7](#) These superstitions have led to common, yet false, declarations that HIV/AIDS originated well before the polio vaccination era and the Special Virus Cancer Program (SVCP) that much evidence below links to the 'punctuated origin' of AIDS.

For the record, according to the authors of the 1959 discovery, they never found, nor alleged to have found, HIV, or anything like a full virus. According to these authors, even 'attempts to amplify HIV-1 fragments of >300 base pairs (bp) were unsuccessful, However, after numerous attempts, four shorter sequences were obtained' that only represented small portions of two of the six genes of the complete AIDS virus.[9](#)

This is why Gao et al, referred to the 1959 sequences as 'the oldest trace of the AIDS pandemic . . . although the precise timing and circumstance of early events in the SIVcpz/HIV-1 zoonosis remain obscure.'[22](#) [Editor's note for the lay reader, 'SIVcpz' is short for 'simian immunodeficiency virus from the chimpanzee.' This is known to be the closest viral relative to the human AIDS virus, HIV-1.]

Unfortunately, regarding the 1959 sequences, Zhu et al., left much room for misinterpretation if not wild speculation by stating that given the 'starburst phylogeny,' HIV-1 was probably introduced into humans shortly before that time frame, about a decade or two earlier than previously estimated. . . . [10](#) (Emphasis added.) They speculated the

zoonosis might have occurred ?considerably earlier than the late 1940s.? Obviously, this account is irrelevant to ?the extraordinary synchrony in the 1970s of ten or more distinguishable epidemics? discovered by Myers et al. [10](#) Therefore, this later group of researchers concluded that, with the exception of the 1959 sequences suggesting viral ancestry, ?Clinical, serological and molecular retrospective studies have all failed to produce any evidence of AIDS or HIV prior to the 1970s.? [10](#) (Emphasis added.) As Myers et al., had initially advanced, the early to mid-1970s ?Big Bang? origin of HIV/AIDS is further supported by most recent scientific evidence.[10](#)

As if repeating false assumptions would alter historic and scientific facts, many contemporary investigators, like those representing AI?s HIV/AIDS Task Force, continue to imply the SIV to HIV zoonosis occurred on or before 1959. Many natural evolution theory evangelists continue to cite the now disproven ?cut hunter? theory to explain the origin of the pandemic.[8,22](#) Reflecting on Zhu et al?s position, however, they simply concluded that the major-group viruses that dominate the global AIDS pandemic at present shared a common ancestor in the 1940s or the early 1950s. However, given confounding factors, including the likelihood of viral gene recombination during the manufacture and testing of the HB vaccine, like Korber et al.?s speculation discussed in the next section, the 1959 ?isolate? may hold little, if any, relevance in determining the origin of HIV/AIDS. [10](#) Suffice it to say, no one has ever found a virus predating the SVCP and the late 1970s.[11](#) At best they found fragments of what may have been the complete virus, but more likely pieces of a progenitor virus they called ?a common ancestor? that dated back to ?the 1940s or the early 1950s.? These and other portions of this ?common ancestor? may have existed for centuries if not millennia. Again, this evidence is irrelevant when considering the 1970s ?punctuated [iatrogenic] event? recently determined to be undisputable scientific fact. More importantly, as Zhu and Ho et al., concluded, ?the role of large-scale vaccination campaigns, perhaps with multiple uses of non-sterilized needles, should be carefully examined, . . .? as contributing to the sudden emergence of HIV/AIDS in North America and Africa simultaneously during the late 1970s.[9,11](#)

The 1931 AIDS Origin Assumption and Viral Recombination

Regarding the 1931 estimated date of HIV?s origin advanced by Korber et al.[7](#) (i.e., ?somewhere between 1910 and 1950?), a critical examination of these authors? methods reveals problems. Largely speculative due to their use of a confounding-factor-labile computer model, Korber and colleagues noted their limitations. They stated their finding(s) regarding the 1931 genetic projection, that precludes various vaccine-induced pandemic theories, might be wrong if viral recombination(s) had occurred. They most certainly did in the evolutionary process of SIV to HIV according to most scientists.[10,13](#) Yet, despite these facts, iatrogenic theory opponents who have secured a gross burden of proof? advantage in the AIDS origin debate,[20](#) repeatedly reference this group?s work, along with the frequently misrepresented work of Zhu, et al.[9](#) concerning the 1959 sequence discovery.[22](#) Again, the ?punctuated origin? of HIV/AIDS determined by Myers et al., can only explain the nearly simultaneous emergence of ten separate, though related, AIDS epidemics in Africa during the early 1970s, that were well established by 1976.[10](#) Lending further credence to the theory that early hepatitis B vaccine trials provided the ?punctuated event,? Korber et al wrote of anticipated errors in their 1931 determination using linear or recombinant evolutionary models due to ?unnatural? or iatrogenic events inciting viral recombination. They wrote , ?If there was a concentration of such recombinants during just one period of sampling, the effect on the timing estimate would be unpredictable.? [7](#)

Thus, if the ?punctuated origin event? advanced by Myers et al,[10](#) had been the passage of HB virus from polio vaccinated humans to chimpanzees then back to humans, with the additional risk of recombination from pooling hundreds of infected serum samples prior to additional viral recombinant transfers via the HB vaccines given to human subjects in New York City and sub-Saharan Africa, then this might best explain the origin of HIV/AIDS and

render Korber et al.'s 1931 projection inconsequential. As detailed in the next section, this is precisely the thesis advanced by Horowitz.[2,13](#)

In summary, the determinations reached by Korber et al.,[7](#) and Ho et al.,[9](#) of possible dates for the origin of HIV-1, 1931 and 1959 respectively, have been adequately clarified elsewhere.[10](#) The authors themselves acknowledge, the super-computer-based study cannot tell whether this hypothetical 1930 virus was in humans or animals and so do not show when zoonosis occurred.[7,10](#)

Myers et al. further qualified: "If PIV [primate immunodeficiency virus] was in humans in the first half of the 20th century, it may be estimated, given the assumptions of the look-back analysis, that the ancestral HIV-1 group M virus arose at 1930 plus or minus 20 years." Conversely, if PIV was not in humans in the first half of the 20th century, then the Korber et al. analysis holds little, if any, value in-so-far-as determining a date or origin of the HIVs and AIDS. [7,10](#)

The Earliest Hepatitis B Vaccines and The Origin of AIDS

If early polio vaccines had not triggered the origin of HIV/AIDS as scientific consensus now holds,[6](#) then some other, chimpanzee-related, "iatrogenic event" must be available to explain the staggering array of deadly recombinants that were proven by Myers et al. to have arisen virtually simultaneously during the early to mid-1970s.[10,21](#) In this regard, even more neglected, and perhaps more relevant than the OPV theory of AIDS, is the hepatitis B (HB) vaccine hypothesis.[2,13,23](#)

According to scientific records,[2](#) African chimpanzees were used in the manufacture of the HB vaccines during the early 1970s. Additional documents prove that human HB viruses cultured in vivo in chimpanzees were returned to humans whose infected blood serum was then pooled to develop four different strains of experimental HB vaccine pilot tested between 1970 and 1975 in New York City and central Africa. This HB vaccine theory of HIV zoonosis proposes that endogenous, or more likely exogenous, progenitor viruses were activated[24](#) when serially transmitted from humans to chimpanzees, then back to humans. Subsequently, pooled blood serum containing HB surface antigen and/or live virions, a milieu ripe for viral recombination, was used to develop the four suspected vaccines administered to New York's gay population and simultaneously to sub-Saharan Africans. Besides the phylogenetic evidence cited above, epidemiological evidence also supports this HB vaccine theory of HIV/AIDS origination.

Figure 1 is derived from Higginson and Muir's report on cancer studies conducted by the International Agency for Research in Cancer (IARC) in collaboration with the National Cancer Institute (NCI).[25](#) Figure 2 derives from this data superimposed on a map of HIV-1 seroprevalence in Africa reported by the U.S. Department of Commerce in a publication discussing desirable depopulation associated with HIV/AIDS.[26](#) Additional evidence here was supplied in the chronology of the early hepatitis B vaccine trials compiled by Goodfield.[27](#) The two maps, juxtaposed, show a striking correlation between hepatitis B vaccine and liver cancer experiments conducted in Africa during the early 1970s, and the countries in central and southern Africa with the highest HIV-1 seroprevalence rates by 1994. The black squares indicate areas participating in the HB cancer virus research and vaccine trials. It should also be noted that Mozambique has one of the highest rates of HIV-2, which was allegedly discovered by Essex et al.,[28](#) in Senegalese female prostitutes years after the African hepatitis B vaccination pilot studies began. Due to their state-authorized employment and high risk for infection, Senegalese female prostitutes were required to receive hepatitis B vaccinations for relicensure. That Essex et al. found SIVagm, a documented vaccine contaminant, in the blood of these human subjects, is additionally compelling evidence in support of the HB vaccine AIDS origination theory.[29](#)

In brief, a well documented, theoretically viable, and generally neglected evolutionary route of SIVagm to HIV-1 zoonosis sequentially involves: [1](#)) Polio vaccine recipients worldwide, including gay men in New York, and Blacks in Central Africa, were exposed to simian viruses including SV40, SFR (Simian Foamy Retroviruses containing reverse transcriptase), SIVagm,

and perhaps others from the mid-1950s, through at least the 1960s;^{2,4} 2) Between 1965 and 1970, researchers in NYC isolated and then inoculated the MS-2 strain of HB virus into the above cited New York and African HB vaccine study volunteers.^{2,30,3} 3) Human derived HB viruses, and potentially activated retroviral sequences, were then transferred to chimpanzees, then back again to humans in NYC and central Africa during the development and testing of four genetically altered subtypes of the pre-1975 experimental HB vaccine.^{32,33} HIV-1 progenitor contamination, recombination, and/or transmission risks were likely increased during this process by: a) human incubation for more than a decade of polio vaccine contaminants and recombinants including SV40, SFR, and possibly SIVagm; b) the pooling of infected blood serum donated by hundreds of gay American and Black African polio vaccine recipients who had subsequently received injections with chimpanzee cultured strains of HB virus; c) the biohazardous laboratory conditions and viral containment problems reported by the HB vaccine investigators and their affiliates; and finally 5) The four pooled serum-derived HB vaccines that were administered to thousands of test subjects by 1975, primarily gay males in NYC and central African Blacks. This series of events provides the best explanation for an early to mid-1970s punctuated origin event most precisely fitting the etiological determinations of the HIV-1/AIDS pandemic.¹⁰ Again, it should be noted that the African volunteers inhabited a geographic area consistent with the highest rates of HIV-1 seroprevalence. Among the nations where rates are highest, HB studies were conducted in: Senegal, Cote d'Ivoire, Uganda, Kenya, Swaziland, and the northeastern part of South Africa. According to circumstantial evidence, eastern Zaire bordering the West Nile region of northwest Uganda also hosted such trials.^{2,25-27}

Historic Precedence for the HB Vaccine Hypothesis

There is historic precedence for this precise HB thesis. According to Beale, the risk of HB viruses contaminating human blood serum and subsequent vaccinations was determined as early as 1942. Then, more than 62 deaths and 28,500 cases resulted from serum HB contaminated yellow fever vaccines.³¹

According to Hilleman, early yellow fever vaccines also delivered leukemic retroviruses to human populations due to caged animal and laboratory contaminations and concomitant vaccine transmissions.¹³

Dr. Hilleman additionally reinforced this punctuated origin thesis by describing the risks he encountered by importing contaminated African sub-human primates for vaccine research and development at the Merck pharmaceutical company. Between the late 1950s through the 1970s, Dr. Hilleman told Harvard medical historian Edward Shorter in 1987, 'I brought African greens in. I didn't know we were importing AIDS virus at the time.'¹³ Given these statements of fact, it is reasonable to suggest, as stated above, the earliest HB vaccine pilot studies may have activated an endogenous or exogenous HIV-related retroviral gene in one or more of the primates,²⁴ fulfilling the 'starburst phylogeny' antecedents advanced by Myers et al.¹⁰

During the Royal Society's symposium on the origin of AIDS, Hooper's 1950s OPV/AIDS hypothesis was largely rebuked because he failed to establish the use of chimpanzees by the Wistar Institute in the production of the suspected OPV.¹⁸ Moreover, this vaccine was not given selectively to New York's gay male population. Curiously, Merck's early 1970s hepatitis B vaccine trials that did involve gay men in NYC, and Blacks in central Africa, partially prepared in Litton Bionetics (LB) exported/Merck imported African chimpanzees, ironically went without mention.

'Burden of Proof' and the Origin of AIDS

The most vocal opponent of the OPV and HB vaccine theories of HIV/AIDS origination is Dr. John Moore, affiliated with Rockefeller University's Aaron Diamond Research Center in New York.

As reported in Medical Hypothesis, following a presentation advancing the HB vaccine theory of HIV/AIDS at the XI International Conference on AIDS, in 1996, Dr. Moore flippantly

rebuked this thesis in the Canadian press. A few years later, he did the same regarding the Edward Hooper's book, *The River*, which he alleged was historically inaccurate, potentially damaging to the public's trust in western medicine, and harmful to his colleagues' efforts to make AIDS vaccines for use in Africa.²

When this author personally contacted Dr. Moore in an effort to begin scientific discourse following his Canadian press interview, Moore refused any formal discussion. Responding later to prodding, he wrote me from the Aaron Diamond AIDS Research Center saying, "I explicitly denied you an interview when you requested one. . . . I said to you that I had 'no interest' in your . . . grotesque theories . . . For the record, I know what your views are, and I reject them. Indeed, I dismiss them as uninteresting, incorrect and downright stupid." In the *Vancouver Sun*, Moore was further quoted as saying, "HIV is transmitted from monkeys to humans. I don't think there's any doubt about that. It's hard scientific reality." In fact, according to scientific consensus, the defining zoonosis for the origin of HIV occurred between chimpanzees and humans, not monkeys.²

It should be noted that Dr. Moore's institutional benefactors include the Rockefeller family which, along with the Rockefeller Foundation and its institutional affiliate—the Sloan-Kettering Memorial Cancer Center in New York—has heavily invested in viral cancer research, vaccine developments, propaganda programs, population control efforts, and the Merck pharmaceutical company in particular. Thus, Moore's bias is strongly suggested.^{2,13,14}

Worse yet, history shows that soon after Dr. Gallo's alleged "discovery" of the AIDS virus in 1984, Dr. Moore co-directed the only official effort to examine Merck's HB vaccine for "fear of possible AIDS transmission."²³ His principle co-investigator was Dr. B.J. Poiesz at the State University of New York. Dr. Poiesz, their paper noted, had worked closely with Dr. Gallo in isolating the "type-C" cancer virus associated with lymphomas during the mid to late-1970s. Their group of researchers included "anonymous CDC authors" who, for unspecified reasons, omitted the centrally important New York City and African HB vaccine recipients from their analysis. Adding insult to this injury, the team's conclusions were entirely inconsistent with earlier epidemiological determinations and serological measures.¹³

Reinforcing the observance of such political bias and tainted science in this field of inquiry is the conclusion reached by several featured speakers at the Royal Society's meeting in London. They addressed the "burden of proof" required of iatrogenic versus natural AIDS origin theorists. ^{10, 19, 20} These experts protested the unfair unscientific advantage that has been historically given to outspoken natural evolution theorists, such as Dr. Moore, who have been curiously exempt from having to substantiate their obviously flawed claims and hypotheses. Ironically, despite this, their unproven misguided theories remain widely accepted as supposed fact.^{10, 19,20}

The only remedy such deception is updated knowledge regarding the advanced genetic analyses that have seriously undermined arguments for isolated viral leaps that cannot adequately explain the source of AIDS and the "sunburst phylogeny" of HIV's earliest African strains.¹⁰ In the wake of the Royal Society's symposium, theories that now appear tenuous, if not ludicrous, include isolated parenteral (i.e., skin piercing) injuries (e.g., the "cut hunter theory"), nutritional exposures, population movements, and climatic variations that are alleged to have led to isolated zoonotic events followed years later, evolutionarily, by the spreading plague. Alternatively, many participants at the conference concluded that the transfer of SIV to human beings was probably connected with unprecedented medical activity in Africa in the 20th century.²¹

Bionetics Evidence to be Reconciled

What continues inadequately reported in the scientific literature, perhaps because researchers remain unaware, or because most investigators would certainly feel threatened by such disconcerting revelations, was that the precise scenario advanced by Myers et al.,¹⁰ to best account for the sunburst phylogeny and "punctuated origin" event was repeatedly

engineered and studied during the Litton Bionetics (LB) administered SVCP, at precisely the time (1969-1974) required to produce the "Big Bang," as Myers originally called it. At this same time, LB's study of HB viral co-infections with viruses currently linked to HIV-related immune suppression and AIDS symptomatology was ongoing, as you will read below. This information comes directly from their contract titled, "Investigations of Viral Carcinogenesis in Primates" (NIH Grant Number 71-2025 beginning February 12, 1962). This team, officiated by NCI "Project Officer" Dr. Robert Gallo, the subsequent discoverer of HTLV-1,² (leukemia viruses) and HIV-1 (the AIDS virus) almost 15 years later, stated: "During the past year [1970] macaques were inoculated at birth or in utero with the Mason-Pfizer monkey mammary virus, Epstein-Barr virus (EBV), Herpesvirus saimiri, and Marek's disease virus. EB virus was given with immunostimulation and immunosuppression (ALS, prednisone, imuran). Australian antigen [HB virus] was given to newborn African green monkeys."

Might this quoted knowledge have impacted Dr. Gallo's earliest declaration that the origin of HIV-1 came from "African greens" (i.e., SIVagm), and/or Dr. Hilleman's confession that he brought the AIDS virus into North America in African greens?

Furthermore, it is well known that HIV-2 sources from macaque monkeys from this same time period.⁸ Might this specific multiply-infected simian colony be the source of the original SIV to HIV zoonosis? There is much evidence to suggest this, and it is certainly worthy of an official inquiry.

It is also curious that EBV was of major interest to the LB team of researchers.

It is also well known that EBV is a potent co-carcinogen with HIV-1 and deadly co-factor in the development of AIDS.

This 1971 report by Landon, Ting and Gallo et al., referenced the use of "colony-born" primates observed for seroconversion to "EB positive" immune suppressive status predisposing the animals for retroviral infections and cancers. To summarize this work, conducted almost a decade before Dr. Gallo "discovered" the first leukemia retrovirus (HTLV-I), and later HIV-1, his Bionetics coworkers disclosed that their:

"[B]reeding and holding colonies were surveyed for antibody to EBV. All breeders were positive and their offspring contain maternal antibody for several months. . . . [Moreover,] An RNA-dependent DNA polymerase, [the primary AIDS-linked enzyme] similar to that associated with RNA tumor viruses, was detected in human leukemic cells but not in normal cells stimulated by phytohemagglutinin. The enzyme was isolated, purified and concentrated 200-fold, making possible its further characterization and study in relation to the leukemic process in man."³³

This document, and statement alone, considering its date, should be adequate impetus for an independent investigation into the SVCP with regard to the origin of AIDS.

Reflecting on the specific scenario advanced by Myers and co-workers regarding the phylogenetic, recombinant, and immunosuppressive correlates and antecedents of the "starburst" that reflects at least ten simultaneous HIV/AIDS African outbreaks, the Bionetics investigators stated the significance and "proposed course" of their vaccine research involving chimpanzees. They wrote:

"Significance to Biomedical Research and to the [Special Virus Cancer] Program of the [National Cancer] Institute: Inasmuch as tests for the biological activity of candidate human [cancer] viruses will not be tested in the human species, it is imperative that another system be developed for these determinations and, subsequently for the evaluation of vaccines or other measures of control. The close phylogenetic relationship of the lower primates [i.e., chimpanzees] to man justifies utilization of these animals for these purposes. Further study of altered transfer RNA and polymerase enzymes would determine their significance in neoplastic change and provide a basis for selection of therapeutic agents.

"Proposed Course: Continuation with increased emphasis on monitoring and intensive care of inoculated animals to determine if active infection occurs, effects of infection, and degree

of immunosuppression when used. Further studies of human neoplasms at a molecular level will continue.³³

Inasmuch as humans were not being directly infected with ?candidate viruses? during this program according to the contract summary, live viral vaccines derived from retroviruses similar to the HIVs were being prepared and tested in primate populations that apparently included humans as well as chimpanzees. This at the precise time that the Australian antigen?the HB highly infectious and easily transmissible cancer virus?and related HB vaccines were being injected into both chimpanzees and humans in New York and Sub-Saharan Africa by LB collaborators.³³

At the XI International Conference on AIDS in 1996, when questioned regarding his involvement in these Bionetics studies, Dr. Gallo angrily replied to this author, ?Quite frankly, I don?t know what the hell you?re talking about.¹³ If the HB vaccine theory might be the focus of a reputable independent inquiry, such as the one urged by Cribb,¹⁹ and now AI members, Dr. Gallo might be obliged to formally discuss his contract with Bionetics wherein the ?Australian antigen was given to newborn African green monkeys? in the context of testing ?a swarm of [candidate viral and retroviral] variants.? If he still contends this HB vaccine/origin of AIDS theory has no merit, as he argued forcefully at that time, then perhaps he would be willing to publish an alternative account reflecting more recent scientific revelations.

Huebner et al, referred to in Bionetics?s SVCP contract (NIH-71-2025), might also be persuaded to divulge valuable insights regarding this HB vaccine/origin of AIDS thesis.³⁴ At that time, 1969, Dr. Robert Huebner was also a leader in this field on the esteemed National Academy of Sciences?National Research Council (NAS?NRC), that is, at precisely the time the Congressional Appropriations Committee heard testimony concerning the technical expertise available through the NAS?NRC for the U.S. Army?s development of AIDS-like viruses. At that time these viruses were referred to by military personnel in the Congressional Record as ?synthetic biological agents.? However, the scientific community referred to them as ?type-C? RNA tumor viruses. Huebner was exquisitely aware of these developments and various retroviral species that were routinely being generated using crude early methods of recombination in SVCP labs. Again, these viruses were descriptively and functionally identical to HIV-1.2,3,13,14 According to the Bionetics contract summary report from 1972, Dr. Huebner?s group isolated and tested a cat/human hybrid oncornavirus, RD-114, from a human sarcoma by 1971. Sarcomas, associated with leukemias and lymphomas in AIDS patients were, at that time, unheard of in gay men. Later, in 1981, HB virus and vaccine expert, Dr. Don Francis, relayed his opinion as to the source of the first GRID (AIDS) cases in New York, ?It?s a combination of feline leukemia and hepatitis B,? he told his mentor Max Essex at Harvard.³⁵

The following SVCP contract excerpt³⁴ discusses the testing of effective treatments for HIV/AIDS-like infections at that early date:

?The effects of 11 rifamycin derivatives on viral reverse transcriptase and on DNA polymerases from human normal and leukemic blood lymphocytes were evaluated. Compound 143-483, 3-formyl rifamycin SV: octyl oxime showed the greatest potency and inhibited all DNA polymerases from both viral and cellular origins.?

Might this be a cure for HIV/AIDS? Unless further investigations into this matter are conducted, we may never know.

Reflecting on these revelations in-so-far-as the myr

(Message over 64 KB, truncated)

| 26593|2008-08-04 14:12:41|cristofori whitakara|Re: [truthafterknowledge] Re: Obama says he opposes slavery reparati|

is it insane to have the thought that USA is reparations for europeans. Israel was reparations for

israelites?

--- On **Sun, 8/3/08, lamar perryman** wrote:

From: lamar perryman

Subject: [Ta_Seti] Re: [truthafterknowledge] Re: Obama says he opposes slavery reparations, apology

To: truthafterknowledge@yahoogroups.com, "The Lawkeepers" , "Group Members" ,
yoruba_spirituality@yahoogroups.com, ta_seti@yahoogroups.com,
americanpharoahs@yahoogroups.com, "Mr. Johnny Warner"

Date: Sunday, August 3, 2008, 4:45 PM

Another FUNCTIONALLY INSANE Statement Mr. Bel.

Did you Not READ the HOUSE OF REPRESENTATIVES OWN APOLOGY RESOLUTION, MR. BEL.

IN THAT APOLOGY RESOLUTION MR. BEL, THEY ADMITTED THAT AMERICAN CONFEDERATE SLAVERY COULD BE COMPARED TO NO KNOWN " SLAVERY " OF ANY GROUP IN WORLD HISTORY.

It is And Continues To be A " PECULIAR INSTITUTION ".

Have you SEEN The New Book SLAVERY BY ANOTHER NAME by Douglass Blackmon,

<http://slaverybyanothername.com/> (Also See Photo Gallery) , **AND**

<http://www.openleft.com/showDiary.do?diaryID=6515>

AND Brother Leonard Pitts Of The Miami Herald's Op-Ed Peice On Slavery By Another Name :

<http://www.sacbee.com/110/story/1104993.html> .

I was born and Raised In The South From 1965 up to 18 years Old So I Already KNEW Firsthand About the Accounts Outlined In Mr. Blackmon's books.

I AM SURPRISED (TRULY) THAT SO MANY, MANY OTHER PEOPLE'S DON'T AND WE ALL LIVE IN AMERICA , U. S. A.

No Mr. Bel, American Slavery Was And IS INCOMPARABLE To Any type of Human conquest of One Group Over Another whether Tribal, Ethnic, Racial Or Nationalistic In HUMAN HISTORY.

To Continue To Argue that American Blacks Do Not Deserve REPARATIONS, FULL INCLUSION IN THE AMERICAN ECONOMIC/INDUSTRIAL /SCIENTIFIC CORPORATE ENTERPRISES AND **UNFETTERED ACCESS TO LAND AND RESOURCES** NECESSARY FOR HUMAN BEING BASED DEVELOPMENT AND EVOLUTION HERE Is **ITSELF A CRIME OF EPIC PROPORTIONS AND ANOTHER ACT OF :**

FUNCTIONAL INSANITY.!!!

Thank You For Your Comments Sir And Have A Nice Day.!

Pharoah Israel.

--- On **Sun, 8/3/08, Mr. Bel** wrote:

From: Mr. Bel

Subject: Re: [truthafterknowledge] Re: Obama says he opposes slavery reparations, apology

To: truthafterknowledge @yahoogroups. com

Date: Sunday, August 3, 2008, 3:57 PM

i disagree. I think a functionally insane person is one who expects people who were never experiencing the injustice of slavery to be compensated. That right there is serious insanity. Where does it stop ? one can find the ancestors of any race who in history were done injustices. Why not compensate their posterity also ? see how ridiculous that sounds. And there was the **trans mediterranean white slave trade** (during the moorish empire). Is he ready to compensate whites too ? Its stupid and amounts to nothing more than idiocy.

Shalom,
Mr. Bel

--- On **Sun, 8/3/08, lamar perryman** wrote:

From: lamar perryman

Subject: Re: [truthafterknowledg e] Re: Obama says he opposes slavery reparations, apolo

To: truthafterknowledge @yahoogroups. com

Date: Sunday, August 3, 2008, 3:47 PM

Regardless of The Matter That **African Blacks**, **Indian-Oriental Asian ARABS**, and White Caucasians of Imperialist Europe Had In Enforcing The De-Humanization AND De-Socialization Program on American Blacks through 300 Years and Another 100 years of The Sub-Human, Sub-Animal Treatment in Jim Crow discrimination **Anyone Who Say** THAT NATIVE BLACK AMERICAN INDIANS IN THE SOUTHEAST UNITED STATES AND THE WEST AFRICANS BROUGHT OVER TO JOIN THEM BY FORCIBLE REMOVAL IN THE BLACK MAAFA, CALLED THE BLACK HOLOCAUST DO NOT NEED TO BE COMPENSATED IN EVERY WAY ARE MAKING A STATEMENT THAT

:
FUNCTIONALLY INSANE!!!!!! !!!!!!!!!!!

Oh By The way, I Am Still a Obama Suppoter. We will See How This Issue Pans out As We Go Along Here. Pharoah Israel.

--- On **Sun, 8/3/08, Mr. Bel** wrote:

From: Mr. Bel

Subject: Re: [truthafterknowledg e] Re: Obama says he opposes slavery reparations, apology

To: truthafterknowledge @yahoogroups. com

Date: Sunday, August 3, 2008, 1:48 PM

I agree. There is NO legitimacy whatsoever to slave reparation. Since there are no slaves to be compensated. The whole idea is another shakedown, race hustle.

Shalom,

Mr. Bel

--- On **Sun, 8/3/08, Marenda W.** wrote:

From: Marenda W.

Subject: [truthafterknowledg e] Re: Obama says he opposes slavery reparations, apology

To: truthafterknowledge @yahoogroups. com

Date: Sunday, August 3, 2008, 1:46 PM

Well I'm still not voting for him but at least he is in the right mindset.

There are no slaves alive today nor their intermediate children. Reparations for slavery is just another scheme by race husters to profit on the true sufferings of our ancestors which we alive today have NEVER experience the pain and humiliation they went through, it sad.

I hope everyone had a good sabbath and I pray a good coming week to all.

Marenda

--- In [truthafterknowledge @yahoogroups. com](mailto:truthafterknowledge@yahoogroups.com), "Mr. Bel" wrote:

> I did not support Obama at the beginning, especially after the rev wright fiasco. But as the campaign progresses, mr. obama is doing a pretty good job manifesting a political position that reflects the needs of all americans. While not succumbing to the tribal calls of certain american negroes. Kudos! to Obama. He speaks w/ the voice of the future, where the tribal instinct is a thing of the past.

| 26594|2008-08-04 15:52:15|Mahari Mengistu|Obama opposes slavery reparations|

>>The alternative is John McCain, 4 more years of death and

mutilation in Iraq and a thermo-nuclear attack on Iran.<<

And don't forget: more stupidity.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

>

> Hi Paul,

>
> What everyone is missing is that Barack Obama is a diamond
> in the rough. What he needs AFTER he gets elected, are strong
> and present activist organisations that lay out precisely what
> they need and want to achieve. When president, he needs
> to be presented with exactly what the people want to see
> happen.

>
> The so-called protestors who crashed his appearance
> with 'what have you done for Black people' slogans
> could just as easily be Karl Rove inspired
> agitators. They certainly received a lot of press. But
> that is what they have been trying to do - connect
> him to the ghetto, black activists, etc. Look at Jeremiah
> Wright. That is what they want, because they can
> certainly not win on policy.

>
> However, any influence we can exercise, can only be exercised
> AFTER he has been elected. All the criticism now is aimed to
> keep him from getting elected, or give him as small a majority
> as possible.

>
> Everybody should vote for him, and worry about the details
> in December 2008.

>
> The alternative is John McCain, 4 more years of death and
> mutilation in Iraq and a thermo-nuclear attack on Iran.

>
> Alex

>
> > The title of the article also implies that Obama
> > opposes an apology for slavery but that is not
> > supported by the content of the article itself. He
> > seems doubtful of the effectiveness of an apology
> > but thinks its "appropriate."

>
> > Regards,
> > Paul Kekai Manansala

>
| 26595|2008-08-04 16:06:25|Mahari Mengistu|Re: The Egyptian Family Tree - its roots and
twigs|

Thanks, Paul,

Only one - possibly two (the one at bottom right which is indistinct)
could not have Afrakan blood.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>
> Faiyum Portraits
>
>
>
>
> Regards,
> Paul Kekai Manansala
>

| 26596|2008-08-04 17:59:26|Tafari khumbaka|FW: PHOTO U WON'T SEE ON FOX. .|

Attachments :



Tafari-sudra,Khumbaka

--- On **Mon, 8/4/08**, **Alandas Dobbins** wrote:

From: Alandas Dobbins
Subject: FW: PHOTO U WON'T SEE ON FOX. .
To: tafari_sudra@yahoo.com
Date: Monday, August 4, 2008, 2:13 PM

From: Proctor, Kimberly [mailto:Kimberly.Proctor@STJUDE.ORG]
Sent: Monday, August 04, 2008 11:51 AM
To: 'alandas@nsightmemphis.com'; 'tbooker40@comcast.net'; Britton, Lunetha; Anderson, Lisa
Subject: FW: PHOTO U WON'T SEE ON FOX. .

From: Vanessa Langston [mailto:Vanessa.Langston@cfgm.org]
Sent: Monday, August 04, 2008 11:27 AM
To: Proctor, Kimberly; Brown, Rhonda; Nakesha Rockette; Latoya Merritt; Sholenda Hollins
Subject: PHOTO U WON'T SEE ON FOX. .

| 26597|2008-08-04 17:59:56|Paul Kekai Manansala|Ostrich (Struthio camelus) production in Egypt|

Trop Anim Health Prod. 2008 Jun;40(5):349-55.Links

Ostrich (*Struthio camelus*) production in Egypt.

[Cooper RG](#), [Mahrose KM](#), [El-Shafei M](#), [Marai IF](#).

Division of Physiology, Birmingham City University, 701 Baker Building, Franchise Street, Perry Barr, Birmingham B42 2SU, UK rgcooperuk@yahoo.com

This review discusses the historical, developmental and practices of ostrich farming in Egypt. In the early 20th century, ostrich farming was very important for production of ostrich feathers and documents were produced to perfect the art of procuring the plumes from the birds and subsequently processing them. Pharaohs used ostrich feathers for adornment. Of 43 provinces, 12 were featured in 2003-2004 as farming ostriches: Alexandria, Al-Behera, Al-Dakahlia, Al-Wadi Al-Gadid, Aswan, Cairo, El-Sharkia, Geiza, Ismailia, Kafr-El-Sheikh, Matrouh and Nubaria. Abattoirs and tanneries specialising in ostrich handling are limited to two. Egypt has numerous strengths and opportunities to develop its ostrich sector. Rising meat prices suggest that fresh ostrich meat is unaffordable to many locals. Funds may be allocated to local advertising campaigns to promote ostrich meat; provision of incentives to farmers; and improving the capacity of abattoirs.

| 26598|2008-08-04 18:32:45|drnealy@juno.com|Re: FW: PHOTO U WON'T SEE ON FOX. .| awesome! was that at the National Urban League?

-- Tafari khumbaka wrote:

Return-Path:

Received: from mx04.dca.untld.com (mx04.dca.untld.com [10.171.44.34])

by maildeliver03.dca.untld.com with SMTP id AABEKRKRYAJ7L6RJ

for (sender);

Mon, 4 Aug 2008 17:59:39 -0700 (PDT)

Received: from n32a.bullet.sp1.yahoo.com (n32a.bullet.sp1.yahoo.com [209.131.38.211])

by mx04.dca.untld.com with SMTP id AABEKRKRUG53RKJ

for (sender);

Mon, 4 Aug 2008 17:59:30 -0700 (PDT)

Comment: DomainKeys? See <http://antispam.yahoo.com/domainkeys>

DomainKey-Signature: a=rsa-sha1; q=dns; c=noews; s=lima; d=yahoogroups.com;

b=OJXcVYU+6nR56MdTxmtafk2xOXz9QA6Q7sQx7C25HFti6f+KOfxw83FwRP369H6YfzrR
XmyU5rAedbQZfIk9ce0GAueAaLQVKG008b/5MFFLNr3uZUZUr9qi6UvPoR+;

Received: from [216.252.122.219] by n32.bullet.sp1.yahoo.com with NNFMP; 05 Aug 2008
00:59:29 -0000

Received: from [66.218.69.1] by t4.bullet.sp1.yahoo.com with NNFMP; 05 Aug 2008 00:59:28 -
0000

Received: from [66.218.67.84] by t1.bullet.scd.yahoo.com with NNFMP; 05 Aug 2008 00:59:27
-0000

X-Yahoo-Newman-Id: 2809895-m26596

Received: (qmail 87383 invoked from network); 5 Aug 2008 00:59:25 -0000

Received: from unknown (66.218.67.95)

by m48.grp.scd.yahoo.com with QMQP; 5 Aug 2008 00:59:25 -0000
Received: from unknown (HELO n29b.bullet.sp1.yahoo.com) (209.131.38.250)
by mta16.grp.scd.yahoo.com with SMTP; 5 Aug 2008 00:59:25 -0000
Received: from [216.252.122.219] by n29.bullet.sp1.yahoo.com with NNFMP; 05 Aug 2008
00:59:25 -0000
Received: from [66.218.69.5] by t4.bullet.sp1.yahoo.com with NNFMP; 05 Aug 2008 00:59:23 -
0000
Received: from [66.218.66.92] by t5.bullet.scd.yahoo.com with NNFMP; 05 Aug 2008 00:59:22
-0000
X-Sender: tafari_sudra@yahoo.com
X-Apparently-To: ta_seti@yahoogroups.com
X-Received: (qmail 15041 invoked from network); 4 Aug 2008 19:20:23 -0000
X-Received: from unknown (66.218.67.94)
by m50.grp.scd.yahoo.com with QMQP; 4 Aug 2008 19:20:23 -0000
X-Received: from unknown (HELO web65602.mail.ac4.yahoo.com) (76.13.9.70)
by mta15.grp.scd.yahoo.com with SMTP; 4 Aug 2008 19:20:20 -0000
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2008 12:20:18 PDT
X-Mailer: YahooMailWebService/0.7.218
To: maatcollective@yahoogroups.com
Message-ID:
X-Originating-IP: 76.13.9.70
X-eGroups-Msg-Info: 1:5:0:0:0
From: Tafari khumbaka
X-Yahoo-Profile: tafari_sudra
X-eGroups-Approved-By: pinatubo.geo via web; 05 Aug 2008 00:59:18 -0000
Sender: Ta_Seti@yahoogroups.com
MIME-Version: 1.0
Mailing-List: list Ta_Seti@yahoogroups.com; contact Ta_Seti-owner@yahoogroups.com
Delivered-To: mailing list Ta_Seti@yahoogroups.com
List-Id:
Precedence: bulk
List-Unsubscribe:
Date: Mon, 4 Aug 2008 12:20:18 -0700 (PDT)
Subject: [Ta_Seti] FW: PHOTO U WON'T SEE ON FOX. .
X-Yahoo-Newman-Property: groups-email-ff-m
Reply-To: Ta_Seti@yahoogroups.com
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X-UNTD-Peer-Info:

209.131.38.211|n32a.bullet.sp1.yahoo.com|n32a.bullet.sp1.yahoo.com|sentto-2809895-26596-
1217897966-drnealy=juno.com@returns.groups.yahoo.com

X-UNTD-UBE:-1



Tafari-sudra, Khumbaka

--- On **Mon, 8/4/08, Alandas Dobbins** wrote:

From: Alandas Dobbins

Subject: FW: PHOTO U WON'T SEE ON FOX. .

To: tafari_sudra@ yahoo.com

Date: Monday, August 4, 2008, 2:13 PM

From: Proctor, Kimberly [mailto:Kimberly. Proctor@STJUDE. ORG]
Sent: Monday, August 04, 2008 11:51 AM
To: 'alandas@nsightmemp his.com'; 'tbooker40@comcast. net'; Britton, Lunetha; Anderson, Lisa
Subject: FW: PHOTO U WON'T SEE ON FOX. .

From: Vanessa Langston [mailto:Vanessa. Langston@ cfgm.org]
Sent: Monday, August 04, 2008 11:27 AM
To: Proctor, Kimberly; Brown, Rhonda; Nakesha Rockette; Latoya Merritt; Sholenda Hollins
Subject: PHOTO U WON'T SEE ON FOX. .

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| 26599|2008-08-05 01:52:48|Peter Gray|Re: Obama opposes slavery reparations|

I agree with Alex too. Fiirst and foremost, Barack has to win the presidency. And it is also quite reasonable to suppose that the "agitators" whoattack his lack of emphasis on"black" issues are instigated by the right wing Republicans and their media stooges.

Peter

To: Ta_Seti@yahoogroups.com
From: mahari@myway.com
Date: Mon, 4 Aug 2008 22:52:12 +0000
Subject: [Ta_Seti] Re:Obama opposes slavery reparations

>>The alternative is John McCain, 4 more years of death and
mutilation in Iraq and a thermo-nuclear attack on Iran.<<

And don't forget: more stupidity.
HTP,
Mahari

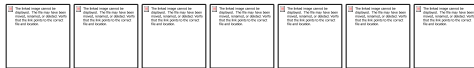
--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"
wrote:

>
> Hi Paul,
>
> What everyone is missing is that Barack Obama is a diamond
> in the rough. What he needs AFTER he gets elected, are strong
> and present activist organisations that lay out precisely what
> they need and want to achieve. When president, he needs
> to be presented with exactly what the people want to see
> happen.
>
> The so-called protestors who crashed his appearance
> with 'what have you done for Black people' slogans
> could just as easily be Karl Rove inspired
> agitators. They certainly received a lot of press. But
> that is what they have been trying to do - connect
> him to the ghetto, black activists, etc. Look at Jeremiah
> Wright. That is what they want, because they can
> certainly not win on policy.
>
> However, any influence we can exercise, can only be exercised
> AFTER he has been elected. All the criticism now is aimed to
> keep him from getting elected, or give him as small a majority
> as possible.
>
> Everybody should vote for him, and worry about the details
> in December 2008.
>
> The alternative is John McCain, 4 more years of death and
> mutilation in Iraq and a thermo-nuclear attack on Iran.
>
> Alex
>
>> The title of the article also implies that Obama
>> opposes an apology for slavery but that is not
>> supported by the content of the article itself. He
>> seems doubtful of the effectiveness of an apology
>> but thinks its "appropriate. "
>
>> Regards,
>> Paul Kekai Manansala
>

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| 26600|2008-08-05 06:54:41|Tracie White|Re: FW: PHOTO U WON'T SEE ON FOX. .|
Ashe'!

Shem Hotep ..
Shaii 

To: maatcollective@yahoogroups.com
From: tafari_sudra@yahoo.com
Date: Mon, 4 Aug 2008 12:20:18 -0700
Subject: [Ta_Seti] FW: PHOTO U WON'T SEE ON FOX. .



Tafari-sudra, Khumbaka

--- On **Mon, 8/4/08, Alandas Dobbins** wrote:
From: Alandas Dobbins
Subject: FW: PHOTO U WON'T SEE ON FOX. .
To: tafari_sudra@yahoo.com
Date: Monday, August 4, 2008, 2:13 PM

From: Proctor, Kimberly [mailto:Kimberly.Proctor@STJUDE.ORG]
Sent: Monday, August 04, 2008 11:51 AM
To: 'alandas@nsightmemp his.com'; 'tbooker40@comcast.net'; Britton, Lunetha;
Anderson, Lisa
Subject: FW: PHOTO U WON'T SEE ON FOX. .

From: Vanessa Langston [mailto:Vanessa.Langston@cfgm.org]
Sent: Monday, August 04, 2008 11:27 AM
To: Proctor, Kimberly; Brown, Rhonda; Nakesha Rockette; Latoya Merritt; Sholenda Hollins
Subject: PHOTO U WON'T SEE ON FOX. .

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| 26601|2008-08-05 07:06:09|ANGELINE BANDON-BIBUM|Re: FW: PHOTO U WON'T SEE ON FOX. .|

"drnealy@juno.com" wrote:

awesome! was that at the National Urban League?

-- Tafari khumbaka wrote:

Return-Path:

Received: from mx04.dca.untld. com (mx04.dca.untld. com [10.171.44.34])

by maildeliver03. dca.untld. com with SMTP id AABEKRKRYAJ7L6RJ

for (sender);

Mon, 4 Aug 2008 17:59:39 -0700 (PDT)

Received: from n32a.bullet. sp1.yahoo. com (n32a.bullet. sp1.yahoo. com [209.131.38. 211])

by mx04.dca.untld. com with SMTP id AABEKRKRUG53RKJ

for (sender);

Mon, 4 Aug 2008 17:59:30 -0700 (PDT)

Comment: DomainKeys? See <http://antispam.yahoo.com/domainkeys>

DomainKey-Signature : a=rsa-sha1; q=dns; c=noews; s=lima; d=yahoogroups. com;

b=OJXcVYU+6nR56MdTx mtafk2xOXz9QA6Q7 sQx7C25HFti6f+

KOfxw83FwRP369H6 YfzrRXmyU5rAedbQ ZfIk9ce0GAueAaLQ

VKG008b/5MFFLNr3 uZUZUr9qi6UvPoR+ /;

Received: from [216.252.122. 219] by n32.bullet.sp1. yahoo.com with NNFMP; 05 Aug 2008 00:59:29 -0000

Received: from [66.218.69.1] by t4.bullet.sp1. yahoo.com with NNFMP; 05 Aug 2008 00:59:28 -0000

Received: from [66.218.67.84] by t1.bullet.scd. yahoo.com with NNFMP; 05 Aug 2008 00:59:27 -0000

X-Yahoo-Newman- Id: 2809895-m26596

Received: (qmail 87383 invoked from network); 5 Aug 2008 00:59:25 -0000

Received: from unknown (66.218.67.95)

by m48.grp.scd. yahoo.com with QMQP; 5 Aug 2008 00:59:25 -0000

Received: from unknown (HELO n29b.bullet. sp1.yahoo. com) (209.131.38. 250)

by mta16.grp.scd. yahoo.com with SMTP; 5 Aug 2008 00:59:25 -0000

Received: from [216.252.122. 219] by n29.bullet.sp1. yahoo.com with NNFMP; 05 Aug 2008 00:59:25 -0000

Received: from [66.218.69.5] by t4.bullet.sp1. yahoo.com with NNFMP; 05 Aug 2008 00:59:23 -0000

Received: from [66.218.66.92] by t5.bullet.scd. yahoo.com with NNFMP; 05 Aug 2008 00:59:22 -0000

X-Sender: tafari_sudra@ yahoo.com

X-Apparently- To: ta_seti@yahoogroups .com

X-Received: (qmail 15041 invoked from network); 4 Aug 2008 19:20:23 -0000

X-Received: from unknown (66.218.67.94)

by m50.grp.scd. yahoo.com with QMQP; 4 Aug 2008 19:20:23 -0000

X-Received: from unknown (HELO web65602.mail. ac4.yahoo. com) (76.13.9.70)
by mta15.grp.scd. yahoo.com with SMTP; 4 Aug 2008 19:20:20 -0000
X-Received: (qmail 85081 invoked by uid 60001); 4 Aug 2008 19:20:19 -0000
X-Received: from [75.64.105.27] by web65602.mail. ac4.yahoo. com via HTTP; Mon,
04 Aug 2008 12:20:18 PDT
X-Mailer: YahooMailWebService /0.7.218
To: maatcollective@ yahoogroups. com
Message-ID:
X-Originating- IP: 76.13.9.70
X-eGroups-Msg- Info: 1:5:0:0:0
From: Tafari khumbaka
X-Yahoo-Profile: tafari_sudra
X-eGroups-Approved- By: pinatubo.geo via web; 05 Aug 2008 00:59:18 -0000
Sender: Ta_Seti@yahoogroups .com
MIME-Version: 1.0
Mailing-List: list Ta_Seti@yahoogroups .com; contact Ta_Seti-owner@ yahoogroups.
com
Delivered-To: mailing list Ta_Seti@yahoogroups .com
List-Id:
Precedence: bulk
List-Unsubscribe:
Date: Mon, 4 Aug 2008 12:20:18 -0700 (PDT)
Subject: [Ta_Seti] FW: PHOTO U WON'T SEE ON FOX. .
X-Yahoo-Newman- Property: groups-email- ff-m
Reply-To: Ta_Seti@yahoogroups .com
Content-Type: multipart/mixed;
boundary="0- 2132542803- 1217877618= :84059"
X-ContentStamp: 16:8:112833016
X-MAIL-INFO: 21cacbf3ca5b73b7 6bf35b176b2eab97 1aeadaa31ed3df13
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77ee39fcfba87ced f5abbf75e7e1aab3 adf3aae13dedb
X-UNTD-Peer- Info: 209.131.38.211| n32a.bullet. sp1.yahoo. com|n32a. bullet.sp1.
yahoo.com| sentto-2809895- 26596-1217897966 -drnealy= juno.com@ returns.groups.
yahoo.com
X-UNTD-UBE:- 1



Tafari-sudra, Khumbaka

--- On **Mon, 8/4/08, Alandas Dobbins** wrote:
From: Alandas Dobbins
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Sent: Monday, August 04, 2008 11:51 AM
To: 'alandas@nsightmemp his.com'; 'tbooker40@comcast. net'; Britton, Lunetha; Anderson, Lisa
Subject: FW: PHOTO U WON'T SEE ON FOX. .

From: Vanessa Langston [mailto:Vanessa. Langston@ cfgm.org]
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To: Proctor, Kimberly; Brown, Rhonda; Nakesha Rockette; Latoya Merritt; Sholenda Hollins
Subject: PHOTO U WON'T SEE ON FOX. .

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Angeline Bandon-Bibum, Author of Sojourner's Dream

Check out my websites:

<http://www.authorsden.com/msangelinebandonbibum>

<http://angelinebandonbibum.blogspot.com>

<http://sojournersdreamanovel.blogspot.com>

<http://sojournersdreamlamentationsofawarrior.blogspot.com>

| 26602|2008-08-05 11:02:18|Tafari khumbaka|women and marriage in modern Ghana|

[Is marriage a bar to the acquisition of wealth? A reflection on the matrimonial property rights in Ghana](#)

left click above



Tafari-sudra,Khumbaka

| 26603|2008-08-05 11:02:20|Shu Tefnut|Fwd: When GOD Was A Woman by Merlin Stone|

Thank you my sis-Star. Great I, love it your right on target, Hopefully the consciousness of our sisters will resurrect, if they are fortunate enough to read your missive. And for the brothers out there who have doubt its time to at least consider our Mothers, sisters, wives, and daughters, and ask the question WHO ARE THEY??? Htp Heru Benu Amen Ra -- In trueblackness@yahoogroups.com, goddess IsIs wrote: T.D. Jakes: Woman Thou Art Loosed. He should know because he and other false leaders in religion is keeping them in bondage and slavery with religion. We are not Loosed until the Womb Genders (females) in religion loose the noose of religion around their mind-set. We are loosed when we know who we are, and our Divine rightful place on earth/universe/nature. If we do not we live an anti-nature, anti-Truth, anti life life. ----- When GOD Was A Woman by Merlin Stone I. A book that uniquely defines the buried secrets of the 1st GOD -- The GODDESS: "...The writers of Judeo-Christian Bible, as we know it, seem to have purposely glossed over the sexual identity of the female deity who was held sacred by the neighbors of the Hebrews in Canaan, Babylon and Egypt. The Old Testament does not even have a word for "Goddess". In the Bible the Goddess is referred to as Elohim in the masculine gender, to be translated as god. But the Mohammad ens were quite clear. In it we read: 'Allah will not tolerate idolatry...the pagans pray for females.'...." xviii "When GOD Was A Woman" by Merlin Stone Page 211, Paragraph 2 "...D. S. Russell wrote of the prophetesses who came to be known as the Sibyls. The Sibyls were often identified with a prophetess of Anatolia, named Sybilla, whom we may suspect had some connection with the Goddess known there as Cybele. It was, in fact, the Sibyls of Rome who were responsible for having the worship of the Anatolian Cybele brought into Rome. According to Russell, These Sibylline oracles were written during the latter half of the second century BC in Alexandria. They are imitative of the Greek Sibyls who exercised a considerable influence upon pagan thought both before and after this time. The pagan Sibyl was prophetess who, under the inspiration of the god, was able to impart wisdom to men and to reveal to them the divine will. There were many varieties of such oracles in different countries and in Egypt in particular they came to have an increasing interest and II. Another Source A. Part 1 <http://www.amengansie.com/Sibyls.html> (PART I) B. Part 2 <http://www.amengansie.com/Sibyls2.html> (PART II) C. You see the matriarchy (a dominate female lineage) existed loooog before patriarchy (a male dominated lineage) ever rolled onto the scene. Once upon a time inside antiquity women governed the land and men stayed at home. III. Another Viable Source: "...Christianity has never known this and I am rather sorry to reveal it but the god Yah or Yahu that western historians claim the Afrim{i.e. my insert /Ivrim/Hebrew/Jewish} people of Canaan was not a god. She was a goddess. The name of this goddess is also presented elsewhere in historical literature as Yah or Ea in the discussion of other people in the same geographical region of Canaan. For example, in his discussion of the Sumerians, Durant wrote the name of this same goddess as Ea but it is pronounced Yah. She is the goddess of wisdom of the Sumerians. However, she was first and foremost the goddess of the Ancient Egyptians. To the Akan people of Ancient Egypt, this goddess was Yaa, the goddess of Thursday..." page 217, "The Africans Who Wrote The Bible by Dr. Darkwah IV. Yet Another... "...But they completely rejected paying any further tribute to the Goddess Al'lat, who was replaced by the God Al'lah...The following are the Goddess of Islam who became the....DAUGHTERS OF AL'LAH:" Al-lat, the Sun Goddess, Al-Manat, the Goddess of Venus. Al-Uzzah, The Fortune Goddess." (Ben-Jochannan, African Origins of the Major Western Religions, Black Classic Press: Baltimore, MD, pp. 214-215) page 46 "Melanin : A Key to Freedom" by Dr. Richard King, MD V. My Own Assertion The GODDESS existed long before there was a GOD. I often wondered why the Judaic, Islamic and Christian religion(s) share nor show any love for women in their male {e.g. They are truly man-made in every literal sense of the word} dominated epochs. The GODDESS was massacred/desecrated/murdered and destroyed into submission while all of the attributes

associated with her Greatness were bogusly inserted and accredited into the biblical text. I now have a clearer understanding of why words/terms like those listed below were written as they were in the biblical text: "Ashtoreth" ~ mentioned 3 times "daughter of Babylon" ~ mentioned 5 times "filthy" ~ mentioned 7 times "Idols" ~ mentioned 85 times "other Gods" ~ mentioned 63 times "played the harlot" ~ mentioned 5 times "prostitutes" ~ mentioned once "Tammuz" ~ mentioned once Books such as Deuteronomy Ezekiel I Kings II Kings Leviticus vehemently spew out disdain and in vicarious/indirect/covert speech scorn the GODDESS in coded terminology as listed above. These man-made accusations refer to the GODDESS worshipers that the nomad so-Called Jews found when they travel led and sojourned in Canaan to possess the land that was not ever theirs to take. Those who did not accept the worship of the man-made God Yahweh were punished/disgraced/put to death or all three. It is no wonder that the scribes used such carefully pre-planned manipulative word of strategy to place the so-Called mythical fall of mankind on the fictional Eve. Now I know "why" the so-Called Jews went thru the land of Canaan {e.g. which was already occupied} pillaging and murdering. The men were killing off the GODDESS worshipers/destroying artifacts and temples. Historically, it is obvious that they did not do a good enough job ~ because I know about it! Not to mention the fact that there are numerous references and archaeological evidence that point to the fact that the levite tribes of biblical Canaan did a job on putting the woman in her place. This well thought out phenomena has lasted up to this very day. What most now accept as the norm was just the reverse opposite ~ thousands of years ago. Once Woman held control - now men hold that dubious title. References: "When GOD Was a Woman" by Merlin Stone <http://www.pinn.net/~sunshine/whm2000/stone2.html> <http://daughter-of-god.com/> VI. The Temple There were many temples erected in homage of the first GOD - the GODDESS. It is not surprising that male dominated churches have been built over them. This link connect to just a few in the diaphora of the world <http://www.hethert.org/byblos.htm> read much more at below link <http://livinginblack.ning.com/forum/topic/show?id=2019163%3ATopic%3A190723> goddess IsIs Akkebala ANSWERCESTOR -Being The Change Afrikans/World Needs To See Divine Spirituality IS MY Identity/Reality/Crown/Title/Gift/All-

| 26604|2008-08-05 11:11:12|Paul Kekai Manansala|Theories on Egyptian language translation, pyramids|

BySarah O. Wali

First Published:July24,2008

<http://www.dailystaregypt.com/article.aspx?ArticleID=15267>



Al-Saadawi claims
Champollion correctly
deciphered only 10 percent of
the Pharaonic languages.

CAIRO: In a recent interview with Al-Masry Al Youm Dr. Osama Al-Saadawi claimed there have been discrepancies in deciphering and translating the Pharaonic languages. As a result, the image of Ancient Egyptians has been skewed.

"The French icon Champollion made serious mistakes when translating the Rosetta stone because he relied on assumptions that led him to incorrect translations, and thus the language is

not right," Al-Saadawi said. "As a result we have a misconception of life during Pharaonic times."

Al-Saadawi claims that only 10 percent of the deciphered hieroglyphics is correct. However, Egyptologists such as researcher and lecturer Ahmed Seddik say that errors in Champollion's work were a result of minimal technical resources.

Noting that there are mistakes in the first hand-written translations that could have led to wrong assumptions, Seddik said that "Champollion's work was highly refined and very well translated, and we have been able to unlock the language, the phonetic school of ancient Egypt because of it."

Among Al-Saadawi's finds is a discrepancy in the name of the Pharaoh who built the largest of the Giza Pyramids. According to him, his name was not King "Khufu," but King "Ghonoom." But according to Seddik, a graduate of the American University in Cairo, both are correct.

"Every pharaoh had at least five names," he said. "Khufu is a nickname. Ghonoom Khoufi was another name. Ghonoom means protect, so it's literally 'Protect Khufu.'"

The name Khufu he says, has been found repeatedly in hieroglyphic texts, and is 100 percent correct.

Al-Saadawi also asserts that the Ancient Egyptians were not polytheistic as most Egyptologists claim. Ra, the God of the Sun, was not actually a god, he says. Ra is a shortened name for "God of All Things." However, evidence has been presented that when the New Kingdom was attempting to expand, the pharaohs recognized other gods in order to appease the people. Statues in the Cairo Museum are indicative of this.

"Religion in Egypt is old and very complex," said Seddik. "There is a dispute until today about religion. There is no one that can say that they were monotheistic 100 percent."

Al-Saadawi also provides an alternative theory about how the pyramids were built, claiming that over 2,500 horsepower would have been required for Khufu, or King Ghonoom, to build the great pyramids. It is therefore impossible to have had men move the blocks. Rather, the pyramids were built using hydraulic ducts which utilized the flooding of the Nile.

A wide range of theories have been presented regarding the building of the pyramids. Dr Mory Gharib, aeronautics professor at the California Institute of Technology, and a team of students have proven the smaller obelisks used to build the pyramids can be lifted and directed using kites and a pulley. However, although there is scientific evidence that this method is possible, it lacks documentation or finds to back it up.

"In Sakkara they found a kite that was aerodynamically sound," said Seddik. "Yet, these are all speculations. You can't prove it unless you dig it up."

i rec'd this from a relative who thought i could draw and remembered that there is a member of ta-seti that has this talent. maybe s/he can do something with this contest. peace

--- On **Mon, 8/4/08, Vivian Taylor** wrote:

Subject: Fw: Art for Obama
To: "cristofori whitakara"
Date: Monday, August 4, 2008, 4:05 PM

Chris, this is something I think you have the talent to offer. Not much time though to put your ideas together. Love, Aunt Tudy

----- Original Message -----

From:

Sent: Sunday, August 03, 2008 12:27 PM

Subject: Fw: Art for Obama

--- On **Sat, 8/2/08, Peter Koechley, MoveOn.org Political Action** <moveon-help@list.moveon.org> wrote:

From: Peter Koechley, MoveOn.org Political Action <moveon-help@list.moveon.org>

Subject: Art for Obama

To: "viv thoy" <vivtho374@yahoo.com>

Date: Saturday, August 2, 2008, 1:48 PM

Dear MoveOn member,

The "Yes We Can" video by will.i.am. The 1000+ positive Obama ads created by MoveOn members. The iconic Obama "HOPE" poster created by artist Shepard Fairey.

Barack Obama's historic candidacy has sparked an unprecedented artistic outpouring. Now, in partnership with Shepard Fairey and his Obey Giant collective, we're offering a new way for artists anyone with a pen and paper qualifiesto share their talents and help elect Barack Obama at the same time.

It's called Manifest Hope, and it's a new Obama art contest for 2D and 3D art, from painting to photography to sculpture. The winners will be shown at the Manifest Hope Gallery online and in Denver during the Democratic convention alongside works from dozens of established and influential artists.

If you think you might want to enter, or want updates on the contest, please let us know here:

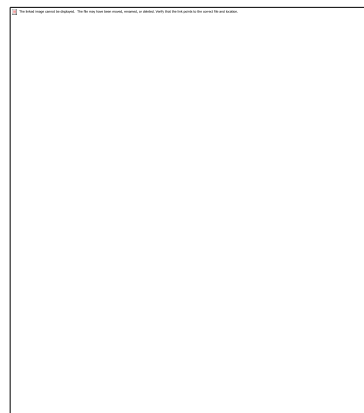
<http://pol.moveon.org/mh/signup/?id=13385-3699212-oMLmPYx&t=3>

If not, can you pass this on to friends of yours who might be interested?

Anyone can enter. You don't have to be Picasso, you just need to be inspired by Barack Obama and willing to donate your creativity and time to the cause.

But you need to get started soon. The final submissions deadline is August 18th at 11:59 a.m. ET.

Want to show off your artistic talents while helping Barack Obama win in November? Just click below to learn more about the Manifest Hope Gallery contest, and sign up for updates:



[Sign up for updates](#)

That's not much time to conceive and create a piece of art, so get started today.

All submissions will be judged by a distinguished panel of judges/artists from Obey Giant, contemporary art curators, and multi-talented musicians. Finalists will be asked to auction off their pieces, and donate the proceeds to progressive organizations.

Denver will be buzzing during the convention, but this gallery is going to be one of the coolest places to visit there. Plus, the gallery's going to have an amazing party with live performances by Death Cab For Cutie, Moby, and Clap Your Hands Say Yeah.

We're not going to send any more emails to the full MoveOn list before the submission deadline. So if there's any chance you might be interested, you have to sign up for contest updates now:

<http://pol.moveon.org/mh/signup/?id=13385-3699212-oMLmPYx&t=4>

Thanks for all you do.

Peter, Karin, Laura, Ilyse and the rest of the team

P.S. It's okay to enter a piece of art you've already created, as long as you're willing to offer it up for auction if it becomes a finalist. If you're ready to enter right now, you can upload your entry here:

<http://pol.moveon.org/mh/enter/?id=13385-3699212-oMLmPYx&t=5>

Want to support our work? We're entirely funded by our 3.2 million members/no corporate contributions, no big checks from CEOs. And our tiny staff ensures that small contributions go a long way. [Chip in here](#).

PAID FOR BY MOVEON.ORG POLITICAL ACTION, <http://pol.moveon.org/>. Not authorized by any candidate or candidate's committee. This email was sent to viv taylor on August 2, 2008. To change your email address or update your contact info, [click here](#). To remove yourself from this list, [click here](#).

| 26606|2008-08-05 16:00:51|Mahari Mengistu|France accused in Rwanda genocide|

France accused in Rwanda genocide

Rwanda has accused France of playing an active role in the genocide of 1994, in which about 800,000 people were killed.

An independent Rwandan commission said France was aware of preparations for the genocide and helped train the ethnic Hutu militia perpetrators.

The report also accused French troops of direct involvement in the killings.

It named 33 senior French military and political figures that it said should be prosecuted. France has previously denied any such responsibility.

Among those named in the report were the late former President, Francois Mitterrand, and the then Prime Minister Edouard Balladur.

Two men who went on to become prime minister were also named - Alain Juppe, the foreign minister at the time, and his then chief aide, Dominique de Villepin.

The French foreign ministry told the BBC it would only respond to the fresh allegations after



Some 800,000 people died in the 1994 genocide in Rwanda

reading the report, which was released on Tuesday afternoon.

Checkpoints

Earlier this year France's Foreign Minister Bernard Kouchner denied French responsibility in connection with the genocide, but said political errors had been made.

Some 800,000 minority Tutsis and moderate Hutus were slaughtered by Hutu militias in just 100 days in 1994.

The report says France backed Rwanda's Hutu government with political, military, diplomatic and logistical support.

It accuses France of training Hutu militias responsible for the slaughter, helping plan the genocide, and participating in the killings.

“ The Rwandan government has urged the relevant authorities to bring the accused French politicians and military officials to justice ”

Rwandan justice ministry

[Report raises issue of motive](#)

"French forces directly assassinated Tutsis and Hutus accused of hiding Tutsis... French forces committed several rapes on Tutsi survivors," said a statement from the justice ministry cited by AFP news agency.

"Considering the seriousness of the alleged crimes, the Rwandan government has urged the relevant authorities to bring the accused French politicians and military officials to justice," the statement said.

It further alleged that French forces did nothing to challenge checkpoints used by Hutu forces in the genocide.

"They clearly requested that the Interahamwes continue to man those checkpoints and kill Tutsis attempting to flee," it said.

Testimonies

The BBC's Geoffrey Mutagoma in the Rwandan capital, Kigali, says the commission spent nearly two years investigating France's alleged role in the genocide.

It heard testimonies from genocide survivors, researchers, writers and reporters.

The 500-page document was presented to the Rwanda's government last November, but was not made public until now.

Rwanda has repeatedly accused France of arming and training the Hutu militias that perpetrated the genocide, and of dragging its feet in co-operating with the investigations that followed.

France has maintained that its forces helped protect civilians during a UN-sanctioned mission in Rwanda at the time.

The two countries have had a frosty relationship since 2006 when a French judge implicated Rwandan President Paul Kagame in the downing in 1994 of then-President Juvenal Habyarimana's plane - an event widely seen as triggering the killings.

President Kagame has always denied the charge.

He says Mr Habyarimana, a Hutu, was killed by Hutu extremists who then blamed the incident on Tutsi rebels to provide the pretext for the genocide.

===

HTP,

Mahari

| 26607|2008-08-06 00:20:05|Mahari Mengistu|Color Technology (Ancient - Egypt)|
Color Technology (Ancient - Egypt)
29th July 2008
Author: MUmarF

1. Color technology by using animal products

? Two indispensable colors were gathered from natural sources. White color was created through trampled bone or ivory.

? Black color was produced by the grime manufactured by oil lamps well-known these days as lantern black and a rich furry black.

? One of the first color inventions of Ancient Egypt was the colorant. Getting a dye to stick to cloth or leather you need to apply a sarcastic like alum and potassium.

? Once the dyeing practice is closed by, the mordant generates a solid squander which also has the color predetermined on it.

? One of the foremost tarn-tinctures used in Ancient Egypt was created from the dried bodies of female scale insects known as Coccidae and genus Kermes.

2. Color technology by applying vegetable artifacts

? There are two distinctive pond-tinctures used in Ancient Egypt including sapphire and madder lake.

? Indigo, a murky blue color was produced by wode, a leguminous which has shells and root lumps, acquired in Asia.

? Madder lake was produced from the thickset roots of the madder plant gathered through the Mediterranean region. Madder lake is a gloomy reddish-purple color, akin to the recent tint Alizarin pink.

3. Pigment invention by using minerals

? A good number of tinctures in Ancient Egypt were obtained from minerals, compressed and pulverized for usage with appropriate folders like egg-yoke and tree-gum.

? The cost of some of these gemstones is exorbitant.

? A lot of minerals are comparatively static such as iron oxides, red- and yellow-ochre, copper carbonates malachite and azurite, chalk and charcoal, etc.

? There are three primary factions of man-made colors used in Ancient Egypt include minced glass, oxidization manufactured goods and heat tinctures.

4. Egyptian Blue, a unique-glass

? Perhaps the most well-known of all artistic pigments created in Ancient Egypt is the Egyptian Blue.

? Egyptian blue color, a probable outcome of Ancient Egyptian glass is produced by warmth quartz, barren region sand, calcium ,limestone, tiny amounts of alkali plant ash, potash, and copper-carbonate especially malachite to a heat of about 900C and then sustaining it at between 800 to 900C for many hours.

5. Emphasizing corrosion in Ancient-Egypt

? Two gorgeous colors were produced through corrosion known verdigris and lead-white.

? When copper plates are mainly concerned to acid billows, corrosion, shiny surface is created.

? Corrosion and verdigris could be used for a blue-green tincture.

? The corrosion entire procedure is relatively long-lasting since the strongest tart obtainable to the Ancient Egyptians was vinegar.

6. Implementing heated technology in Ancient-Egypt

? Lead white is basically created by feedback along with antimony oxide, heat, lead-antimonite and whitish-yellow-pigment well-known nowadays as Naples yellow.

? Warming lead-white on its own would create another kind of lead oxide-red-lead (recognized in medieval era as minium).

7. Ancient-Egyptian legacy

? Lead white, minium, Egyptian Blue, and other Ancient Egyptian colors were constantly used in magnitude by synthetic-artists during the medieval and renaissance times.

? Minium is so much luxurious, that it gave increase to the term "diminutive" a tiny painting, made so miniature due to the cost of the red-paint used in canvassing it.

? Still today, there are conventional oil painters working on different colorful design of gemstones.

===

HTP,

Mahari

| 26608|2008-08-06 08:00:07|arumese|Re: The Egyptian Family Tree - its roots and twigs|

--- In Ta_Seti@yahoogroups.com, "Marc Washington" wrote:

Wonderful contribution as usual Marc.

> The text of the web page, □ The Egyptian Family Tree □ its roots and twigs,□

>

>

>

> <http://www.beforebc.de/Made.by.Humankind/Real.People/02-16-200-00-10.html>

>

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>

> is [A] below. At [B] from Mike and following it is a relevant article regarding the African nature of Egyptian population from predynastic through Ptolemaic times.

>

>

>

> [A] The gold-skinned race of Greco-Eoman Egypt likely arose in history from the union of a black and white parent as the child from

this couple shows. African appearance can be lost or hidden in a single generation once races begin to mix we see. The child of this mixed couple could resemble any Greco-Roman Egyptian on this page. There was an African (by phenotype) parent and one originating in Egypt, Greece, or Rome; but ultimately, the incursive peoples arose from the Russian Steppes as Maria Gimbutas shows. The African phase of dynastic Egypt ruled by Africans was ten times earlier than the Greco-Roman and comprised 9/10ths of its ancient history (3300 BC - 350 BC). That these Greco-Romans or their ancestors produced offspring with Africans (i.e. indigenous Egyptians) and / or at least have an African parent is shown in that they ALL have wiry, curly, or woolly hair - an African feature not found in other races: unless the lineage is mixed.

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> [B] Mike uploaded the relevant article below:

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> From Wiki:

> People of Fayum

>

> Under Greco-Roman rule, Egypt hosted several Greek settlements, mostly concentrated in Alexandria, but also in a few other cities, where Greek settlers lived alongside some seven to ten million native Egyptians. Faiyum's earliest Greek inhabitants were soldier-veterans and cleruchs (elite military officials) who were settled by the Ptolemaic kings on reclaimed lands. Native Egyptians also came to settle in Faiyum from all over the country, notably the Nile Delta, Upper Egypt, Oxyrhynchus and Memphis, to undertake the labor involved in the land reclamation process, as attested by personal names, local cults and recovered papyri. It is estimated that as much as 30 percent of the population of Faiyum was Greek during the Ptolemaic period, with the rest being native Egyptians. By the Roman period, much of the "Greek" population of Faiyum was made-up of either Hellenized Egyptians or people of mixed Egyptian-Greek origins.

>

> While commonly believed to represent Greek settlers in Egypt, the Faiyum portraits instead reflect the complex synthesis of the predominant Egyptian culture and that of the elite Greek minority in the city. According to Walker, the early Ptolemaic Greek colonists married local women and adopted Egyptian religious beliefs, and by Roman times, their descendants were viewed as Egyptians by the Roman rulers, despite their own self-perception of being Greek. The dental morphology of the Roman-period Faiyum mummies was also compared with

that of earlier Egyptian populations, and was found to be "much more closely akin" to that of ancient Egyptians than to Greeks or other European populations. However, Kemp, from an inference of cranio-facial traits and limb proportions of numerous skeletal remains, postulated much immigration into the more northern parts of Egypt, indicative of the population "tending towards a greater similarity with European populations than had been the case earlier".

>

> Age profile of those depicted

> Most of the portraits depict the deceased at a relatively young age, and many show children. According to Walker (2000), "C.A.T. scans of all the complete mummies represented [in Walker (2000)] reveal a correspondence of age and, in suitable cases, sex between mummy and image." Walker concludes that the age distribution reflects the low life expectancy at the time. It was often believed that the wax portraits were completed during the life of the individual and displayed in their home, a custom that belonged to the traditions of Greek art, but this view is no longer widely held given the evidence suggested by the C.A.T. scans of the Faiyum mummies, as well as Roman census returns. In addition, some portraits were painted directly onto the coffin; for example, on a shroud or another part.

>

> Social status

> The patrons of the portraits apparently belonged to the affluent upper class of military personnel, civil servants and religious dignitaries. Not everyone could afford a mummy portrait; many mummies were found without one. Flinders Petrie states that only one or two per cent of the mummies he excavated were embellished with portraits. The rates for mummy portraits do not survive, but it can be assumed that the material caused higher costs than the labour, since in antiquity, painters were appreciated as craftsmen rather than as artists.

>

>

> Three-dimensional funerary masks of painted plaster from Faiyum (1st century). Montreal, Musée des Beaux-Arts.

> It is not clear whether those depicted are of Egyptian, Greek or Roman origin, nor whether the portraits were commonly used by all ethnicities. The name of some of those portrayed are known from inscriptions, they are of Egyptian, Greek, Graeco-Macedonian and Roman origin. Hairstyles and clothing are always influenced by Roman fashion. Women and children are often depicted wearing valuable ornaments and fine garments, men often wearing specific and elaborate outfits. Greek inscriptions of names are relatively common, sometimes they include professions. It is not known whether such inscriptions always reflect reality, or whether they may state ideal conditions or

aspirations rather than true conditions. One single inscription is known to definitely indicate the deceased's profession (a shipowner) correctly. The mummy of a woman named Hermione also included the term *grammatike* (γραμματική). For a long time, it was assumed that this indicated that she was a teacher by profession (for this reason, Flinders Petrie donated the portrait to Girton College, Cambridge, the first residential college for women in Britain), but today, it is assumed that the term indicates her level of education. Some portraits of men show sword-belts or even pommels, suggesting that they were members of the Roman military.

>

> Culture-historical context

> Changes in burial habits

> The burial habits of Ptolemaic Egyptians mostly followed ancient traditions. The bodies of members of the upper classes were mummified, equipped with a decorated coffin and a mummy mask to cover the head. The Greeks who entered Egypt at that time mostly followed their own habits. There is evidence from Alexandria and other sites indicating that they practised the Greek tradition of cremation. This broadly reflects the general situation in Hellenistic Egypt, its rulers proclaiming themselves to be pharaohs but otherwise living in an entirely Hellenistic world, incorporating only very few local elements. Conversely, the Egyptians only slowly developed an interest in the Greek-Hellenic culture that dominated the East Mediterranean since the conquests of Alexander. This situation changed substantially with the arrival of the Romans. Within a few generations, all Egyptian elements disappeared from everyday life. Cities like Karanis or Oxyrhynchus are largely Graeco-Roman places. There is clear evidence that this resulted from a mixing of different ethnicities in the ruling classes of Roman Egypt.

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> Marc Washington

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| 26609|2008-08-06 08:00:39|web_sb_mail@yahoo.com|WWW.YENOBA.COM - Black History Facts Website!|

<http://www.yenoba.com>

Yenoba.com is a Black History Facts website containing

over 2,000 entries from "ON THIS DATE IN BLACK HISTORY: A CALENDAR OF EVENTS."

<http://www.yenoba.com/friend.php> - Share this with your family and friends

| 26610|2008-08-06 08:00:42|Terry Howcott|Barbaric Enslavement, Brutal Aftermath|

A Site-Wide Presentation, Stretching from *Ravaged Cultures Spark a Cultural Revival* to *A Thinker's Greenspace*

[Reparations for Barbaric Enslavement of African People, Brutal Aftermath and Institutionalized "Arrested Development"](#)

At terryhowcott.com

| 26611|2008-08-06 08:00:42|Tafari khumbaka|Fwd: Double Book Release: Heru: The Resurrection / Black Inventors, |



Tafari-sudra,Khumbaka

--- On **Tue, 8/5/08, AAS Atlanta** wrote:

From: AAS Atlanta

Subject: Fwd: Double Book Release: Heru: The Resurrection / Black Inventors, Crafting Over 200 Years of Success

To: "AAS Atlanta"

Date: Tuesday, August 5, 2008, 1:10 PM

----- Forwarded message -----

From: **Keith Holmes** <kcholmes50@gmail.com>

Date: Tue, Aug 5, 2008 at 12:12 PM

Subject: Double Book Release: Heru: The Resurrection / Black Inventors,
Crafting Over 200 Years of Success
To:

Hetep,

Here's a press release on the Double Book Release: Heru: The Resurrection /
Black Inventors, Crafting Over 200 Years of Success,
scheduled in New York on Saturday, Aug. 8th, 2008

http://www.blacknews.com/news/taui_international_enterprises101.shtml

Sh.Enen Sabut

| 26612|2008-08-06 08:00:42|Tafari khumbaka|Fw: [Roots and Rooted] August E-Newsletter|

good site! 

Tafari-sudra,Khumbaka

--- On **Tue, 8/5/08, Roots ENewsletter** wrote:

From: Roots ENewsletter

Subject: [Roots and Rooted] August E-Newsletter

To: rootsandrooted@topica.com

Date: Tuesday, August 5, 2008, 1:31 PM

This email is a newsletter from www.rootsandrooted.org August E-newsletter NEW LAYOUT The new website layout is working out great. Thanks / Adupe for all the positive feedback. This is hard work! But, out of curiosity what would you like to see next? Visit this members only survey on the website and give us your feedback. <http://www.rootsandrooted.org/?p=289> Please only vote once. The survey password is: sugar-is-sweet (It must be typed just as it appears above) NEWS SECTION As promised, the inclusion of more news items has happened and will continue to happen. Youve probably noticed a lot of news items on Legal Issues and Witch Hunting. Expect more coverage. In western nations politicians and citizens alike are pushing Traditionalists to suspend animal sacrifice. This request is unreasonable and impossible to satisfy. Here in the United States our rights are protected by law and we should continue to thank the Church of Babalu Aye for this reality. But the work is not over! We must continue to educate one another and prepare for the inevitable more police and neighborhood association harassment. In Africa, Christians and Muslims continue to target women, children and elderly traditionalists. In most cases they are being labeled as witches, which is nothing more than saying youve got spiritual power as a traditionalist and my pastor/imam says thats wrong. These individuals are being

killed, having nails driven into their skulls, abandoned and forced into homelessness and ridiculed. These crimes are proof of three things (1) we must do better to protect our own (2) there is nothing elevated about taking abuse and refusing to use our traditions to protect ourselves (3) they wont stop until only Christianity and Islam are the last ones standing (at which time they will simply fight until theyve killed one another off.) We must not allow the title of witch to confuse us. Anyone that is a traditionalist can fall victim to this accusation. Stay watchful. NEW FEATURES Other new features that have been added include a better survey system, post ratings and a similar posts system. Hope they enhance your experience. ANNOUNCEMENTS Afrocentric Experience has revamped their site entirely. Its worth a look - <http://www.swagga.com> (We have no idea why Google hates on them.) Ausar Auset Society has launched a community forum for those who are studying the Metu Neter. There are lots of bona fide Ausar Auset members and PRIESTS on the forum, so I highly recommend it for those that are into Kemetic spirituality. The URL is super long, but its good <http://affiliate.kickapps.com/kickapps/service/displayHomePageExperience.kickAction?page=Homepage&as=35927> Also, note that Ausar Auset Society in Washington D.C. is sponsoring a conference: 2008 Rebuild Africa Conference: Tomorrows Africa Today August, 8-9, 2008 Washington D.C. I am not sure whats up but Asomdwee Fie, Shrine of the Abosom and Nsamanfo, Inc (AFANSI) website is down, so the link is no longer on the site. When they get back up we will re-post it. BOOKS/DVDS As usual, lots of new books and DVDS have been added to the store. At least 60 new titles! Youll notice several new sections when you get to the store. <http://astore.amazon.com/rootsandrooted> SPIRITUAL DEVELOPMENT As usual, its our hope that your spiritual development is in full swing. Its an interesting and tough time for everyone. We are no longer looking at a national recession, but a global depression. Were all working more hours on our jobs, with probably no extra cash. lol All is well, just work the aspects of the traditions that you know and everything will work out. May the African Deity that you worship bring you abundance, sure footing and plenty of laughter. --^-----

----- This email was sent to:
tafari_sudra@yahoo.com EASY UNSUBSCRIBE click here:
<http://topica.com/u/?a2jdlE.aE2RKE.dGFmYXJp> Or send an email to:
rootsandrooted-unsubscribe@topica.com For Topica's complete
suite of email marketing solutions visit:
<http://www.topica.com/?p=TEXTFOOTER> --^-----

| 26613|2008-08-06 10:37:25|Tafari khumbaka|dr. amos wilson and gary bird|

http://affiliate.kickapps.com/kickapps/_internet-archive-details-interview-dramos-wilson-and-gary-bird-on-wlibmp3/audio/140764/35927.html

Dr.Amos Wilson

creating black personality, how poignant in this day.....and relevant though he passed away over 10yrs ago.



Tafari-sudra,Khumbaka

| 26614|2008-08-06 12:39:47|Paul Kekai Manansala|Egypt gets 3000-year-old statue back from Dutch|

The Associated Press
Published: August 4, 2008

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CAIRO, Egypt: Egypt's Supreme Council of Antiquities says it has retrieved from the Netherlands a small pharaonic funerary statue □ over 3,000 years old and known as an ushebti □ dating back to the 19thDynasty.

The Council says in a statement Monday that the statue was found in 1985 by Dutch and British archaeologists in Saqqara, but was stolen from a nearby storehouse.

A Dutch businessman later bought it and took it to a museum in the city of Leiden to confirm its value. There, he was told the statue was stolen. Dutch authorities ruled to hand it back to Egypt.

The faience statue is 85 millimeters, or 3.35 inches high, with hieroglyphic inscriptions. Ushebtis are figurines, dozens of which were sometimes buried in a tomb to help the dead in the afterlife.

| 26615|2008-08-06 13:07:51|Mahari Mengistu|Re: dr. amos wilson and gary bird|
Good link. I'll have to get some of his writings.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, Tafari khumbaka wrote:

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> [http://affiliate.kickapps.com/kickapps/ internet-archive-details-](http://affiliate.kickapps.com/kickapps/internet-archive-details-interview-dramos-wilson-and-gary-bird-on-wlibmp3/audio/140764/35927.html)

interview-dramos-wilson-and-gary-bird-on-wlibmp3/audio/140764/35927.html

> Dr.Amos Wilson

> creating black personality, how poignant in this

day.....and relevant though he passed away over 10yrs ago.

>

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>

> Tafari-sudra,Khumbaka

>

| 26617|2008-08-06 17:02:41|Tafari khumbaka|Re: dr. amos wilson and gary bird|

blueprint for black power, was his last and his definitive work im told, all his lectures are good , i had only 1 of his books, but had several lectures

<http://aalbc.com/authors/amos.htm>



Tafari-sudra,Khumbaka

--- On **Wed, 8/6/08, Mahari Mengistu** wrote:

From: Mahari Mengistu

Subject: [Ta_Seti] Re: dr. amos wilson and gary bird

To: Ta_Seti@yahooogroups.com

Date: Wednesday, August 6, 2008, 3:07 PM

Good link. I'll have to get some of his writings.

HTP,

Mahari

--- In [Ta_Seti@yahooogroups .com](http://Ta_Seti@yahooogroups.com), Tafari khumbaka wrote:

>

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> http://affiliate.kickapps.com/kickapps/_internet-archive-details-interview-dramos-wilson-and-gary-bird-on-wlibmp3/audio/140764/35927.html

> Dr.Amos Wilson

> creating black personality, how poignant in this

day..... and relevant though he passed away over 10yrs ago.

>

>

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> Tafari-sudra, Khumbaka

>

| 26618|2008-08-06 17:02:51|Tafari khumbaka|Fw: yonitree sent you a video: "CHEN TAI JI"|

this is my teachers, teacher(shifu) he is in georgia, and is a Great(afr.am) resource



Tafari-sudra,Khumbaka

--- On **Wed, 8/6/08, YouTube Service** wrote:

From: YouTube Service

Subject: yonitree sent you a video: "CHEN TAI JI"

To: tafari_sudra@yahoo.com

Date: Wednesday, August 6, 2008, 5:31 PM



[help center](#) | [e-mail options](#) | [repo](#)

[yonitree](#) has shared a video with you on YouTube:

75 movement chen

<u>CHEN TAI JI</u>
74 CHEN

2008 YouTube, LLC

| 26619|2008-08-06 19:26:12|Paul Kekai Manansala|Egypt to test fetuses for Tutankhamun family tree|

Wed Aug 6, 11:19 AM ET

CAIRO (Reuters) - Egyptian scientists are doing DNA tests on stillborn children found in the tomb of the Pharaoh Tutankhamun in the hope of identifying their mother and grandmother, who may be the powerful queen Nefertiti, Egypt's chief archaeologist said on Wednesday.



[AP Photo:](#) In this undated photo released by the Egyptian Supreme Council of Antiquities on Wednesday, Aug....

British archaeologist Howard Carter found the mummified fetuses when he discovered Tutankhamun's tomb in 1922. Archaeologists assume they are the children of the teenage pharaoh but their mother has not been identified.

Many scholars believe their mother to be Ankhesenamun, the boy king's only known wife. Ankhesenamun is the daughter of Nefertiti, renowned for her beauty.

"For the first time we will be able to identify the family of King Tut," Zahi Hawass, the head of Egypt's Supreme Council for Antiquities, told Reuters. "This should allow us for the first time to discover the mummy of Nefertiti."

Tutankhamun, born in 1341 BC, died less than a decade after taking the throne at the age of eight or nine.

Nefertiti had six daughters with the Pharaoh Akhenaten, who abandoned traditional gods in favor of monotheism during his rule from about 1350 to 1334 BC. The queen's mummy has never been identified.

The DNA tests and computerized tomography (CT) scans, to be performed at Cairo University, should be finished by December, Hawass said.

Egypt has been trying to check the identity of all its royal mummies using DNA and CT scans. Tutankhamun's was one of the first mummies to be examined with the technology in 2005.

(Writing by Will Rasmussen, editing by Paul Casciato)

| 26620|2008-08-07 07:01:54|Ferg|MTU|

Attachments :

Greetings all.

Hope you have the time to review my latest work,
'**UTU WA MTU**'
Ferg Somo
| 26621|2008-08-08 06:30:48|Tafari khumbaka|Re: MTU|

tua-u 
      
Tafari-sudra,Khumbaka

--- On **Thu, 8/7/08, Ferg** wrote:
From: Ferg
Subject: [Ta_Seti] MTU
To: Ta_Seti@yahoogroups.com
Date: Thursday, August 7, 2008, 9:07 AM

Greetings all.
Hope you have the time to review my latest work,
'**UTU WA MTU**'
Ferg Somo

| 26622|2008-08-08 06:31:23|Tafari khumbaka|Fw: Ask your senators to co-sponsor the ADA Amendments Act!|

      
Tafari-sudra,Khumbaka

--- On **Wed, 8/6/08, Linda Maples** wrote:
From: Linda Maples
Subject: Fw: Ask your senators to co-sponsor the ADA Amendments Act!
To: "tafari"
Date: Wednesday, August 6, 2008, 5:22 PM

peace and love~patchouliwindz

--- On **Tue, 8/5/08, American Diabetes Association** wrote:
From: American Diabetes Association
Subject: Ask your senators to co-sponsor the ADA Amendments Act!
To: patchouliwindz@yahoo.com
Date: Tuesday, August 5, 2008, 3:00 PM



[>> Forward to a Friend](#)

Dear Linda,

Good news! Last week, the ADA Amendments Act of 2008 (formerly the ADA Restoration Act) was introduced in the Senate, with tremendous support. This legislation seeks to restore the intent of the original Americans with Disabilities Act of 1990, and protect anyone who faces unfair discrimination because of a disability.

The House recently passed a version of this bill with an overwhelming majority (402-17); the Senate bill seeks to broaden the definition of disability in a way that maximizes bipartisan consensus and minimizes unintended consequences. This is one of the most important pieces of civil rights legislation for people with diabetes; we must make sure it passes!

Please contact your senators today and urge them to co-sponsor the ADA Amendments Act of 2008 (and thank those who are with us!). Click on Take Action Now to send your letter!

[Take Action Now!](#)



[Unsubscribe from receiving e-mail, or change your e-mail preferences.](#)

| 26623|2008-08-08 06:31:30|Michael Bayman|His-Imperial-Majesty Speaks About The Upcoming Operations|

From: Amexem-Moor-Empire: Imperial-Broadcasting-Agency: Staff

Unto:All-Moors (Declared/Undeclared)/Aboriginals

Re: New-video-link from the **Amexem-Moor-Empire:**
Imperial-Broadcasting-Agency

I.S.L.A.M.:

On the behalf of the **Amexem-Moor-Empire:** Constitutional-Monarch, His-Imperial-Majesty: Emperor: An-Anu-El: Bey and the entire: **Amexem-Moor-Empire:** National-Collective, peace, much-joy, good-health, and prosperity unto you and your family.

By the presenting of the link-below unto the all of the **Amexem-Moor-Empire:** National-Collective with the including of the all of the houses of the Moors/our-kith and kindred by the order from the **Amexem-Moor-Empire:** Imperial-Broadcasting-Agency: Operations-Director, Distinguished-Noble: Seti-Hotep: Bey.

<http://www.youtube.com/watch?v=eeJXf1bAJLA>

>Of the dispatching by the **Amexem-Moor-Empire:** Imperial-Broadcasting-Agency: Staff

| 26624|2008-08-08 13:24:52|Tafari khumbaka|FW: NOABSW Katrina Commemoration - PLEASE Pass the Word|

Attachments :



Tafari-sudra,Khumbaka

--- On **Fri, 8/8/08, Alandas Dobbins** wrote:

From: Alandas Dobbins

Subject: FW: NOABSW Katrina Commemoration - PLEASE Pass the Word

To: "Tafari khumbaka" , "jmalo torriel"

Date: Friday, August 8, 2008, 12:48 PM

Please share

From: HMK Amen [mailto:aas_hmk@yahoo.com]

Sent: Friday, August 08, 2008 12:23 PM

To: aas_hmk@yahoo.com

Subject: Fw: NOABSW Katrina Commemoration - PLEASE Pass the Word

Please distribute via e-mail & hard copies. We especially want the Panel Discussion (29th) and the motor tour (30th) well attended.

Thank you for your commitment & support.

H.M.K. Amen, President
NOABSW

Reveal your inner athlete and share it with friends on Windows Live. [Share now!](#)

Got Game? Win Prizes in the Windows Live Hotmail Mobile Summer Games Trivia Contest [Find out how.](#)

Got Game? Win Prizes in the Windows Live Hotmail Mobile Summer Games Trivia Contest [Find out how.](#)

| 26625|2008-08-09 08:09:10|Tafari khumbaka|FW: AAS Retreat Activies 2008, khamit resurrected!|

Attachments :

<http://affiliate.kickapps.com/kickapps/service/displayKickPlace.kickAction?u=2724871&as=35927&b=>

check out flyer attached also/ retreat 2008 flyer



Tafari-sudra,Khumbaka

EXCITING!!

From: Taui International [mailto:nvm@nilevalley.com]
Sent: Wednesday, July 09, 2008 2:44 PM
To: nvm@nilevalley.com
Subject: AAS Retreat Activies 2008

Please read attached flyer for information.

| 26626|2008-08-09 08:09:12|Tafari khumbaka|Fw: sparkleystitch sent you a video: "Quantum Electrodynamics"|

emptiness borrows energy, hmmm so 1 came from 0.....a good point of meditation;-)



Tafari-sudra,Khumbaka

--- On **Wed, 8/6/08, YouTube Service** wrote:

From: YouTube Service

Subject: sparkleystitch sent you a video: "Quantum Electrodynamics"

To: "yonitree"

Date: Wednesday, August 6, 2008, 5:14 PM



[help center](#) | [e-mail options](#) | [repo](#)

[sparkleystitch](#) has shared a video with you on YouTube:

Basics of QED.



[Quantum Electrodynamics](#)

Basics of QED.

(from the "Atom" series: Episode 3)

You can respond to [sparkleystitch](#) by visiting your [inbox](#).

2008 YouTube, LLC

| 26627|2008-08-09 08:12:04|Paul Kekai Manansala|Rest in peace, Seti|

A programme is in place to protect the sacred site of Abydos, as [Nevine El-Aref](#) finds out

- [Front Page](#)
- [Egypt](#)

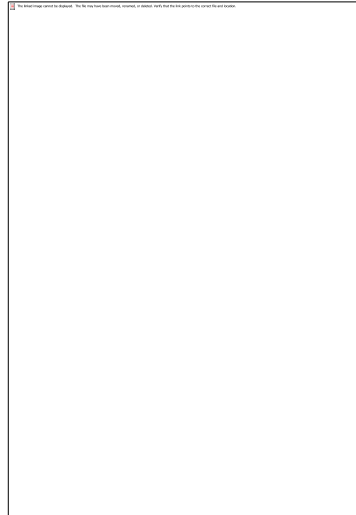
<http://weekly.ahram.org.eg/2008/909/heritage.htm>

On the western side of the Nile, on the edge of the low desert, the ancient Upper Egyptian town of Abydos spreads on a site of over eight square kilometres. The atmosphere is agreeable, embracing magnificent monuments within a great natural environment.

As the city sacred to god Osiris where, according to legend, his head is buried, and coupled with the ancient Egyptian belief that the horizon west of Abydos was the gateway to the afterlife, Abydos was a favoured burial place for ancient Egyptians who wished to be buried near their legendary ancestor. Hence many cult structures were dedicated to Osiris and vast cemetery fields were developed there, incorporating not only the regional population but non-local people who also chose to build tombs and commemorative monuments in Abydos.

During the prehistoric and early dynastic periods, Abydos was a satellite funerary centre for the nome capital of Thinis, which is now located in the vicinity of the modern town of Gerga of Balliana on the edge of the Nile. The significance of the city then exceeded a provincial burial centre to become the burial place of the first kings of the first and second dynasties. Later on, during the Old and Middle Kingdoms, Abydos evolved into a religious centre of great importance.

The most outstanding monuments at Abydos are the Second-Dynasty funerary enclosure of King Khasekhemwi, the Kom Al-Sultan enclosure wall which was the location of the early town and the main temple dedicated to the god Osiris, and the two New Kingdom temples of Pharaoh Seti I, founder of the 19th Dynasty, and his son Ramses II. The greater part of the site remains concealed beneath the sand, a fact recognised in the Arabic name of the modern town, Al-Araba Al-Madfuna, or "the buried Araba".



[Click to view caption](#)

From top: the facade of Seti I temple; the hypostal hall of the temple; the Osirian temple; Al-Araba Al-Madfuna; a relief featuring King Seti I before ancient Egyptian gods

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The most famous of all the monuments is the well-preserved temple of Seti I, which has some of the finest reliefs of any period to be found in the Nile Valley. It has seven separate sanctuaries, dedicated to Seti I himself and to Osiris, Isis, Horus, Amun, Mut and Khonsu. Their entrances are delicately carved in bas-relief, and they still retain their original colour.

This is the temple which contains a Kings' List, a roll of gods and kings engraved in royal cartouches. More than 70 Pharaohs preceded Seti I, starting with Mena, founder of the First Dynasty. For political reasons the names of the monotheist Pharaoh Akhenaten and Queen Hatshepsut were not included in the list.

Several tales were told about the temple, the most interesting being that of the British archaeologist who married an Egyptian and was much respected by the locals, who called her Um Seti (mother of Seti). She would treat the temple as a sacred place, and would remove her shoes before entering. She was very devoted to the memory of the Pharaoh Seti, and believed that she had lived at his court in a previous life. She devoted her life to studying the reliefs and transcribing the texts of the temple. When she died she was buried beside her divine god-king Seti.

Local women believed they could enhance their fertility by immersing themselves in the water of what is known as the Osirian, a temple behind the temple of Seti I, which floods from time to time.

Over the decades, however, spontaneous urban and agricultural development around Abydos has affected the monuments. The city's inhabitants have encroached on the area in the vicinity of Seti I's temple. Some have cultivated the triangle in front of temple, leading to the leakage of drainage water into the temple, while others have constructed residential mud-brick and concrete houses around the temple walls and along the road leading to Ramses II's temple, which in its turn affects the scenery of the whole site.

The Cairo-Aswan highway was another threat to the archaeological site. The highway, a the mega-project for the government, was meant to strengthen domestic transport routes as a way of promoting tourism and boosting trade

between the governorates; it was the ground of a major debate between three ministries: housing, agriculture and culture. The controversy was sparked when construction began on the section of the road linking Assiut to Aswan. Archaeologists from the SCA argued that the road would cause irrevocable damage to the major archaeological sites at Abydos, the primary pilgrimage destination for ancient Egyptians, through which it runs. According to Sabri Abdel-Aziz, who heads the SCA's Ancient Egypt Department, the Temple of Osiris, the royal cemetery of the first and second dynasties, the ramp of Senusert III's chapel and his funerary complex, as well as the ramp of Ahmos's Pyramid, and the famous Seti I Temple with its list of Egypt's ancient kings and queens, would all be in danger of destruction.

As a result, two committees -- comprising representatives from the ministries of culture, housing and agriculture, as well as Sohag governorate and transport authorities -- inspected the section of the road in question in an attempt to revise the route and reach a compromise.

Four suggestions were made. The first proposed detouring the route towards the agricultural land east of the archaeological site, thereby destroying 65 feddans of Sohag's most fertile land. The second would link the road via the desert behind the Abydos mountains at an additional cost of LE150 million.

The remaining two suggestions involved paving the area parallel to the Qasr canal, resulting in a 25-kilometre longer route that could end up necessitating the demolition of a number of rural houses, and, finally, an alternate route through an agricultural area, as well as an archaeological zone which must first be excavated prior to construction.

During the debate, Culture Minister Farouk Hosni said his ministry would not stand in the way of development projects meant to benefit the general public. However, he also said, the ministry was very serious about preventing the destruction of monuments. He said no new construction would be taking place until the newly-organised ministerial committee made its final decision. For his part, SCA Secretary-General Zahi Hawass suggested that the SCA was perfectly willing to help construct the proposed detours if that meant preserving Egypt's heritage.

After several meetings and inspection tours, the controversial parties agreed on the rerouting of the road and that the LE15 million which would be used for recompensing the residents would be provided by the three ministries concerned -- each would pay LE5 million. So far the SCA has paid three million, and when the construction of the new houses starts it will pay the rest.

The problem of water in Abydos is becoming serious. Abdel-Aziz told *Al-Ahram Weekly* that he counted three direct causes; namely the cultivation around the temple zone, the lack of a proper drainage system in the shanty housing areas near both temples, and the heightened level of the Nile in July and August, which in its turn augmented the level of water inside the Osirian.

Now, he continued, in collaboration with the Subterranean Water Research Centre and the Tarek Wali engineering bureau, the SCA was carrying out a comprehensive project to reduce the rate of subterranean water inside the Osirian. The triangle cultivated in front of the Seti I Temple had also been removed in an attempt to return it to its original feature.

"Abydos is archaeologically rich, and even more important historically than Giza and Luxor," Hawass said. "It was also a sacred pilgrimage site for Osiris, and almost every king in Ancient Egypt built a cenotaph or a chapel dedicated to the god of the afterlife." He said an LE20 million development project was now under implementation in order to end the problems Abydos is suffering from and to develop the whole site in a way that matches its archaeological and historical importance. According to the project, which will be implemented over the next six years, Abydos will regain its original scenic position.

In an attempt to protect the archaeological site of Abydos from any further encroachment, a wall will surround it and the 92 houses located along the road between both temples will be demolished. Residents will be moved to other houses now under construction by the Ministry of Housing in a nearby area after it has been archaeologically investigated. A high-tech visitor centre will be set up in front of the temple of Seti I, replacing the cultivated triangle, along with a cafeteria and a bookshop. "A sound and light show for the archaeological sites of Abydos is now

under study as another tourist attraction," Hawass says.

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| 26628|2008-08-09 12:11:27|Millennium Twain|Touching 888 -- Calling GrandMother Sun,
Singing the World, Healing |
"passing the dream forward", 12 Deers?

What/Who/When/Why/Where is this electromagnetic entity, this body of spirit, this being of heartmind whom we call Global Consciousness, the Returned Divine Feminine, our Adi Shakti, Mah Adi, Ma Treyah, Maschiak, Messiah? We, Womanity, Unamity, the BlueStar SoverAnia ... our collective Dreamtime, Songline, Field, Grid, living neural net whom thinks, speaks, and 'now' moves ...chooses, judges, decides!

How do we interact, experience, learn, know, speak and act in the aggregate, the totality, the human microcosm which we call 'world', this small circle returned of integrity, within the greater integrity-sphere of living Gaia, our Mother Earth?

Our 'knowing' now ~~ 'Knowing-Now' ~~ is that We are a collective thinking, singing, creating body and personality ... and that We have recognized, thus decided, that We are 'now' evolving ourselves back to lives of self-respect, multicultural-respect, women-protecting-and-enabling, harmonizing with the ways of spirit, divine nature, and returning the 'now' essentially extinct forests, rainforests, rivers, wetlands, ocean and atmosphere ... our beloved, murdered, Mother Gaia.

This is the training this Child 2008 has embarked on, and will be refining in these 'Years' 2009, 2010, and 2011 -- the quieting within, to always see with the eyes of an entire world and hear the cries and wishes and exultations and guiding voices of an entire civilization, 'Now' knowing and honoring the wilderness of living nature. To stay always in the WHOLE fabric of spirit, of experience, of which the physical is a thread.

Learning, through the polished facets of our global body, the seers, the elders, the WAY of Creation ... the Magic of the Electric Circuitry of Will or Song ... singing our healing, refining, becoming a thousand times greater economy of gentility, completeness. Inclusive of EVERY single 'human', seven billion chakras or accupoints of individuality ... each of us learning to practice these returned Ways of Magic, the Ways of Spirit.

And in feeding this global spiritual nectar, and feeding ON Her, ask
Why I must take on the pains and sufferings of a whole world ... must
I? ... seemingly repeating or echoing the violence and abuse, becoming
lost again in the ignorance, as we ALL dialog-on the returned Goddess
of Ethics, evaluate the paths right and wrong ... and find the Hoop of
Harmony?

That the Mayan GrandMothers, the Rosa Maria Cabrerias, Coyote Women,
need never again (metaphorically?) cut their own hearts from their
breasts, and end their living, chose death, that they might become the
fulcrum for others, for all of us, to return to the ways of living, to
sing away the death dancers, and make 'wholly' known the ways of
'holy' spirit which are inclusive of the physical, the body, the heart
and mind,

Mine and Thine ...

A (Deciding!) Circle of Creation Divine!!

..

.

888

-- "Maureen Deering" wrote:

I pass this dream forward into our collective wholeness.. that we may
live to see the day when we travel without cars.... cars that suck up
gas.. while the greed mongers make a profit.. while they suck the
blood out of Mother... Earth, so beautiful and holy..

I pass this dream forward into the collective consciousness, that we
may remember.. and upon remembering, awaken, and just do... away with
the gas guzzling, automobile....

In the dream I was taken to a place that was a school of learning.
The lesson that was being taught was how to travel to various places
upon the Earth using our light body.. (the ultimate vehicle)

We were sitting in the classroom being instructed to send light out through various places in our bodies... reminded me of like meridian points... we were making a concentrated effort to do this, focusing on sending light to various openings.. and then at the point where our bodies became immersed in light, that was the point to ... well the way the instructor was showing us was to will the light out the points.. when body was immersed in light she just in that instant would reappear on the other side of the room..

we could go anywhere... and not have to have the price of gas feel like it was sucking the life out of our bodies.. (or the Earths body, so she could heal)

not only that as a collective consciousness the energy would spread.. until eventually even the sleepers would dream the dream that would show them how travel in their light bodies..

"Finding truth is a journey, not a destination."

and in the end we'll all be dancing...

----- Original Message -----

From: Millennium Twain

To: DiosasAncianos2012@yahoogroups.com

Sent: Friday, August 08, 2008 1:16 AM

Subject: [DiosasAncianos2012] 8/8/8 -- OHO, SOS! Realizing Sacred Consciousness ...

<http://www.youtube.com/watch?v=RKLHRvVtmWA>

gentle grandmothers, sisters, cousins all,

today I focused on honoring/facilitating/evolving
our local community, as seed/kernel/reflection
for and of our world community ...

with and for all our sacred relations,

Millennium

..

| 26629|2008-08-10 06:43:03|sakina_ra|BOBBY HEMMITT: The Metaphysics of Destiny: NEW TRAILER!!!

POWERFUL NEW INFORMATION

Movie Trailer: <http://www.youtube.com/watch?v=dw-uBT9dHRY>



THIS DVD IS A MUST SEE!!!

More information: www.naazir.com

JOIN FREE FOR UPDATES!!!



| 26630|2008-08-10 06:44:42|tabari2006|Hip Hop Journey With The Ancestors-----Special Premier Showin|

Dont Miss The Exciting Special Premier of
The Historic Musical Docudrama
A HIP HOP JOURNEY WITH THE ANCESTORS
Wednesday, August 13, 2008 AT 7:00 PM.

ICE CHATHAM THEATER

210 W. 87TH Street, Chicago

TICKETS ON SALE NOW FOR \$10!

Tickets are selling out fast for the Special Premier Showing of the historic, groundbreaking musical docudrama, A Hip Hop Journey With The Ancestors. Audiences of all ages have been inspired by this dramatic story of a young hip hop artist who is forced to confront the effects of his lifestyle after a tragic event lands him in jail and brings him faced to face with great historical figures from the past.

Featuring dramatic performances by renowned stage performers Hashim Hakim, Ed Douglas, Robert Turner, Hussain Quddus, Carolyn Nelson and veteran screen actor Mahershala Ali, this film brings history to life as characters from the past tell their personal stories through drama, hip hop, song and dance, covering a span of time from ancient Africa, through the Middle Ages to the present day.

Featuring the musical talent of Africa Pace Brown (daughter of the late Oscar Brown, Jr.), Kwame Steve Cobb and Chavunduka, Phil Cohran, Jerry Knight, Nafi Rafat and the music group Matemasie, A Hip Hop Journey With The Ancestors introduces a wide array of gifted young artists whose memorable performances are sure to inspire their peers. Based on the history books Slavery The African American Psychic Trama and When Nations Gather by Sultan Abdul Latif and Naimah Latif, this film is a MUST SEE for people of all ages.

A Hip Hop Journey With The Ancestors is showing Wednesday, August 13, 2008, 7:00 pm. at the ICE Chatham Theater, 210 West 87th Street,

Chicago. Tickets are \$10.00. To purchase tickets in advance call (312) 849-FILM or go to www.nationalartslegacyinitiative.org.

Dates for additional shows are To Be Announced.

| 26631|2008-08-11 08:53:09|Paul Kekai Manansala|Sailing around Africa in a Phoenician boat|

Around Africa in a Phoenician boat

Lina Sinjab
BBC News, Damascus

http://news.bbc.co.uk/2/hi/middle_east/7550162.stm

On Arwad Island off the coast of Syria, a group of 20 sailors-to-be are preparing for a voyage their captain believes has not been undertaken for two and a half millennia.

They plan to set off on Sunday on a journey that attempts to replicate what the Greek historian Herodotus mentions as the first circumnavigation of Africa in about 600BC.

Their vessel, the small, pine-wood Phoenicia, is modelled on the type of ship the Phoenician sailors he credited with the landmark voyage would have used.

The boat is entirely wooden and has only one sail

The Phoenicians lived in areas of modern-day Lebanon, Syria and other parts of the Mediterranean from about 1200BC and are widely credited with being both strong seafarers and the first civilisation to make extensive use of an alphabet.

Mammoth project

Celebrating Damascus as a capital of Arab Culture for the year 2008, event organisers sponsored the British-run expedition project to mark their festivities.

The year-long voyage will take the crew into some of the most dangerous waters in the world.

As well as sailing round the southern most tip of Africa, they are preparing to deal with pirates and long periods of waiting for favourable winds.

The skilful shipbuilders in Arwad are familiar with construction techniques dating back 200-300 years, but shipbuilder Orwa Bader, 28, says this is the first time they have ever tried to build in the Phoenician style.

"Usually it takes three men and two months to build any type of ship. But this time, we needed at least five to 10 builders to work on it over eight months to make it ready. It was a hard but enjoyable job."

The vessel, designed on the basis of information from wrecked ships, pottery and other archaeological artefacts from the era, is made entirely of wood, with a single sail and no engine.

The only concession to 21st Century sailing equipment is its navigational system. Its top speed will be the equivalent of 10km/h on land.

Piracy fears

The route goes through the Red Sea, past Somalia and down the East African coast before rounding the southern tip of Africa around Christmas time.

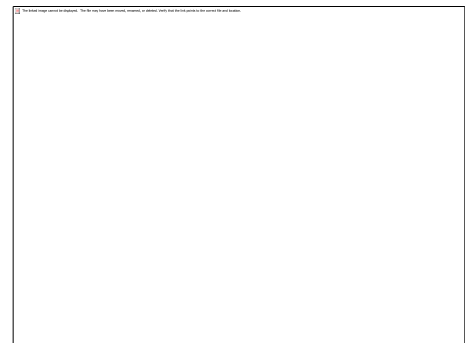
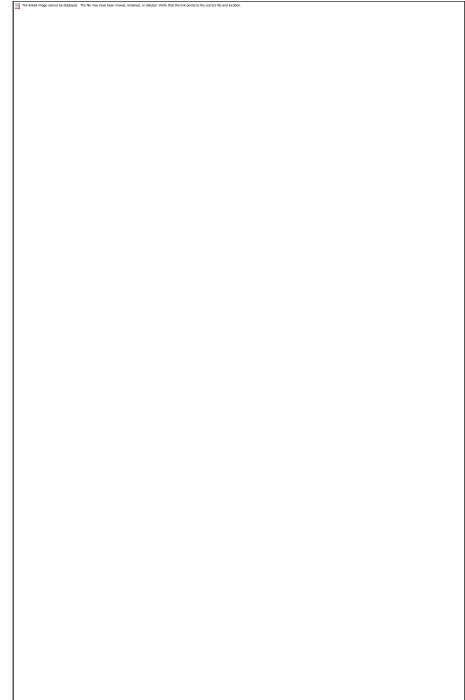
The ship's skipper, Philip Beale, planned the voyage.

"The most difficult part will be circumnavigating around the Cape of Good Hope where many shipwrecks are testimony to the difficult conditions there. You can get big waves of 20 metres or more there. It is a dangerous area and we'll be there in December and January."

He predicts they have a 70% chance of completing the voyage successfully.

"But there's a 30% chance we make a serious navigational error or we come up against pirates and we are kidnapped or something," he adds.

Few luxuries



The vessel was designed from archaeological evidence

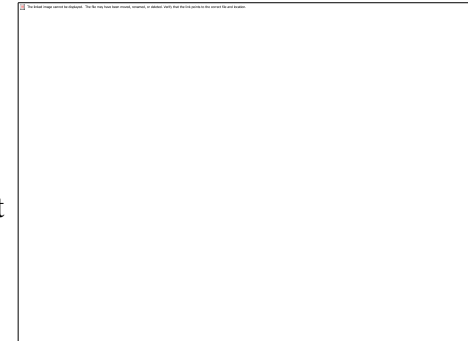
The ship will be crewed by a largely British team of volunteers, some of whom have never done anything similar. Living conditions will be tough, and little different from those the Phoenicians would have endured.

The experience will be new for John Bainbridge, 23: "It's about how you get on with people. That's the most essential skill," he says.

And Julia Rouc, 26, originally from Zimbabwe, is hoping to spend time reading and possibly continue developing her aspirations to become a professional artist.

"I am excited about it. It is a great experience. I am used to living in tough conditions so it is all fine by me. But I am not sure if I will have time to continue painting."

Below deck, it feels extremely hot. There will be no ventilation and no running water, and one toilet for the 20 crew members. Their bunks are barely big enough to lie in.



Local boatmakers said they had never done anything like it before

Unlike the Phoenicians' ships, the vessel will be equipped with lifeboats, and will carry large amounts of food and fresh water.

But just like the ancient sailors, the crew will not really know how the boat will fare until it hits the open sea.

| 26632|2008-08-11 13:39:22|Safiya777|Sailing around Africa in a Phoencian boat|

And where did this spring from one wonders smells like a big time ritual ... smh wake up Afrikans.

Rise and be transformed.

Peace

| 26633|2008-08-11 16:10:34|Tafari khumbaka|FW: Fate of Black Holocaust Museum|

--- On **Mon, 8/11/08, Alandas Dobbins** wrote:

From: Alandas Dobbins

Subject: FW: Fate of Black Holocaust Museum

To: "jmalo torriel" , tafari_sudra@yahoo.com, "Andre Dillon" , leon.d.caldwell@memphis.edu, "Harris Patrick" , "Cardell Orrin" , sacred_memphis_sisters@yahoo.com, "Alandas Dobbins (Men Ra)'" , "Bastet Ankh Re" , "Curtis Carter" , "Felicia Carroll" , "Fredrick Jones" , "LaSaunders Hunders" , "Michael Harrell" , "Muata Muse" , "Nesby Blanchard" , "Nia Glenn-Lopez" , "Obike" , "Patrick Harris" , "Stephanie Williams" , "Tena Wheat Crump" , "Toni Brittenum" , "Tonya Dyson-Jerry"

Date: Monday, August 11, 2008, 9:48 AM

Again a testament to the lack of financial power in our community. The next front is economic for us. I have several friends who work at HBCUs. The fundraising efforts there are not well. I have another friend whos son went to see Wiley College this summer as a part of a college tour and said its facilities are worse than LeMoyne.

Please encourage economic development and ownership in our community in all your works!! Please share this information about the museum. We have to support and tell our own story for others speak it with injustices tongue.

From: Kathy O. Lofton [mailto:lofton38111@yahoo.com]

Sent: Monday, August 11, 2008 9:34 AM

To: loveirisj@hotmail.com; Jerryl Bennett; Alandas Dobbins; Jimmie Strong

Subject: Fate of Black Holocaust Museum

www.blackholocaustmuseum.org

Those who are bound by desire only see what can be held in their hands.

| 26634|2008-08-11 16:10:43|Pearl Jr|Stop Saying I'm Diseased!|

Stop Saying Im Diseased!

As a Black woman, I'm so sick and tired of every time there is a media story about HIV/AIDS, a Black woman is featured predominately front and center. For example, ***Black In America***, which was watched by nearly 5 million people in CNNs two-day airing, dedicated nearly the entire HIV/AIDS segment enforcing the *poster person* to be a Black female, but there are numerous other examples.

Making a Black female the face of HIV/AIDS is a radical form of racism at its highest level and more proof that there is a conspiracy to keep Black women without love. This image of Black women creates more negative stereotypes that Black women are diseased and along with being loud, fat, bitches and hos, who are overbearing, booty-bouncing, undesirable she-men, no wonder Black women are the least married; sadly unbeknown, ***Black Women Need Love, Too!*** (www.BlackWomenNeedLoveToo.com)

The trickery to take the stigma of HIV/AIDS from being a White male homosexual disease to being a Black female heterosexual disease is consistent with racism in America. I cannot allow this type of deliberate prejudice to continue, especially since this is a bigfallacy and heres why: According to <http://www.medicalnewstoday.com/articles/113244.php> , the fastest growing group of HIV/AIDS cases TODAY are young Black males between the ages of 13-24, which is quite upsetting since I'm the mother of a 13 year old son to whom I tell *NOT to ever have backdoor sex, with a boy or a girl, because that high risk behavior isvery likely to cost you your health and ultimately, your life.* This is advice that must be spread wide and far to lessen the number of infections in the Black community and worldwide among all groups of people.

The latest *so-called* breakdown of HIV/AIDS infections (figuring in one of four who are

undiagnosed, of course, the vast majority being added to the Black heterosexual tally) is as follows (www.cdc.gov): 53 percent is homosexual and bi-sexual men, and trip this, 4 percent homosexual men that inject drugs, why not just say 57 percent?? Thirty one percent is **high-risk heterosexual sex**, which is code for **backdoor sex**. Ladies, DO NOT allow this even with a condom because condoms break easier in the anus than in the front door, and twelve percent is injection drug use. These are all the main transmission routes of such a deadly disease. Over 80 percent of women with HIV/AIDS got it from heterosexual high-risk sex.

Since the beginning of this epidemic (circa 1981) through 2005, only 19 percent of all HIV/AIDS diagnosis has been women and a mere 16 percent of women have died from this dreadful disease. In other words, 81 percent of all diagnosis is MEN and 84 percent of all AIDS deaths have been men. <http://www.cdc.gov/hiv/topics/women/resources/factsheets/women.htm#3>

HIV/AIDS is NOT a female disease! Black women have NEVER encompassed the highest number of HIV/AIDS cases the quote was *Black women are the FASTEST growing group of HIV/AIDS, which is no longer true, meaning Black women were growing in numbers fastest, but are not the most*. Then why are Black women positioned predominately everywhere when this virus is discussed? The answer is RACISM and MISOGYNY at its finest.

Taking all this into consideration, backdoor sex accounts for nearly 82 percent of all transmission routes, but it seems everyone is afraid to tell the truth. I suppose, its easier to let people continue to contract and spread this disease and die? Ladies, common sense demands we stop booty-bouncing, booty posturing, and laughing at butt jokes, because this is not funny, people are dying!

I would like to remind everyone that I posted the high risk of backdoor sex on myspace.com blog over a year ago. I also contacted the Magic Johnson Foundation to alert the public about the huge hazard of backdoor sex, but of course, too many of us are more interested in being politically correct than telling the life-saving truth. Also, while conducting an interview on a popular blogtalkradio.com show, I was shocked and amazed by the arrogance of ignorance in regards to the dangers of backdoor sex. The response was my interview was banned because too many refused to acknowledge truth, and consistent with a popular mindset, defensiveness was the result. Lastly, I asked a friend, who is a gay activist (no confirmed cases of women to women or lesbian contraction of the virus) to help spread the word about the dangers of backdoor sex. I was told she *couldnt believe that people didnt know the dangers of backdoor sex*. Well, isnt that quite obvious, due to the alarming rates of HIV/AIDS cases.

The arrogance of ignorance is mind-blowing, along with the fear associated with telling the hard-to-hear-truth is very disappointing and cowardly. Plus, it is like being an accomplice to murder for all the HIV/AIDS agencies to withhold the truth from the masses, when the obvious culprit (backdoor sex) is being hidden from the public at large.

So, Im asking all of you to spread the word that RECEPTIVE BACKDOOR SEX is THE riskiest form of sex, whether performed on a male or female, and backdoor sex has at least a 50 times higher transmission rate than penis and vaginal sex. Plus, it is 500 times harder for women to spread this disease to men than it is for men to give it to women (deposit of teaspoons of semen vs. small slit in penis for fluid transfer). <http://www.sfcityclinic.org>

Of course, AN ANSWER is using condoms, but it is not safe sex--only SAFER sex. Abstinence without injection drug use is the best way to stay clear of HIV/AIDS, but the species must continue via heterosexual front door sex, so lets have safer responsible committed sex with someone to whom we know loves, honors, and cherishes us enough to NEVER cheat.

Also, it has been brought to my attention; males as well as females are participating in

backdoor sex as an exchange for vaginal sex to prevent pregnancy. It's so very unfortunate that too many people don't understand the dangers of backdoor sex, which is much more deadly than getting pregnant. Its safe to assume, they use no protection.

BTW, the number one cause of death for Black women between the ages of 24-35 is HIV/AIDS, so ladies you have been warned! The fact is, too many Black women are having too much backdoor sex. Black males have told me they didnt know that a Booty-Call meant front door sex, so they went for the backdoor thinking it was the in thing to do. And Ladies, when dealing with men who have served time in jail, do not have any sex with them until you KNOW they dont have HIV/AIDS by getting tested.

Everyone must participate in educating our family members, friends, and associates with this life-saving article. Without HIV/AIDS, young Black women would be among the healthiest.

www.BlackWomenNeedLoveToo.com



| 26635|2008-08-11 16:11:29|Tafari khumbaka|Re: [TravelwithRunoko] Runoko's Reply to Ethiopian Question|

many east coast african , see themselves as arab people's and the same can be said for many in sudan ,some find it offensive to be called african, this was and is true in large part here in my hometown of memphis tn. u.s.a.(finding offense in being related to africa)

i have seen hindu people also black as night who will get angry and even tell u things like Iwas was born white.....

this is a serious problem in the dominican repulic and even in haiti and jamaica where light skinned or hindi or whites have dominated the resources and politics..

the only hope lives in a practical living-real history(philosophy/religion)

the essential philosophy that allowed madness and murder/genocide of the the SAME family members in the hutu,tutsi people was im white although im black.....

Thats whats driving the black cosmetic industry and the destruction of indegenious religion/land/peoples of africa.

sankofa is the answer the central cog. that all other devices can move from.....



Tafari-sudra,Khumbaka

--- On **Mon, 8/11/08, Runoko Rashidi** wrote:

From: Runoko Rashidi

Subject: [TravelwithRunoko] Runoko's Reply to Ethiopian Question

To: GlobalAfricanPresence@yahoogroups.com,

TravelwithRunoko@yahoogroups.com, PAOC-USA@yahoogroups.com

Date: Monday, August 11, 2008, 3:09 AM

|Greetings African,

Here in Stockholm, I am told that of the Africans in Sweden the Ethiopian community is the most difficult for other Africans to penetrate. This could be because of the preferential treatment that they are given here over other members of the African community.

Now, I hate to generalize, but I have heard numerous reports over the years now of Africans, not just from Ethiopia, but from Somalia, Eritrea, and Djibouti, having what is tantamount to anti-African or anti-Black attitudes. This is possibly a result of some admixture from Southwest Asia (in other words, Arab blood) in the Horn of Africa.

But it is a terrible thing to generalize and I have met many, many wonderful sisters and brothers from this part of the African world. African people do cover an extraordinarily wide range of physical types. I think, too, that we have yet to properly estimate the amount of self-hate that African people have for themselves, and we still suffer from the effects of the colonization of the African mind.

So we have a lot of work to do and maybe the best path for us is to have dialogue with one another. And this does not just mean African-Americans simply tearing into people from the Horn of Africa, but engaging in serious discussion with one another.

We cannot over emphasize the strategy of divide and conquer employed by the enemies of African unity. And it is also important to note that many purely "Black" Africans reside in the Horn of Africa and that not all of the sisters and brothers in this important region in Africa share the exact same physical characteristics.

Lastly, in regards to the n-word, many of us as black as the night, continue to use the word. I say abolish the word altogether. I do not think that you can justifiably get angry when someone calls you a nigger you insist on calling yourself one!

Those are my thoughts on the matter.

In love of Africa,

Brother Runoko

=====

Good day Brother Runoko

I had a question, Why do some of the Ethiopians look upon African American people as an underclass. It's though they aren't willing to unify with us. Case in point i called one brother and he said i'm not your brother. In fact i heard them some times refer to us as Niggers, have you any insight to why this is. I don't want to pass judgment without some type of understanding of the continent and the and the people.

Your Brother, DeCovan

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| 26636|2008-08-13 00:55:29|kcamm23063@aol.com|Merowe villagers refuse to move for Sudanese dam|

Sudan Tribune

<http://www.sudantribune.com/spip.php?article28246>

Merowe villagers refuse to move for Sudanese dam

Wednesday 13 August 2008.

August 11, 2008 (KHARTOUM) Thousands of Sudanese villagers have refused to leave homes due to be flooded this year by a \$2 billion dam designed to double Sudans electricity supply, a representative of the villagers said on Monday.

Tens of thousands of villagers have already been displaced by the Chinese-built Merowe Dam on the River Nile, needed to supply fast growing power demand to the oil-fuelled economy.

But villagers from the Manaseer area, 350 km (220 miles) north of the capital Khartoum, said new houses built for them by the government were too far from the river and would not have the water needed to sustain their agriculture.

"This is our area and we dont want to leave it," said al-Rashid Taha, a member of the committee representing those affected in Manaseer, who had come to Khartoum to plead their case.

He said the villagers supported the dam project and had signed a deal with the government 18 months ago to build them new homes, but that those being offered were not where they wanted. He said 70 percent of the 18,000 families in the area were affected.

The dam, financed about 40 percent by the government with the rest from Arab funds and Chinese loans, is designed to have a capacity of 1,250 megawatts and to ease the regular power cuts in Khartoum and allow electricity to reach new areas.

It has long been a source of controversy.

Local people had complained that compensation for moving was insufficient in a country Africas biggest where those living on the peripheries have often felt neglected by central government and sometimes taken up arms.

MOST MOVED

In the past, there were clashes between villagers and the authorities over Merowe but most of the people have now moved and have accepted the government compensation.

Taha accused authorities of closing the dams gates and said 25 of almost 200 villages in Manaseer had been destroyed by floodwaters as a result. "There are thousands of families living in tents with nowhere to go," he said.

But a spokesman for the Dams Implementation Unit said it was untrue that the gates had been shut.

"Its flood season with heavy rains, all the gates of all the dams in Sudan are open," he said. "These villages flood every year in the rain."

He did not say what authorities would do if the villagers still refused to move later in the year when the dam is due to start generating power.

No one was immediately available from the local government to comment.

Access to the entire area is tightly monitored by the DIU which reports directly to the presidency.

Sudans economy is officially forecast to grow 8 percent in 2008, the same rate as in 2007. It has benefited from the 2005 peace deal that ended decades of war between north and south although conflict persists in the western Darfur region.

(Reuters)

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| 26637|2008-08-13 01:14:03|kcamm23063@aol.com|Peddlers ordered off Egyptian pyramids sites|



This article was found at the online version of afrol News. The URL and reference to the article is <http://www.afrol.com/articles/30254>

[Egypt](#)

Travel - Leisure

Peddlers ordered off Egyptian pyramids sites

[afrol News](#), 12 August - Obstinate peddlers have become a serious turn off to tourists visiting Egypt's famed Giza pyramids sites, with their relentless offers of camel rides and Pharaonic trinkets.

However, the hustlers are now gone, as Egypt yesterday unveiled first stage of an elaborate US\$ 26 million project, to modernise site and make it more tourist-friendly.

The site is now complete with security cameras and a 12-mile fence with infrared sensors surrounding the location.

"It was a zoo. Now we are protecting both tourists and the ancient monuments," said Egypt's chief archaeologist, Zahi Hawass, of usual free-for-all at pyramids.

The three Giza Pyramids have long been unusually open for a 5,000-year-old Wonder of the World, especially compared to other world-renowned sites like Greece's Acropolis, Jerusalem's Western Wall or Rome's Colosseum, where security is tight and visitors' movement is controlled.

The pyramids stand on a desert plateau that was once isolated, but in capital Cairo's expansion in past decades slums have been built right to its edge, separated only by a low stone wall in parts. Rest of the area was wide open to desert.

Hawkers, mostly from nearby impoverished neighborhoods looking to benefit from tourist dollar, have had free rein, and become notorious.

Tourists are besieged by peddlers selling statues, T-shirts and other trinkets while men on camels selling rides or photos sometimes refuse to take no for an answer.

Young men even try to force their way into taxi cabs carrying foreigners toward pyramids, looking to steer them to nearby horse stables for a ride around site.

Tourists have had taken their own liberties as well. Since 19th Century, climbing Pyramid of Khufu, biggest of three, was a favourite past time for visitors, continuing into the 1970s, with occasional fatal fall of an intoxicated tourist.

Since then, authorities have cracked down on climbing giant 2.5-ton blocks, though visitors can still freely ramble around pyramid grounds, where many tombs and other archaeological sites remain only partially excavated and vulnerable to damage.

The long metal fence encircling the site is peppered with infrared and motion detectors. Tourists enter through a new brick entrance building, with half a dozen gates equipped with metal detectors and X-ray machines.

Once inside, 199 closed-circuit cameras covering every corner of sprawling plateau closely watch their every step.

"It looks clean and beautiful, they did a good job," said Michael Schmidt, 43, a real estate agent from New York City, as he visited site yesterday.

Head of Egyptology department at Egypt's Supreme Council of Antiquities, Shaban Abdel-Gawad, said plateau now only has one entrance point, front gates.

"We are making it much nicer for tourists," Mr Abdel-Gawad said, pointing at new bathrooms at entrance, which he said were of "much better standard."

In 1997, amid a wave of Islamic militant violence, gunmen attacked tourists at a desert temple in the southern city of Luxor, killing more than 60. Militant campaign and most attacks ended in the late 1990s, but bombings in Sinai beach resorts in the past four years have kept officials wary.

By staff writer

afrol News

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| 26638|2008-08-13 11:33:37|Asar Imhotep|The Pygmies Were Our Compass|

Mbote (Greetings) Phamily

I wanted to know if anyone is familiar the book *The Pygmies Were Our Compass: Bantu and Batwa in the History of West Central Africa, Early Times to c.1900*? If so what were your opinions? I some slight disagreements with accepted origins of Bantu languages and the people and the sole criteria in which they are classified and how it relates to the book, but that is a different discussion.

The author is a former professor of mine, Dr. Kairn Klieman, in the history department at the University of Houston. I also have some disagreement of Bantu Cosmology in the book as well. Her linguistic adviser for this book is Christopher Erhet.

Just trying to get a consensus.

Asar Imhotep

<http://www.asarimhotep.com>



| 26639|2008-08-13 11:45:40|Asar Imhotep|Re: MTU|

Peace

I know this idea is shunned in linguistic circles, but I am pondering the idea that Mdw Ntr may actually be the "proto" language of a lot of African language branches.

I will have to put my thoughts together and see where it leads.

Ferg wrote:

Greetings all.

Hope you have the time to review my latest work,

'UTU WA MTU'

Ferg Somo

Asar Imhotep

<http://www.asarimhotep.com>



| 26640|2008-08-13 15:41:05|Ptah Ra|Re: MTU|

I concur with your thinking. Good luck in extracting the necessary information to establish this idea as factual.

--- On **Wed, 8/13/08, Asar Imhotep** wrote:

From: Asar Imhotep

Subject: Re: [Ta_Seti] MTU

To: Ta_Seti@yahoogroups.com

Date: Wednesday, August 13, 2008, 1:45 PM

Peace

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Ferg wrote:

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Ferg Somo

Asar Imhotep

<http://www.asarimhotep.com>



| 26641|2008-08-13 22:10:00|Asar Imhotep|Divination in the Bible - Can this be traced to Africa?|

Mbote Phamily

Someone recently posted this on one of my websites and I wanted to get people's opinion about the subject under discussion. They use the terms **Urim and Thummim** for the divination

methods used in the Bible.

My interest now, after reading such works as *The Africans Who Wrote the Bible*, *The Ancient Egyptians are Here* and *The Origin of the Word Amen*, there is an abundance of evidence that the original Biblical writer's descendants are now living in modern day Ghana. I wonder if these terms are corrupted Twi or Ga terms and if so, what do they mean in those languages? I need to read up on some alternative divination methods of Ghana and see if these terms show up. I might have to call one of my elders and see as well. But here is the brief excerpt:

>>>>>>>>>>>>>>>>>

excerpt from *Divination in the Bible*

by Paul O'Brien

The High Priest's Divination System

Divination and the reading of omens are commonly used in the Bible when it comes to deciding all sorts of issues. Most that were recorded had to do with the safety of king or state. The prophet Elisha directed King Joash to throw two arrows through the window in order to find out whether the king would be victorious or not (2 Kings 13:14-19). God used omens to signal Gideon's victory over the Midianites. If the fleece of the sheep was wet and the ground was dry it was a sign of ensuing success (Judges 6:36-40). In 1 Samuel 14:9, Jonathan decides whether or not he should attack the Philistines by the words the Lord has them speak. There is nothing in the Bible disapproving of the reading of signs sent from God.

But the Israelites did not have to rely on external signs alone. They had a sacred divination system, known as Urim and Thummim, given to them by Jahweh (Esther 3: 21-28). Several verses of the Old Testament that were not edited out mention the use of this sacred tool. The exact composition of the Urim and Thummim is not certain, but most scholars believe there were two sacred stone dice, perhaps made of precious gems. They were stored in a pouch inside the high priest's breastplate of judgment, which he wore whenever seeking divine guidance with regard to important issues or strategic decisions of state. However it worked (and we do not know exactly), the Bible makes it clear that God himself granted the people this divination system, and that He controlled the answers it produced.

Abraham used Urim and Thummim, as did Aaron and the priests of Israel.

He shall stand before Eleazer the priest, who shall inquire before the Lord for him by the judgment of the Urim. At his word they shall go out, and at his word they shall come in, he and all the children of Israel with him?all the congregation. (Numbers 27:21)

As noted, Moses used the Urim and Thummim. Joshua was named as his successor using this divination system (Numbers 27:21). After Joshua died, the Israelites used it to determine who would continue to lead them into victory over the Canaanites. (Judges 1:1) When David was considering whether or not to pursue the marauding Amalekites, the divination tool confirmed for him that it was advisable to do so (1 Samuel 30: 7-8). There are many more examples of the divinatory use of the Urim and Thummim, which can be easily looked up in any Bible concordance. In most cases, God explicitly tells them to use it to divine His will.

Since there are so many instances in the Bible in which God provides answers to his followers through divination?either Urim and Thummim or the casting of lots (used in the New Testament to pick Matthias as the replacement for Judas)?we ask ourselves how it can be that divination has come to be portrayed as evil by fundamentalist religions and sects.

<http://www.asarimhotep.com>



There's an author (and his book/s) who proposes that the languages of the Twi and Ga predate that of the Yoruba, even though modern linguistics has this order reversed. If someone recalls who this writer is, I'd appreciate getting his name again and also getting a general idea of what his argument and evidence is.

Paul Braden

Someone recently posted this on one of my websites and I wanted to get people's opinion about the subject under discussion. They use the terms **Urim and Thummim** for the divination methods used in the Bible.

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Asar Imhotep

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| 26643|2008-08-14 05:58:35|Ferg|MTU PART 2|

Attachments :

Hi.

Plural of MTU.

Ferg Somo

| 26644|2008-08-14 09:07:07|Ferg|Re: MTU|

Hutuapo!

I think you will have to have an exceptional linguist such as Obenga who can look at the many African languages which have different grammatical structures. Perhaps one other way is to look for more cognates between the languages of Africa which show a realistic resemblance to words in the Kemetic language.

I would be interested to find out if any one else from different African languages, say Afro-Asiatic or the Niger-Cong languages have looked into cognates. I think it was the deciphering of the Hittite language, correct me if I am wrong here, that the single word 'water' was used to link it to the Indo-European language.

What you are proposing makes sense especially when I cannot find the word Mtu in the Proto-Bantu database. Perhaps I am looking at the wrong database! So where did the Bantu people derive the word MTU from? Could it have been from the Kemetic language as I have shown? And how did the Bantu know about the root -TU to form the word MTU? Clearly there must have been some input from the Kemetic language at some time.

So are you saying there was a trickle down of languages from Kemet or could it be the other way round?

Somo

----- Original Message -----

From: [Asar Imhotep](#)

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, August 13, 2008 7:45 PM

Subject: Re: [Ta_Seti] MTU

Peace

I know this idea is shunned in linguistic circles, but I am pondering the idea that Mdw Ntr may actually be the "proto" language of a lot of African language branches.

I will have to put my thoughts together and see where it leads.

Ferg <egyptology@theunit.fsnet.co.uk> wrote:

Greetings all.

Hope you have the time to review my latest work,

'UTU WA MTU'

Ferg Somo

Asar Imhotep

<http://www.asarimhotep.com>



| 26645|2008-08-14 09:33:53|Tafari khumbaka|Fw: NAACP Harvard University|



Tafari-sudra,Khumbaka

--- On **Wed, 8/13/08**, **Fsfayne@aol.com** wrote:

From: Fsfayne@aol.com

Subject: NAACP Harvard University

To: tafari_sudra@yahoo.com

Date: Wednesday, August 13, 2008, 4:24 PM

Please note the information below and if interested, review the web site.

Monroe Woods, Bolivar Hardeman County Branch, NAACP Harvard University announced over the weekend that from now on undergraduate students from low-income families will pay no tuition. In making the announcement, Harvard's president Lawrence H. Summers said, 'When only 10 percent of the students in Elite higher education come from families in lower half of the income distribution, we are not doing enough. We are not doing enough in bringing elite higher education to the lower half of the income distribution.'

If you know of a family earning less than \$60,000 a year with an honor student graduating from high school soon, Harvard University wants to pay the tuition. The prestigious university recently announced that from now on undergraduate students from low-income families can go to Harvard for free...no tuition and no student loans< /SPAN>!

To find out more about Harvard offering free tuition for families making less than \$60,000 a year visit Harvard's financial aid website at: <http://www.fao.fas.harvard.edu/>

or call the school's financial aid office at (617) 495-1581.

SEND TO SOMEONE WHETHER THEY CAN USE OR NOT.
THEY JUST MIGHT KNOW SOMEONE WHO CAN.

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| 26646|2008-08-14 09:48:09|Paul Kekai Manansala|Hair color in mummies|
Journal of Archaeological Science doi:10.1016/j.jas.2008.07.003

Indications of embalming in Roman Greece by physical, chemical and histological analysis

C. Papageorgopoulou et al.

Abstract

The partially mummified remains of a high-status female (ca. 1700 BP, Thessaloniki, Greece) were found inside a Roman-type marble sarcophagus containing a lead coffin. The individual was positioned on a wooden pallet, wrapped in bandages, and covered with a gold-embroidered purple silk cloth. Besides the clothes, remnants of soft tissue as well as the individual's original hair style and eyebrows were exceptionally well preserved. In addition to the macroscopic examination, microscopic and biochemical analyses were undertaken. Scanning electron microscopy (SEM), energy-dispersive X-ray (EDX) analysis, and gas chromatography/mass spectrometry (GC/MS) were applied to examine the tissue preservation and probable mechanisms of mummification. The presence of chemical components, such as sesquiterpenes, triterpenoids, and diterpenoids, originating from coniferous and pistacia resins, myrrh, and other spices, verify ancient information on preparation methods of the dead in Greek and Roman times. These chemical components are thought to have played a prominent role in the mummification mechanism in this particular case. The potential effect of the lead coffin in the mummification process was also examined. Energy dispersive X-ray analysis failed to detect lead penetration into the tissues, suggesting that the coffin played a limited role in the preservation of soft tissue.

The current colour of the hair is brown with reddish highlights, a common observation on many mummies, and probably originated through post-mortem alteration (Aufderheide, 2003; Wilson et al., 2001). Sun-exposure, bacterial reaction, and embalming methods are some of the factors that may affect the original hair colour. As a result, hair that was originally black or brown exhibits reddish, orange or even blond colour due to post mortem alterations. All human hair, however, does not turn red over archaeological time-scales (Wilson, 2001). Based on the histological analysis of the unstained hair

samples, the limited fungal influence, and the macroscopic view, it can be assumed that the original hair colour was brown. Similar cases of hair preservation have been reported in studies of both mummified and non-mummified human remains (Aufderheide, 2003; Brothwell and Dobney, 1986; Lubec et al., 1987; White, 1993; Wilson et al., 2002, 2007b).

| 26647|2008-08-14 10:01:02|Bradenqp@aol.com|Re: MTU|

Asar,

Are you saying that the Metu Neter script (specifically) is universal and can be translated or understood - at the level of divination and spiritual comprehension- into several other African languages?

Paul Braden

In a message dated 8/14/2008 12:07:29 P.M. Eastern Daylight Time, egyptology@theunit.fsnet.co.uk writes:

Hutuapo!

I think you will have to have an exceptional linguist such as Obenga who can look at the many African languages which have different grammatical structures. Perhaps one other way is to look for more cognates between the languages of Africa which show a realistic resemblance to words in the Kemetic language. I would be interested to find out if any one else from different African languages, say Afro-Asiatic or the Niger-Cong languages have looked into cognates. I think it was the deciphering of the Hittite language, correct me if I am wrong here, that the single word 'water' was used to link it to the Indo-European language. What you are proposing makes sense especially when I cannot find the word Mtu in the Proto-Bantu database. Perhaps I am looking at the wrong database! So where did the Bantu people derive the word MTU from? Could it have been from the Kemetic language as I have shown? And how did the Bantu know about the root -TU to form the word MTU? Clearly there must have been some input from the Kemetic language at some time. So are you saying there was a trickle down of languages from Kemet or could it be the other way round?

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I will have to put my thoughts together and see where it leads.

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Greetings all.

Hope you have the time to review my latest work,

'UTU WA MTU'

Ferg Somo

Asar Imhotep
<http://www.asarimhotep.com>



Looking for a car that's sporty, fun and fits in your budget? [Read reviews on AOL Autos.](#)

| 26648|2008-08-14 14:05:29|Asar Imhotep|Re: MTU|

Kia Mbote brother Ferg

I want to clarify again for the forum that I am not saying my hypothesis is true. I am just formulating the questions given what appears to be a plausible case given what we know thus far with works by Ferg and Obenga in the linguistic department, and my own observations within the philosophic and cultural "cognates" with Egypt and other African cultures.

I don't know if it is a "trickle" down effect. But I hypothesize, that if true, it could just simply be the result of gradual migrations over time and the dialects forming as a result of settlements and further migrations which typically give us our branches of the languages (which each town being a node).

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Asar Imhotep
<http://www.asarimhotep.com>

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Somo

Asar Imhotep

<http://www.asarimhotep.com>



| 26649|2008-08-14 15:06:51|Asar Imhotep|Re: MTU - reply to Branden|
Mbote Branden

I can only tell you what certain people have told me on the continent, and that is what we call the Mdw Ntr written language can be read by members in various priesthoods on the continent. If you try and ask an commoner, they will not have a clue. The Mdw Ntr language was/is a priesthood script.

I remember an individual in a personal correspondence who claims that there are old women in the city of Arusha, Kenya who write Mdw Ntr in the sand that he witnessed. He is a friend of mine who is native to the area who now works at a game reserve in the Sudan now.

A good number of the priesthoods I've encountered all speak about a language in which the elders speak which they call "spirit talk" which is supposed to be the language our ancestors spoke during the stone ages. A lot of the Mdw Ntr is alleged from this spirit talk as it is called.

Mdw Ntr script is a deliberate means to communicate with other Africans on the continent. This is why you find so many words, deities and concepts of various African tribes in the Mdw Ntr script. The priesthood was/is a universal priesthood on the continent. I can't say if on a level of divination and spiritual comprehension people who are not initiated would get it, but you could consider the deities of Km.t to work in the same manner as the Odus in Ifa. That's an area of study many have yet to explore.

Bradenqp@aol.com wrote:

Asar,

Are you saying that the Metu Neter script (specifically) is universal and can be translated or understood -at the level of divination and spiritual comprehension- into several other African languages?

Paul Braden

Asar Imhotep

<http://www.asarimhotep.com>



| 26650|2008-08-14 17:04:45|sincere1906|Pre-historic Site found in Niger- Two Distinct Populations?|

Don't post here much any longer, but thought this might be of interest. I just watched an interview with one of archaeologists (Serono) and he went on and on about the distinctly "different" populations seen in these two skulls. Extrapolating from that, he managed to begin skirting around the edges of Hamitic/Mediterranean theory, though without actually ever saying it.

Sin / dg

Stone Age mass graves reveal green Sahara

14 August 2008

NewScientist.com news service

Nora Schultz

<http://www.newscientist.com/article/dn14536-stone-age-mass-graves-reveal-green-sahara.html>

One of the driest deserts in the world, the Saharan Tenere Desert, hosted at least two flourishing lakeside populations during the Stone Age, a discovery of the largest graveyard from the era reveals.

The archaeological site in Niger, called Gobero, was discovered by Paul Sereno at the University of Chicago, during a dinosaur-hunting

expedition. It had been used as a burial site by two very different populations during the millennia when the Sahara was lush.

Careful examination of 67 graves - a third of the 200 plots on the site - has uncovered unprecedented details about the lifestyles of the people who inhabited the green Stone Age "desert", says Sereno.

"The first people who used the Gobero cemetery were Kiffian, hunter-gatherers who grew up to two metres tall," says Elena Garcea of the University of Cassino in Italy and one of the scientists on the team. The large stature of the Kiffian suggests that food was plentiful during their time in Gobero, 10,000 to 8,000 years ago.

Harpoon tips found near the graves suggest that the Kiffian were skilled hunters, and the discovery of the bones of many large savannah animals in the same area suggest that they lived on the shores of the lake.

All traces of the Kiffian vanish abruptly around 8,000 years ago, when the Sahara became very dry for a thousand years.

When the rains returned, a different population, the Tenerians, who were of a shorter and more gracile build, based themselves at this site. Bones and artefacts dated to the Tenerian episode suggest that these people herded cattle and hunted fish and wildlife with tools that required less physical strength than those of the Kiffian.

"The most amazing find so far is a grave with a female and two children hugging each other. They were carefully arranged in this position. This strongly indicated they had spiritual beliefs and cared for their dead," says Garcea.

The researchers hope that by studying the remaining graves and natural remains at the site, they will obtain a more detailed picture of Stone Age lifestyle - including how they adapted to climate change.

"We can learn a lot about how humans adapt to dramatic climate change from these remains. The environment changed a lot on several occasions over a relatively short time, and we can read this unique record to reconstruct how people coped," says Garcea.

| 26651|2008-08-14 19:26:05|Bradenqp@aol.com|Re: MTU - reply to Branden|
Asar,

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It however means that too many of us of African descent are asking the wrong questions. This is not about linguistics or Obenga. That is a worthy avenue of investigation, but it's really secondary.

Paul Braden

In a message dated 8/14/2008 6:07:19 P.M. Eastern Daylight Time, asar_imhotep@yahoo.com writes:

Mbote Branden

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[Messages in this topic](#) (8) [Reply \(via web post\)](#) | [Start a new topic](#)

| 26652|2008-08-14 20:23:30|Asar Imhotep|Re: MTU - reply to Branden|
Peace

As it may be, it is a little bit more involved scholastically to bring these things to light. There is so much more I wish I could tell, but by obligation I cannot. The information that could just blow these types of things out of the water (it's not like we really need it) is locked up in the minds of

priests who will not under any circumstance divulge the information.

Fortunately, African culture is a lived "secrecy" as Dr. Fu-Kiau would say. So the more one studies various African cultures and cosmologies, the more clear the unity of these cultures are apparent. But as you say, it is about asking the right questions. And further, as Obenga always stresses (at least with me) it's an issue of METHOD. Your method or approach to knowing what is true will make the difference.

The jewels of the study are going to be in Rwanda, Kenya, Uganda and the Kongo general regions. That's all I can say and I'd advise others to dig up as much as possible about the people in these regions.

Right now I am reviewing Dr. Kairn A. Klieman's *The Pygmies Were Our Compass: Bantu and Batwa in the History of West Central Africa, Early Times to c.1900 C.E.* It is an interesting read, although I disagree with the reason and the discussion about the Bantu migrations. She pretty much is going off of what is commonly known and she admittedly on pg. XXV she states:

"In nearly all of the speech communities, I collected words for the same approximately five hundred meanings. Although these were divided into different semantic fields, most wordlists were developed with the more tangible elements of the Batwa cultures and economies in mind. In retrospect, **I realize that it would have been effective to focus more heavily on religious and cosmologically related vocabularies of Bantu and Batwa societies alike.** This should be the goal of future fieldwork., so that more thorough lexical evidence can be presented to substantiate and or challenge hypotheses regarding the first-comer model and the paradigm of the primordial Batwa."

As she points out, which I have said all along, the key to "nailing" this thing is to study the cosmologies and the religious beliefs and languages of the Bantu people. What the commoners say is one thing, but what can be articulated by the priesthood (the historians) will take you to another level.

Dr Kleiman in the above quote is talking about all of the "myths" of the Bantu speaking people in central and west Africa stating in their oral histories that mankind came from the Batwa forest dwellers. Also, Bantu speakers all say that it is the Batwa who taught them spirituality and "civilization." I've come across this everywhere. The priesthood system comes out of the early forest dwellers and it is among them whom you will find the bulk of the jewels needed to back the Bantu/Egypt connection (at least philosophically).

So this is our challenge and the only way we as African-Americans are going to be able to make the hard connections is to be a part and practice the systems that are alive on the continent. Then and only then will you know really what "Mdw Ntr" is and how to be an "Earth Linguist."

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Paul Braden

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| 26653|2008-08-15 15:51:38|Tafari khumbaka|Fw: Nuk Au Neter, Volume 1 by Ra Un Nefer Amen|



check this out, and forward to friends & enemies



Tafari-sudra,Khumbaka

--- On **Thu, 8/14/08, Taui International** wrote:
From: Taui International
Subject: Nuk Au Neter, Volume 1 by Ra Un Nefer Amen
To: nvm@nilevalley.com
Date: Thursday, August 14, 2008, 10:49 AM



Taui International Enterprises
1100 Albemarle Road Brooklyn, New York 11218

| 26654|2008-08-15 15:51:50|Tafari khumbaka|Fw: Flea Market|

hope to see ya there!



Tafari-sudra,Khumbaka

--- On **Thu, 8/14/08, debswiney@aol.com** wrote:

From: debswiney@aol.com

Subject: Flea Market

To: tafari_sudra@yahoo.com

Date: Thursday, August 14, 2008, 7:39 PM

Visit The Nile Booth at The Fairground Youth Building, Saturday & Sunday, 8/16 & 8/17.

It's time to go back to school! Get the latest trends and gadgets that make the grade on [AOL Shopping](#).

| 26655|2008-08-15 15:52:10|clyde winters|Re: MTU|

Hi Ferg

I have looked at other languages and been able to read different scripts based on the genetic relationship between these languages.

I have argued that that the Dravidians (Tamil/ Indus valley Writing). Minoans (Keftiu/Malinke-Bambara Speakers Linear A writing), Sumerian (Proto-Sumerian linear writing) and Elamite (Proto-Elamite linear writing) can all be read by deciphering the signs based on the phonetics of the syllabic signs of the Vai writing- but reading the symbols in the languages respective to the authors of the script. For example, you can use the Vai script to find the phonetic values of the Indus Writing--then you read the signs using Tamil.

You will find a discussion of my decipherment of the various languages at the following site:

<http://www.geocities.com/olmec982000/index.html>

Enjoy

Clyde Winters

--- On **Thu, 8/14/08, Bradenqp@aol.com** wrote:

From: Bradenqp@aol.com

Subject: Re: [Ta_Seti] MTU

To: Ta_Seti@yahoogroups.com

Date: Thursday, August 14, 2008, 12:00 PM

Asar,

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Paul Braden

In a message dated 8/14/2008 12:07:29 P.M. Eastern Daylight Time, egyptology@theunit.fsnet.co.uk writes:

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So are you saying there was a trickle down of languages from Kemet or could it be the other way round?

Somo

----- Original Message -----

From: [Asar Imhotep](mailto:Asar.Imhotep)

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, August 13, 2008 7:45 PM

Subject: Re: [Ta_Seti] MTU

Peace

I know this idea is shunned in linguistic circles, but I am pondering the idea that Mdw Ntr may actually be the "proto" language of a lot of African language branches.

I will have to put my thoughts together and see where it leads.

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| |

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Asar Imhotep

<http://www.asarimhotep.com>



| 26658|2008-08-15 19:55:10|asar_imhotep|Re: Divination in the Bible - Can this be traced to Africa?|

Peace

I would like to know as well, but more importantly his method to his conclusions.

Asar Imhotep

<http://www.asarimhotep.com>

--- In Ta_Seti@yahoogroups.com, Bradenqp@... wrote:

>

> Good post, Asar.

>

> There's an author (and his book/s) who proposes that the languages of the

> Twi and Ga predate that of the Yoruba, even though modern linguistics has this

> order reversed. If someone recalls who this writer is, I'd appreciate getting

> his name again and also getting a general idea of what his argument and

> evidence is. Thanks.

>

>

> Paul Braden

>

>

| 26659|2008-08-15 21:56:20|Tafari khumbaka|Fw: Re: [Ta_Seti] MTU|

<http://www.geocities.com/olmec982000/index.html>

left click,



Tafari-sudra,Khumbaka

--- On **Thu, 8/14/08, clyde winters** wrote:

From: clyde winters

Subject: Re: [Ta_Seti] MTU

To: Ta_Seti@yahoogroups.com

Date: Thursday, August 14, 2008, 8:31 PM

Hi Ferg

I have looked at other languages and been able to read different scripts based on the genetic relationship between these languages.

I have argued that that the Dravidians (Tamil/ Indus valley Writing). Minoans (Keftiu/Mal Bambara Speakers Linear A writing), Sumerian (Proto-Sumerian linear writing) and Elam (Proto-Elamite linear writing) can all be read by deciphering the signs based on the phonetic values of the syllabic signs of the Vai writing- but reading the symbols in the languages respective to the authors of the script. For example, you can use the Vai script to find the phonetic values of Indus Writing--then you read the signs using Tamil.

You will find a discussion of my decipherment of the various languages at the following site

<http://www.geocities.com/olmec982000/index.html>

Enjoy
Clyde Winters

--- On **Thu, 8/14/08, Bradenqp@aol. com** wrote:

From: Bradenqp@aol. com
Subject: Re: [Ta_Seti] MTU
To: Ta_Seti@yahoogroups .com
Date: Thursday, August 14, 2008, 12:00 PM

Asar,

Are you saying that the Metu Neter script (specifically) is universal and can be translated or understood -at the level of divination and spiritual comprehension- into several other African languages?

Paul Braden

In a message dated 8/14/2008 12:07:29 P.M. Eastern Daylight Time,
egyptology@theunit. fsnet.co. uk writes:

Hutuapo!

I think you will have to have an exceptional linguist such as Obenga who can look at the many African languages which have different grammatical structures. Perhaps one other way is to look for more cognates between the languages of Africa which show a realistic resemblance to words in the Kemetic language.

I would be interested to find out if any one else from different African languages, say Afro-Asiatic or the Niger-Cong languages have looked into cognates. I think it was the deciphering of the Hittite language, correct me if I am wrong here, that the single word 'water' was used to link it to the Indo-European language.

What you are proposing makes sense especially when I cannot find the word Mtu in the Proto-Bantu database. Perhaps I am looking at the wrong database! So where did the Bantu people derive the word MTU from? Could it have been from the Kemetic language as I have shown? And how did the Bantu know about the root -TU to form the word MTU? Clearly there must have been some input from the Kemetic language at some time.

So are you saying there was a trickle down of languages from Kemet or could it be the other way round?

Somo

----- Original Message -----

From: [Asar Imhotep](#)

To: [Ta_Seti@yahoogroups .com](#)

Sent: Wednesday, August 13, 2008 7:45 PM

Subject: Re: [Ta_Seti] MTU

Peace

I know this idea is shunned in linguistic circles, but I am pondering the idea that Mdw Ntr may actually be the "proto" language of a lot of African language branches.

I will have to put my thoughts together and see where it leads.

Ferg <egyptology@theunit.fsnet.co.uk> wrote:
Greetings all.
Hope you have the time to review my latest work,
'UTU WA MTU'
Ferg Somo

Asar Imhotep
<http://www.asarimhotep.com>



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| 26660|2008-08-16 10:40:30|Asar Imhotep|Kaa Mutu means KMT? KM.T Revisited|
Mbote Phamily

Sometimes I post my notes and discussions from this forum on my website at <http://www.asarimhotep.com> to keep as a record. I posted my initial hypothesis about the Ta-Merrian Niw.t symbol possibly pertaining to WOMB as philosophically the region in which you are at in the African context is a place of human development (like a womb). I also hypothesized that the symbol used for the Niw.t glyph may be the same symbol used in the Kongo called the Dikenga, which is also associated with Community. That same symbol in the Dogon cosmology is referred to as a WOMB.

However, I recently received a comment to my post to on the website and the poster has an interesting take on the word NIWT and the word KMT. Compare this information to Ferg's recent post on NIWT and KMT:

[HERE IS THE LINK](#)

"habari gani? I just wanted to share some views on the determinative NWT, I have been collecting words which has similar sounds or meaning with Kiswahili. I have very good collection of those Ta-merian words which can also be found in Kiswahili. I would like to share with you that in Kiswahili NWT is closely or could mean exactly NCHI, SOME kemetik scholars uses Netcha some uses Neter these are variuos ways of rendering these words using the so called roman letters which their roots are the same Kamau land. NCHI litterally means Country or land or place of living.

I would like to share some interesting material which would actually shade new wave of

discussion amongst kemetik gatherings. Please look for "THE UNITY OF AFRICAN ACIENT HISTORY 3000 BC TO AD 500" author Felix A. Chami. Proffessor Chami is a Proffesor of archaeology and History at the university of Dar Es Salaam. According to Dr Chami reasearch. the term KMT,KEMET, KAMIT as it's popullary known among the Afrikan centered circles it pronouced Kaamtu and he breaks it down from the symbols and the meaning of the word itself. Kaamtu in Kiswahili broken down as Kaa is stay, sit or settle. Mtu as we all know is a being, person or human. read the paragraph below to get some ideas.

"Comparative analysis of ancient Egyptian and Bantu languages resolves the debate as whether "kmt", Egyptian's identity meant people of black soil due to the dark soil of the Nile Valley or black people(see argumens in Diop, 1981) in favour of the latter. If one follows this logic, then "k" should stand for "ka/kaa" or land/place and "mt" for mutu or a person hence the land of mutu, which is how Africans from Egypt southwards identified themselves. To date in some languages identified as Bantu in eastern Africa,"kaa" still refers to the location of ones's habitation, and hence "kaa wapi" (in swahili) and "nkwi-kukaa"(in Chagga) mean "where do you live"?....."

Asar Imhotep

<http://www.asarimhotep.com>



| 26661|2008-08-16 11:26:19|Manu Ampim|Re: MTU|

Greetings Asar,

You wrote:

"So when examining the name TENKAMENIN it can be broken up as TE-NKWA-AMEN- IN. In the Egyptian it should be TU-ANKH-AMEN. The

word ANKH is pronounced NKWA all over Africa. The WA is left out when combined with other words for vowel harmony. So you would more likely render Tutankhamen as Te or Tu-Nkwa-Amen which would closely match the king TE-NK(wa)-AMEN- In in Ghana."

At our historic conference on King Tutankhamen in Ft. Lauderdale, FL in February 2006 this issue was raised by someone during the question and answer period, and after I showed the linguistic problems with this position, then my colleague Dr. Theophile Obenga completely dismissed this theory as careless and lacking merit.

You wrote:

"Nearly all towns in Africa are named after its founder or a deity."

Actually, there are a large number of instances when this is not the case. There are many towns, cities, and districts in Kemet, Sudan, Kenya, Ethiopia, etc. that are named after buildings, local

materials, natural phenomena, and popular activity. Here are a few examples of popular towns/cities:

Kemet: Men-nefer, Ineb-Hedj, Abu, Waset, Ten, Tu-ph, Atef-Khent, Atef-Pehu, Henen-nesut, Maten

Sudan: Dongola, Nyala, Omdurman, Khartoum

Kenya: Mombasa, Nairobi

Ethiopia: Addis Ababa

There is a diversity in the origin of African place names that should be understood. Thus, it is more accurate for one to say that it is "common" for town/city place names in Africa to be named after a founder or deity.

Advancing the work,

Manu Ampim

Kia Mbote brother Ferg

I want to clarify again for the forum that I am not saying my hypothesis is true. I am just formulating the questions given what appears to be a plausible case given what we know thus far with works by Ferg and Obenga in the linguistic department, and my own observations within the philosophic and cultural "cognates" with Egypt and other African cultures.

I don't know if it is a "trickle" down effect. But I hypothesize, that if true, it could just simply be the result of gradual migrations over time and the dialects forming as a result of settlements and further migrations which typically give us our branches of the languages (which each town being a node).

I think that a lot of the names associated with the towns, and Egypt itself, are actually tribal names. Nearly all towns in Africa are named after its founder or a deity. For instance, Budge in his dictionary pg. 977 recalls a town named BATU which was located in the Sudani area. BATU is another variation of BANTU.

On pg 978a Budge mentions the name BAQ as a name for Egypt. One of the variations of the name has a tree as a determinative. This might be important later. Another form is on page 981a of Budge's Dictionary and he renders it BEQ. In these forms the letter "Q" has the "K" sound, so they correspond. He also mentions on that page a town near Sais called BEK /bk.t/. The consonants BK could be rendered BAKA. If so, there are 3 ethnic groups across Africa that I can think of off the back who have this name: the BAKA of Sudan, the BAKA of Cameroon and the NgBAKA Ma'bo of Central African Republic. Most claim that the BAKA of Sudan and the BAKA of Cameroon are not related. The BAKA of Cameroon speak the "BAKA" language which is a part of the Adamawa-Ubangi branch of the Niger-Congo super phylum. The BAKA of Cameroon are forest dwellers.

When I think of the term employed by Budge BAQ and BEQ with the tree determinatives, it reminds me of the forest dwellers of Cameroon. Now associating the trees within the name BAQ or BEQ may be a stretch, but I think it is worth some more investigation. Another variation of BAKA for the people in Sudan is TARA BAAKA. There is an ethnic group called AKA that live beside the NgBAKA Ma'Bo of the Central African Republic. The AKA are BATWA people.

Certain names of people and kings are all throughout Africa as well. We are all familiar with TutAnkhAmen of the 18th Dynasty of Ta-Merry. Nana Banchie Darkwah says that the name is TUTU-ANKOMA. But I think I found a better match in the Akan language.

There was a king who lived in Ghana from 1037-1075 AD. His named was pronounced TENKAMENIN. In the Egyptian language the feminine suffix /t/ was not pronounced in most words. Most words that have the feminine /t/ (marked by a loaf of bread) when doing correspondences with other African languages do not carry the /t/ sound suffix. The word KM.T is a good example. In Kenya they say i-KAMI and in South Africa among the Zulu they say KHEMU. If my original hypothesis is correct, then this could be further evidence that these languages derive from the Egyptian languages or have a common ancestor (The African super phylum).

So when examining the name TENKAMENIN it can be broken up as TE-NKWA-AMEN- IN. In the Egyptian it should be TU-ANKH-AMEN. The word ANKH is pronounced NKWA all over Africa. The WA is left out when combined with other words for vowel harmony. So you would more likely render Tutankhamen as Te or Tu-Nkwa-Amen which would closely match the king TE-NK(wa)-AMEN- In in Ghana.

You have to wonder how when findind correspondences with Bantu and Egyptian, we find variations of the word amongst several different Bantu groups at different loci across Africa? One of two things could have happened: either the Bantu originated in Egypt and spread out or various Bantu groups met up in Egypt after migrating to Egypt and then leaving again as the various wars took place which caused most groups to leave the area (Like the Darfur refugees). There is a paper in which Theophile Obenga demonstrates relatedness between the Egyptian and Bantu languages. I have to find it.

Asar Imhotep
<http://www.asarimhotep.com>

| 26662|2008-08-16 15:05:55|Obadele Kwame Kambon|Keidi Obi Awadu's Great AIDS Hoax
Online Course|



<http://www.abibitumikasa.com/keidi.htm>

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taught by
KEIDI OBI AWADU

Class begins Tuesday, August 19th, 2008

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1. What is AIDS?
2. What is HIV?
3. Challenging Western science
4. The AIDS establishment
5. Alarmist news and anti-African propaganda
6. Questions from our class participants

- The Leading Dissenters Speak

1. Who are the leading dissenting voices?
2. Nobel Laureate scientists speak
3. Thabo Mbeki & the Durban conference
4. Deconstructing AIDS references on the web
5. Black health experts must be heard
6. Questions from our class participants

- Alternate Theories on Acquired Immune Disorders / Fact Verses Fiction

1. The Establishments version of AIDS
2. AIDS virus created in the laboratory

- AIDS and Various Therapeutic Modalities
 - HIV Testing Deconstructed
- The End of AIDS / Understanding Eugenics

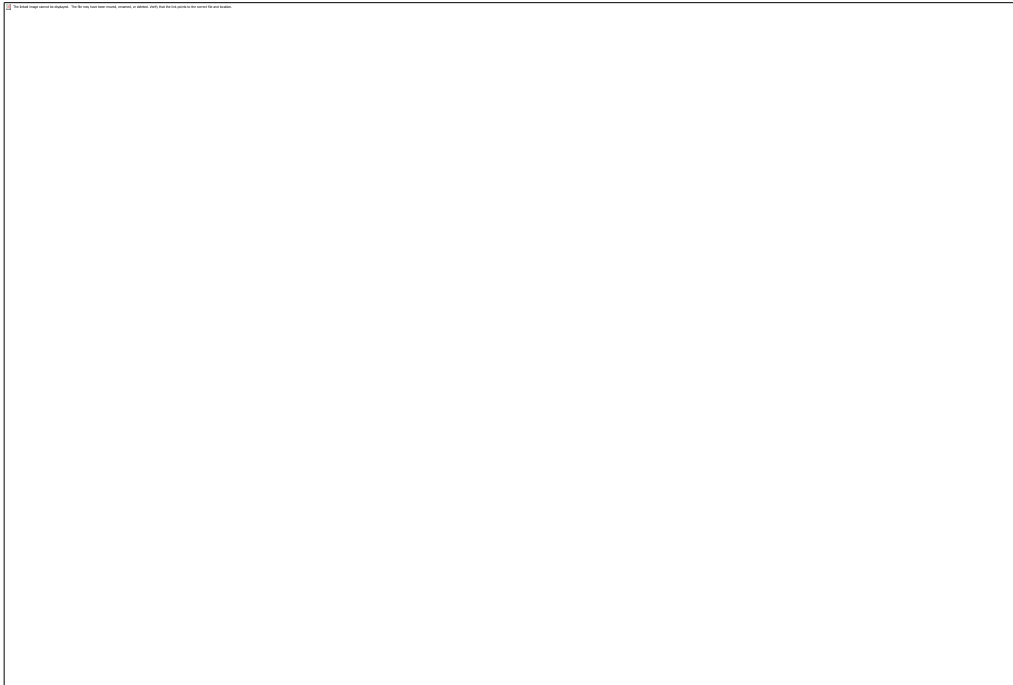
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| 26663|2008-08-16 15:06:56|Obadele Kwame Kambon|Runoko Rashidi Free Web Lecture
Friday, August 22 at 9:00PM|

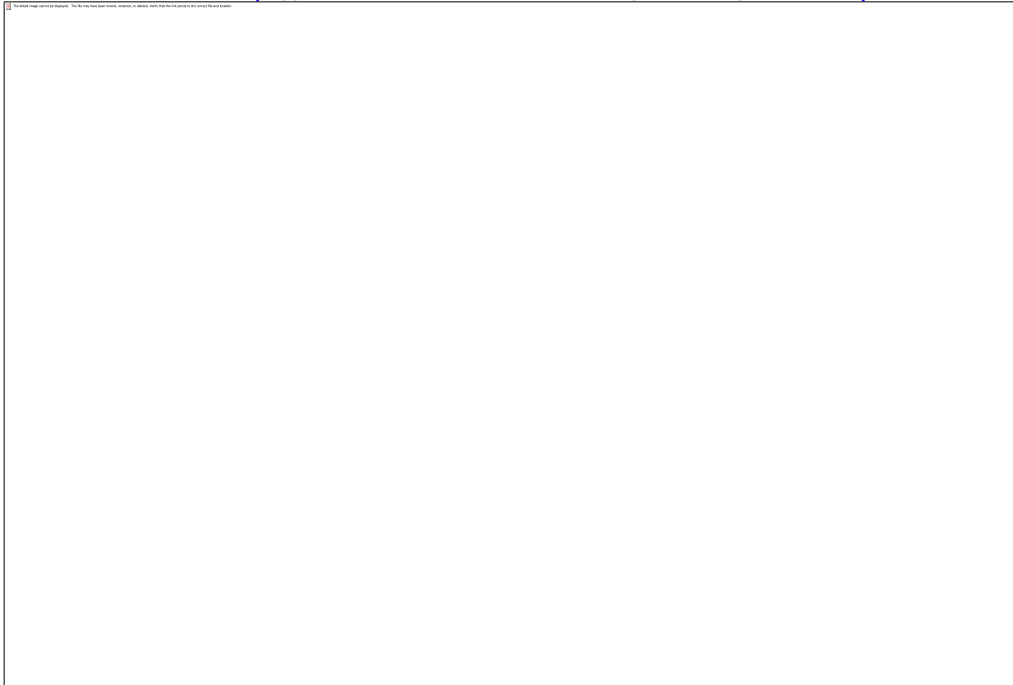
<http://www.abibitumikasa.com/runoko.htm>

<http://www.abibitumikasa.com/forums/afrikan-events-happenings/37706-runoko-rashidi-free-web-lecture-friday-august-22-9-00pm.html>

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| 26664|2008-08-16 15:07:36|ANGELINE BANDON-BIBUM|Re: Fw: NAACP Harvard University|

This is a great opportunity for the hard working and talented students who otherwise could not afford this.

Angeline.

Tafari khumbaka wrote:



Tafari-sudra, Khumbaka

--- On **Wed, 8/13/08, Fsfayne@aol. com** wrote:

From: Fsfayne@aol. com

Subject: NAACP Harvard University

To: tafari_sudra@ yahoo.com

Date: Wednesday, August 13, 2008, 4:24 PM

Please note the information below and if interested, review the web site.

Monroe Woods, Bolivar Hardeman County Branch, NAACP

Harvard University announced over the weekend that from now on undergraduate students from low-income families will pay no tuition. In making the announcement, Harvard's president Lawrence H. Summers said, 'When only 10 percent of the students in Elite higher education come from families in lower half of the income distribution, we are not doing enough. We are not doing enough in bringing elite higher education to the lower half of the income distribution. '

If you know of a family earning less than \$60,000 a year with an honor student graduating from high school soon, Harvard University wants to pay the tuition. The prestigious university recently announced that from now on undergraduate students from low-income families can go to Harvard for free...no tuition and no student loans< /SPAN>!

To find out more about Harvard offering free tuition for families making less than \$60,000 a year visit Harvard's financial aid website at:

<http://www.fao.fas.harvard.edu/>

or call the school's financial aid office at (617) 495-1581.

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Angeline Bandon-Bibum, Author of Sojourner's Dream

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<http://angelinebandonbibum.blogspot.com>

<http://sojournersdreamanovel.blogspot.com>

<http://sojournersdreamlamentationsofawarrior.blogspot.com>

| 26665|2008-08-16 15:11:20|Ferg|Re: MTU|

Thanks Clyde.

I have looked at the myriad of information on your website. I did not realise the large extent of your varied research work. Truly great! I am going through some of links, unfortunately I could not find the Vai connections. However I did look through the Indus valley Dravidian links, and ended up studying the Meroitic word list!

Perhaps you could clarify further how to use the Vai script to find the phonetic values of the Indus valley writing system as you said.

Many thanks.

Ferg Somo

----- Original Message -----

From: [clyde winters](#)

To: Ta_Seti@yahoogroups.com

Sent: Friday, August 15, 2008 2:31 AM

Subject: Re: [Ta_Seti] MTU

Hi Ferg

I have looked at other languages and been able to read different scripts based on the genetic relationship between these languages.

I have argued that that the Dravidians (Tamil/ Indus valley Writing). Minoans (Keftiu/Malinke-Bambara Speakers Linear A writing), Sumerian (Proto-Sumerian linear writing) and Elamite (Proto-Elamite linear writing) can all be read by deciphering the signs based on the phonetics of the syllabic signs of the Vai writing- but reading the symbols in the languages respective to the authors of the script. For example, you can use the Vai script to find the phonetic values of the Indus Writing--then you read the signs using Tamil.

You will find a discussion of my decipherment of the various languages at the following site:

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Enjoy

Clyde Winters

--- On **Thu, 8/14/08, Bradenqp@aol.com** wrote:

| **From:** Bradenqp@aol.com

| **Subject:** Re: [Ta_Seti] MTU

To: Ta_Seti@yahoogroups .com
Date: Thursday, August 14, 2008, 12:00 PM

Asar,

Are you saying that the Metu Neter script (specifically) is universal and can be translated or understood -at the level of divination and spiritual comprehension- into several other African languages?

Paul Braden

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Hutuapo!

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I would be interested to find out if any one else from different African languages, say Afro-Asiatic or the Niger-Cong languages have looked into cognates. I think it was the deciphering of the Hittite language, correct me if I am wrong here, that the single word 'water' was used to link it to the Indo-European language.

What you are proposing makes sense especially when I cannot find the word Mtu in the Proto-Bantu database. Perhaps I am looking at the wrong database! So where did the Bantu people derive the word MTU from? Could it have been from the Kemetic language as I have shown? And how did the Bantu know about the root -TU to form the word MTU? Clearly there must have been some input from the Kemetic language at some time.

So are you saying there was a trickle down of languages from Kemet or could it be the other way round?

Somo

----- Original Message -----

From: [Asar Imhotep](#)

To: [Ta_Seti@yahoogroups .com](#)

Sent: Wednesday, August 13, 2008 7:45 PM

Subject: Re: [Ta_Seti] MTU

Peace

I know this idea is shunned in linguistic circles, but I am pondering the idea that Mdw Ntr may actually be the "proto" language of a lot of African language branches.

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Ferg <[egyptology@theunit. fsnet.co. uk](#)> wrote:

Greetings all.

Hope you have the time to review my latest work,

'UTU WA MTU'

Ferg Somo

Asar Imhotep
<http://www.asarimhotep.com>



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| 26666|2008-08-17 12:01:29|Shri Sa Hetep|AN EGYPTIAN PRESENCE IN B.C. AMERICA|

Attachments :

| 26667|2008-08-17 12:04:41|Shri Sa Hetep|AN EGYPTIAN PRESENCE IN B.C. AMERICA|

Attachments :

| 26668|2008-08-17 13:53:06|Ptah Ra|Re: AN EGYPTIAN PRESENCE IN B.C. AMERICA|

Thank you for these great images and information.

--- On **Sun, 8/17/08, Shri Sa Hetep** wrote:

From: Shri Sa Hetep

Subject: [Ta_Seti] AN EGYPTIAN PRESENCE IN B.C. AMERICA

To: globalafricanpresence@yahoogroups.com, maat_collective@yahoogroups.com,
openyourthirdeye@yahoogroups.com, maat_tehuti@yahoogroups.com,
ta_seti@yahoogroups.com

Cc: c.d.cornish@sbcglobal.net

Date: Sunday, August 17, 2008, 1:53 PM

| 26669|2008-08-17 14:33:01|Shri Sa Hetep|Re: AN EGYPTIAN PRESENCE IN B.C. AMERICA|

It is my pleasure to share this knowledge. That issue of Ancient American was dated August 2005. There are many more such articles with archeological evidence on an Egyptian/African presence in ancient america. I will send those articles as soon as I can organize them on my computer.

Peace

----- Original Message -----

From: Ptah Ra

To: Ta_Seti@yahoogroups.com

Sent: Sunday, August 17, 2008 3:46:15 PM
Subject: Re: [Ta_Seti] AN EGYPTIAN PRESENCE IN B.C. AMERICA

Thank you for these great images and information.

--- On **Sun, 8/17/08, Shri Sa Hetep** wrote:

From: Shri Sa Hetep
Subject: [Ta_Seti] AN EGYPTIAN PRESENCE IN B.C. AMERICA
To: globalafricanpresen ce@yahoogroups. com, maat_collective@ yahoogroups. com, openyourthirdeye@ yahoogroups. com, maat_tehuti@ yahoogroups. com, ta_seti@yahoogroups .com
Cc: c.d.cornish@ sbcglobal. net
Date: Sunday, August 17, 2008, 1:53 PM

| 26670|2008-08-17 22:33:57|Ptah Ra|Re: AN EGYPTIAN PRESENCE IN B.C. AMERICA|
I will anxiously wait for them. Hotep.

--- On **Sun, 8/17/08, Shri Sa Hetep** wrote:

From: Shri Sa Hetep
Subject: Re: [Ta_Seti] AN EGYPTIAN PRESENCE IN B.C. AMERICA
To: Ta_Seti@yahoogroups.com
Date: Sunday, August 17, 2008, 4:32 PM

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To: globalafricanpresen ce@yahoogroups. com, maat_collective@ yahoogroups. com, openyourthirdeye@ yahoogroups. com, maat_tehuti@ yahoogroups. com, ta_seti@yahoogroups

.com

Cc: c.d.cornish@ sbcglobal. net

Date: Sunday, August 17, 2008, 1:53 PM

| 26671|2008-08-17 22:34:12|ayannahmtaylor|Re: AN EGYPTIAN PRESENCE IN B.C. AMERICA|

Wow, now what can anyone say to deny this? Runoko and Ivan Sertima and AJ Rogers were definitely right! Ancient Egypt definitely had their presence here in the Americas thousands of years before CB

| 26672|2008-08-18 00:23:09|Mahari|Re: AN EGYPTIAN PRESENCE IN B.C. AMERICA|

Would you send the photos directly to me? I don't see them at the forum here and for some reason your post with the photos did not get sent to my email box.

Worldwide Freedom, Equality and Justice for the BLACK WOMAN....

FREE INDIA'S BLACKS.....

History: An account mostly false, of events mostly unimportant, which are brought about by rulers mostly knaves, and soldiers mostly fools.

Ambrose Bierce

History is more or less bunk. It's tradition. We don't want tradition. We want to live in the present and the only history that is worth a tinker's dam is the history we made today.

Henry Ford

--- On Sun 08/17, Shri Sa Hetep <shrisahetep@sbcglobal.net> wrote:

From: Shri Sa Hetep [mailto:shrisahetep@sbcglobal.net]

To: Ta_Seti@yahooogroups.com

Date: Sun, 17 Aug 2008 14:32:59 -0700 (PDT)

Subject: Re: [Ta_Seti] AN EGYPTIAN PRESENCE IN B.C. AMERICA

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Sent: Sunday, August 17, 2008 3:46:15 PM

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Cc: c.d.cornish@ sbcglobal. net

Date: Sunday, August 17, 2008, 1:53 PM

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| 26673|2008-08-18 01:24:43|Ferg|Re: Kaa Mutu means KMT? KM.T Revisited|

Hi.

Kaamtu cannot be a correct interpretation, since the root of M-TU is TU and TU is not feminine. The ending T in KM-T signifies that the word belongs to the feminine gender. During my initial investigations I did examine Kaamtu. I also looked at Kaamoto, which means a piece of charcoal in combustion, as moto means fire. I rejected these interpretations due to the feminine ending T. The feminine ending is elusive at times and presents a problem when analysing certain words. One is never sure. Until its nature and usage in words is fully understood, one has to depend on what is known through examples.

Somo

----- Original Message -----

From: [Asar Imhotep](#)

To: ta_seti@yahoogroups.com

Sent: Saturday, August 16, 2008 6:40 PM

Subject: [Ta_Seti] Kaa Mutu means KMT? KM.T Revisited

Mbote Phamily

Sometimes I post my notes and discussions from this forum on my website at <http://www.asarimhotep.com> to keep as a record. I posted my initial hypothesis about the Ta-Merrian Niw.t symbol possibly pertaining to WOMB as philosophically the region in which you are at in the African context is a place of human development (like a womb). I also hypothesized that the symbol used for the Niw.t glyph may be the same symbol used in the Kongo called the Dikenga, which is also associated with Community. That same symbol in the Dogon

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[HERE IS THE LINK](#)

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I would like to share some interesting material which would actually shade new wave of discussion amongst kemetik gatherings. Please look for "THE UNITY OF AFRICAN ACIENT HISTORY 3000 BC TO AD 500" author Felix A. Chami. Proffessor Chami is a Proffesor of archaeology and History at the university of Dar Es Salaam. According to Dr Chami reasearch. the term KMT,KEMET, KAMIT as it's popullary known among the Afrikan centered circles it pronouced Kaamtu and he breaks it down from the symbols and the meaning of the word itself. Kaamtu in Kiswahili broken down as Kaa is stay, sit or settle. Mtu as we all know is a being, person or human. read the paragraph below to get some ideas.

"Comparative analysis of ancient Egyptian and Bantu languages resolves the debate as whether "kmt", Egyptian's identity meant people of black soil due to the dark soil of the Nile Valley or black people(see argumens in Diop, 1981) in favour of the latter. If one follows this logic, then "k" should stand for "ka/kaa" or land/place and "mt" for mutu or a person hence the land of mutu, which is how Africans from Egypt southwards identified themselves. To date in some languages identified as Bantu in eastern Africa, "kaa" still refers to the location of ones's habitation, and hence "kaa wapi" (in swahili) and "nkwi-kukaa" (in Chagga) mean "where do you live"?..... .."

Asar Imhotep

<http://www.asarimhotep.com>



| 26674|2008-08-18 02:06:40|Shri Sa Hetep|Re: AN EGYPTIAN PRESENCE IN B.C. AMERICA|

Yes, I will send them to you later this morning.

Peace

----- Original Message -----

From: Mahari

To: Ta_Seti@yahoogroups.com

Sent: Monday, August 18, 2008 3:23:06 AM

Subject: Re: [Ta_Seti] AN EGYPTIAN PRESENCE IN B.C. AMERICA

Would you send the photos directly to me? I don't see them at the forum here and for some reason your post with the photos did not get sent to my email box.

Worldwide Freedom, Equality and Justice for the BLACK WOMAN....

FREE INDIA'S BLACKS..... .

History: An account mostly false, of events mostly unimportant, which are brought about by rulers mostly knaves, and soldiers mostly fools.

Ambrose Bierce

History is more or less bunk. It's tradition. We don't want tradition. We want to live in the present and the only history that is worth a tinker's dam is the history we made today.

Henry Ford

--- On Sun 08/17, Shri Sa Hetep <shrisahetep@ sbcglobal. net > wrote:

From: Shri Sa Hetep [mailto:shrisahetep@ sbcglobal. net]

To: Ta_Seti@yahoogroups .com

Date: Sun, 17 Aug 2008 14:32:59 -0700 (PDT)

Subject: Re: [Ta_Seti] AN EGYPTIAN PRESENCE IN B.C. AMERICA

It is my pleasure to share this knowledge. That issue of Ancient American was dated August 2005. There are many more such articles with archeological evidence on an Egyptian/African presence in ancient america. I will send those articles as soon as I can organize them on my computer.

Peace

----- Original Message -----

From: Ptah Ra PtahRa@yahoo.com>

To: Ta_Seti@yahoogroups.com

Sent: Sunday, August 17, 2008 3:46:15 PM

Subject: Re: [Ta_Seti] AN EGYPTIAN PRESENCE IN B.C. AMERICA

Thank you for these great images and information.

--- On **Sun, 8/17/08, Shri Sa Hetep** wrote:

From: Shri Sa Hetep

Subject: [Ta_Seti] AN EGYPTIAN PRESENCE IN B.C. AMERICA

To: globalafricanpresen ce@yahoogroups. com, maat_collective@ yahoogroups. com, openyourthirdeye@ yahoogroups. com, maat_tehuti@ yahoogroups. com, ta_seti@yahoog .com

Cc: c.d.cornish@ sbcglobal. net

Date: Sunday, August 17, 2008, 1:53 PM

No banners. No pop-ups. No kidding.

Make My Way your home on the Web - <http://www.myway.com>

| 26675|2008-08-18 07:44:02|saakhuba|Item of interest|

5000 years ago women in control of Burnt City

Tuesday, August 12, 2008 - ?2005 IranMania.com

LONDON, August 12 (IranMania) - Recent studies of a team of archeologists have shown that 5000 years ago (3200 BC) women had the economic control of the Burnt City.

Some paleo-anthropologists believe that mothers in the Burnt City had social and financial prominence, director of the team working at the Burnt City in Sistan-Baluchestan Province, southeastern Iran said recently.

Addressing the archaeology students at Zabol University, Seyed Mansour Seyed Sajjadi said that 5000 year-old insignias, made of river pebbles and believed to belong only to distinguished inhabitants of the city, were found in the graves of some female citizens.

?Some believe the female owners of the insignias used them to place their seal on valuable documents. Others believe the owners may have used the seal to indicate their lofty status in society?, he added.

In December 2006, archaeologists discovered the world's earliest artificial eyeball in the city's necropolis, thought to have been worn by a female resident of the Burnt City. The artificial eye is a hemisphere with a diameter of just over 2.5 cm (1 inch). It consists of very light material, probably bitumen paste. The surface of the artificial eye is covered with a thin layer of gilding and is engraved with a circle at its center to represent the iris. The eye includes gold lines patterned like the rays of the sun. A hole has been drilled through the eyeball, through which a golden thread is thought to have held the eyeball in place.

Microscopic research has revealed that the eye socket of the female remains bear clear imprints of the golden thread, suggesting that the woman must have worn the eyeball during her lifetime. With her shining golden eye she must have been a striking figure, perhaps a soothsayer or an oracle. The woman with the artificial eye was 1.82 m tall (6 feet), much taller than the average women of her time. She was aged between 25 and 30 and had dark, exotic skin. Her Africanoid cranial structure suggests her origins were the Arabian Peninsula.

Experts say that her skeleton dates to between 2900 and 2800 BC, when the Burnt City was a bustling, wealthy city and trading post at the crossroads of the East and the West. It is thought that the woman may have arrived at the city on a caravan from Arabia. Archeologists have not yet revealed the cause of the woman's death.

Paleopathological studies on 40 teeth unearthed in the Burnt City's cemetery show that the inhabitants of the city used their teeth as a tool for weaving to make baskets and other handmade products.

"More than 40 teeth lesions have been identified, the most prominent of which belongs to a young woman who used her teeth as a tool for weaving baskets and similar products," said Farzad Foruzanfar, director of the Anthropology Department of Iran's Archeology Research Center (ICAR) in an interview with CHN.

The use of teeth as a tool in the Burnt City is seen in both males and females of different age groups. Evidence shows that weaving was more than a hobby in the prehistoric city. It was one of the most common professions in the city which required a special skill. Residents made a variety of weaved products such as carpets, baskets and other household items.

The city, called Shahr-e-Sookhteh, sits on the banks of the Helmand River along the Zahedan-Zabol road in the southeast province of Sistan.

The excavations at the Burnt City also suggest that the inhabitants were a race of civilized people who were both farmers and craftsmen. No weapon has ever been discovered at the site, suggesting the peaceful nature of the residents.

The Burnt City has been continually excavated since the 1970s by Iranian and Italian archaeological teams, with new discoveries periodically reported.

Covering an area of 151 hectares, the city was built around 3200 BC and abandoned over a millennium later in 2100 BC.

The city experienced four stages of civilization and was burnt down three times. It took its eventual named because it was never rebuilt after the last fire.

| 26676|2008-08-18 07:46:01|saakhuba|hah|

Dark exotic skinwtf...

| 26677|2008-08-18 07:52:24|Obadele Kwame Kambon|(no subject)|

<http://www.abibitumikasa.com/forums/afrikan-events-happenings/36954-keidi-obi-awadus-great-aids-hoax-online-course-august-19-7pm.html>



<http://www.abibitumikasa.com/keidi.htm>

Abibitumi Kasa presents

THE GREAT AIDS HOAX Online Course

taught by
Living in Black's

KEIDI OBI AWADU

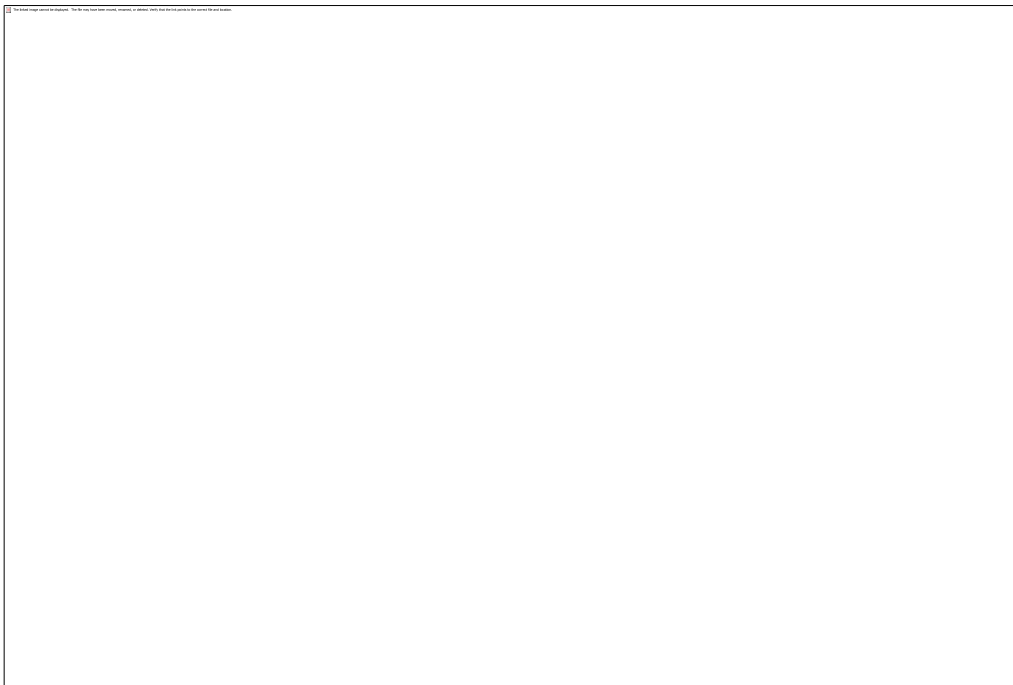
Class begins Tuesday, August 19th, 2008

Introduction to The Great AIDS Hoax

1. **What is AIDS?**
2. **What is HIV?**
3. **Challenging Western science**
4. **The AIDS establishment**
5. **Alarmist news and anti-African propaganda**
6. **Questions from our class participants**

- **The Leading Dissenters Speak**
 1. **Who are the leading dissenting voices?**
 2. **Nobel Laureate scientists speak**
 3. **Thabo Mbeki & the Durban conference**
 4. **Deconstructing AIDS references on the web**
 5. **Black health experts must be heard**
 6. **Questions from our class participants**
- **Alternate Theories on Acquired Immune Disorders / Fact Verses Fiction**
 1. **The Establishments version of AIDS**
 2. **AIDS virus created in the laboratory**
 - **AIDS and Various Therapeutic Modalities**
 - **HIV Testing Deconstructed**
 - **The End of AIDS / Understanding Eugenics**

Every Tuesday Night
7:00PM-9PM Eastern Standard Time
course fee is \$95
for more information e-mail: info@abibitumikasa.com



[Live Interactive Online Afrikan Language Classes and Chicago Classes](#)

[Register for the Free Afrikan Liberation Institute Resource Center](#)

[Click Here to Sign Up for AKALI Mailing List](#)

| 26678|2008-08-18 08:11:02|clyde winters|Re: AN EGYPTIAN PRESENCE IN B.C. AMERICA|

Hi

This material on Juba in my opinion is just another attempt to make the Egyptians white.
Clyde

--- On **Sun, 8/17/08, Shri Sa Hetep** wrote:

From: Shri Sa Hetep

Subject: [Ta_Seti] AN EGYPTIAN PRESENCE IN B.C. AMERICA

To: globalafricanpresence@yahoogroups.com, maat_collective@yahoogroups.com, openyourthirdeye@yahoogroups.com, maat_tehuti@yahoogroups.com, ta_seti@yahoogroups.com

Cc: c.d.cornish@sbcglobal.net

Date: Sunday, August 17, 2008, 1:53 PM

| 26679|2008-08-18 08:20:44|Ferg|Mtu part 3.pdf|

Attachments :

Hi.

This is part 3 of MTU.

Somo

| 26680|2008-08-18 09:57:32|Mahari Mengistu|Re: AN EGYPTIAN PRESENCE IN B.C. AMERICA|

Thank you.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, Shri Sa Hetep wrote:

>

> Yes, I will send them to you later this morning.

>

> Peace

>

>

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> ----- Original Message -----

> From: Mahari

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> Sent: Monday, August 18, 2008 3:23:06 AM
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| 26682|2008-08-18 17:10:28|Shri Sa Hetep|EGYPTIAN ANOMALIES IN ANCIENT AMERICA (3 articles - please excuse my|

Attachments :

| 26683|2008-08-18 17:18:27|clyde winters|Re: New Movie: Black/African Greeks|

--- Check out my latest film on the Black Greeks.

<http://www.youtube.com/watch?v=UaRxKR81PKo>

Clyde Winters

| 26684|2008-08-18 23:23:07|gingerd2007@hotmail.com|Re: AN EGYPTIAN PRESENCE IN B.C. AMERICA|
RIGHT

From: clzde wintez
Sent: Monday, August 18, 2008 8:10 AM
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] AN EGYPTIAN PRESENCE IN B.C. AMERICA

Hi

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Clyde

--- On Sun, 8/17/08, Shri Sa Hetep <shrisahetep@sbcglobal.net> wrote:

From: Shri Sa Hetep <shrisahetep@sbcglobal.net>
Subject: [Ta_Seti] AN EGYPTIAN PRESENCE IN B.C. AMERICA
To: globalafricanpresence@yahoogroups.com, maat_collective@yahoogroups.com, openyourthirdeye@yahoogroups.com, maat_tehuti@yahoogroups.com, ta_seti@yahoogroups.com
Cc: c.d.cornish@sbcglobal.net
Date: Sunday, August 17, 2008, 1:53 PM

| 26685|2008-08-18 23:23:55|Todd Jackson|Greetings|
What a profound pleasure to be here!

I look forward to what is likely to be a fascinating engagement, since I am a man of Nubian descent and, also, a priest of the Hellenic God Apollon.

My group:

<http://groups.yahoo.com/group/KyklosApollon/>

I had long intended to take the DNA test to discover which African ethnicity(ies) lie behind me, and still will. But Ta Seti is the origin. If I needed any more direction to explore this civilization, I have also been directed toward this exploration by Apollon. Not simply because it is my own origin, but perhaps the Nubians were the first to know him; I believe I am correct that "Ta Seti" translates as "Land of the Bow"?

I know that the Hellenes themselves learned extensively from Egypt and held that the Aethiopians were the people on such familiarity with the Gods that they dined together regularly.

Perhaps this why Apollon went and got himself an Aethiopian!

In any event - here's to a long and fruitful association.

In the Gods,

Todd Jackson

PS Yes, I am well aware that white supremacism used the Hellenes as an ideological weapon against black people, as well as against the Sanatana Dharma in India. This is no fault of the Hellenes, who held us in the highest esteem.

| 26686|2008-08-18 23:24:09|Saa Shepsu Yaw Khi Ra Ari Ntoru Ur|Re: EGYPTIAN ANOMALIES IN ANCIENT AMERICA (3 articles - please excus|

Attachments :

this is a great thread. if you all dont mine may i add the following: **the only true indigenous people are afurakani afurakanit african people.doc**
enjoy

On 8/18/08, Shri Sa Hetep <shrisahetep@sbcglobal.net> wrote:

| 26687|2008-08-18 23:24:20|digital.princess|Re: AN EGYPTIAN PRESENCE IN B.C. AMERICA|

Could I ask you to please also send me the info (links and photos) as I cannot view them in the group post for some reason.

Many thanks,

-L

--- In Ta_Seti@yahoogroups.com, "Mahari" wrote:

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> Would you send the photos directly to me? I don't see them at the forum here and for some reason your post with the photos did not get sent to my email box.

| 26688|2008-08-18 23:35:00|saemkap|Spiritual House Cleansing Workshop in NYC!!! Wed-8/27/08|

Spiritual Cleansings Workshop 103:

House Cleansings

Wed., August 27, 2008

6:30-8pm

Is your home in need of a spiritual cleansing? Empower yourself

and learn how to clean your own home at this informative and practical workshop. Register today for the third part of the three part spiritual cleansings workshop series, House Cleansing. In this workshop you will learn how to use incense, spiritual bath formulas, herbs and prayer to spiritual cleanse your home.

In this workshop you will learn:

- ? The spiritual technology of sacred space and space cleansing
- ? Basic requirements and steps for house cleansings.
- ? How to use incense and spiritual bath formulas to cleanse a house
- ? How to personalize your house cleansing for various purposes.
- ? Guidelines and precautions for cleansing
- . How to determine when it is time to enlist professional help

You will get:

- ? Informational handouts

The cost for this workshop will be \$20 and will include handouts to be given to each attendee.

To reserve your space send an email to olosayin@yahoo.com with your name, phone number and number of tickets you would like to reserve.

Location

966 Fulton St. 2nd Floor (bet. Grand and Cambridge)
Brooklyn , NY.

Directions

Take the C train to Clinton and Washington. Exit Washington Exit (Front of train if coming from Manhattan, Back of train if coming from Brooklyn) Reserve your spot now. Seats are quickly filling up!

About the Presenter

Sangobukunmi Odushola is a Sango priest, certified Holistic Health Counselor, herbalist, reiki practitioner, and African healer. He was initiated into the Sango priesthood by Sangodele Ibuowo, the Elegun Sango of Koso, Oyo State, Nigeria. He has done and continues to do extensive studies on Yoruba Religion, divination, and traditional healing in Nigeria and America with various elders. He studied traditional African medicine with African healers including Malidoma Some, Dr. Llaila O. Afrika, Baba Ifabukunmi O. Adewale and Dr. Kofi Asare. He is currently studying under distinguished African ethnobotanist and traditional African healer, Dr. Kweku Andoh.

| 26689|2008-08-19 02:23:34|Shri Sa Hetep|Re: AN EGYPTIAN PRESENCE IN B.C. AMERICA|

Coming right up.

----- Original Message -----

From: digital.princess

To: Ta_Seti@yahoogroups.com

Sent: Monday, August 18, 2008 10:29:13 PM

Subject: [Ta_Seti] Re: AN EGYPTIAN PRESENCE IN B.C. AMERICA

Could I ask you to please also send me the info (links and photos) as I cannot view them in the group post for some reason.

Many thanks,

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--- In Ta_Seti@yahoogroups.com, "Mahari" wrote:

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| 26690|2008-08-19 11:44:43|Obadele Kwame Kambon (abibitumikasa.com)|Re: Kaa Mutu means KMT? KM.T Revisited|
Kiambote kiaku,

km is a biliteral.

Obadele

--- In Ta_Seti@yahoogroups.com, Asar Imhotep wrote:

>

> Mbote Phamily

>

> Sometimes I post my notes and discussions from this forum on my website at <http://www.asarimhotep.com> to keep as a record. I posted my initial hypothesis about the Ta-Merrian Niw.t symbol possibly pertaining to WOMB as philosophically the region in which you are at in the African context is a place of human development (like a womb). I also hypothesized that the symbol used for the Niw.t glyph may be the same symbol used in the Kongo called the Dikenga, which is also associated with Community. That same symbol in the Dogon cosmology is referred to as a WOMB.

>

> However, I recently received a comment to my post to on the website and the poster has an interesting take on the word NIWT and the word KMT. Compare this information to Ferg's recent post on NIWT and KMT:

>

>

> HERE IS THE LINK

>

> "habari gani? I just wanted to share some views on the determinative NWT, I have been collecting words which has similar sounds or meaning with Kiswahili. I have very good collection of those Ta-merian words which can also be found in Kiswahili. I would like to share with you that in Kiswahili NWT is closely or could mean exactly NCHI, SOME kemetik scholars uses Netcha some uses Neter these are variuos ways of rendering these words using the so called roman letters which their roots are the same Kamau land. NCHI litterally means Country or land or place of living.

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> I would like to share some interesting material which would actually shade new wave of discussion amongst kemetik gatherings. Please look for "THE UNITY OF AFRICAN ACIENT HISTORY 3000 BC TO AD 500" author Felix A. Chami. Proffessor Chami is a Proffesor of archaeology and History at the university of Dar Es Salaam. According to Dr Chami reasearch. the term KMT,KEMET, KAMIT as it's popullary known among the Afrikan centered circles it pronouced Kaamtu and he breaks it down from the symbols and the meaning of the word itself. Kaamtu in Kiswahili broken down as Kaa is stay, sit or settle. Mtu as we all know is a being, person or human. read the paragraph below to get some ideas.

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>

> "Comparative analysis of ancient Egyptian and Bantu languages resolves the debate as whether "kmt", Egyptian's identity meant people of black soil due to the dark soil of the Nile Valley or black people(see argumens in Diop, 1981) in favour of the latter. If one follows this logic, then "k" should stand for "ka/kaa" or land/place and "mt" for mutu or a person hence the land of mutu, which is how Africans from Egypt southwards identified themselves. To date in some languages identified as Bantu in eastern Africa,"kaa" still refers to the location of ones's habitation, and hence "kaa wapi" (in swahili) and "nkwi-kukaa"(in Chagga) mean "where do you live"?....."

>

>

>

>

>

>

> Asar Imhotep

> <http://www.asarimhotep.com>

>

| 26691|2008-08-19 11:45:03|Anu Makkar|Phoonk movie contest & rules can you dare to participate?|

Have you heard about the 'Phoonk' movie contest?

What are the rules for the contest? Can you dare to participate in the contest?

[complete details about the contest rules and how to participate](#)

| 26692|2008-08-19 11:45:34|Todd Jackson|Re: New Movie: Black/African Greeks|
Thank you for sharing this, Dr. Winters!

Blessings,

Todd Jackson

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

>

>

>

> --- Check out my latest film on the Black Greeks.

>

> <http://www.youtube.com/watch?v=UaRxKR81PKo>

>

>

> Clyde Winters

>

| 26693|2008-08-19 12:06:24|clyde winters|Re: New Movie: Black/African Greeks|

Thank you.

Clyde

--- On **Tue, 8/19/08, Todd Jackson** wrote:

From: Todd Jackson

Subject: [Ta_Seti] Re: New Movie: Black/African Greeks

To: Ta_Seti@yahoogroups.com

Date: Tuesday, August 19, 2008, 11:21 AM

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Blessings,

Todd Jackson

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>

> Clyde Winters

>

| 26694|2008-08-19 16:05:06|Shri Sa Hetep|Re: AN EGYPTIAN PRESENCE IN B.C. AMERICA|

Agree. The authors of this publication are all white, therefore they will try to see themselves in archeological findings.

Peace

----- Original Message -----

From: clyde winters

To: Ta_Seti@yahoogroups.com

Sent: Monday, August 18, 2008 11:10:59 AM

Subject: Re: [Ta_Seti] AN EGYPTIAN PRESENCE IN B.C. AMERICA

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Date: Sunday, August 17, 2008, 1:53 PM

| 26695|2008-08-19 22:47:15|Michael Bayman|His-Imperial-Majesty Speaks About The Hybrid-Power-System|

From: Amexem-Moor-Empire: Imperial-Broadcasting-Agency: Staff

Unto:All-Moors (Declared/Undeclared)/Aboriginals

Re: New-video-link from the **Amexem-Moor-Empire:**
Imperial-Broadcasting-Agency

I.S.L.A.M.:

On the behalf of the **Amexem-Moor-Empire:** Constitutional-Monarch, His-Imperial-Majesty: Emperor: An-Anu-El: Bey and the entire: **Amexem-Moor-Empire:** National-Collective, peace, much-joy, good-health, and prosperity unto you and your family.

By the presenting of the link-below unto the all of the **Amexem-Moor-Empire:**

National-Collective with the including of the all of the houses of the Moors/our-kith and kindred by the order from the **Amexem-Moor-Empire:** Imperial-Broadcasting-Agency: Operations-Director, Distinguished-Noble: Seti-Hotep: Bey.

http://www.youtube.com/watch?v=qd-I_l7ar4Q

>Of the dispatching by the **Amexem-Moor-Empire:** Imperial-Broadcasting-Agency: Staff

| 26696|2008-08-20 06:34:50|Ferg|Re: Kaa Mutu means KMT? KM.T Revisited|

Hi

Not necessarily the case. There is such a thing as agglutination of words in a languages and Bantu languages exhibit many instances of agglutination. Consider the English words black + bird. From this we obtain one word, blackbird. So km could have k+ m to give km as a single word.A second example could be the word for the 'East' in the Zulu-Bantu language. The word for east is given as phuma, [rise emerge] + ilanga [sun] to give one word phumalanga. As another example the word for soot in the Kiswahili-Bantu language is kaa [charcoal] + moshi [smoke] to give kamoshi, soot. A specific example of a bilateral word is the Kemeticword MN, be set, be fixed, remain, or become fixed, set. In the Zulu-Bantu language Ma means stand, stand still, stationary, stop, stand firm, settled. The same word in a different Bantu language is given as imana, with similar meanings to the Zulu-Bantu word Ma.

The Kemetic language is an agglutinative language and follows Bantu forms of agglutination in its vocabulary.Although words may be bilateral it does not mean that they cannot be joined together to form a single word as shown.Correct me if I am wrong.

Somo.

----- Original Message -----

From: [Obadele Kwame Kambon \(abibitumikasa.com\)](mailto:Obadele Kwame Kambon (abibitumikasa.com))

To: Ta_Seti@yahoogroups.com

Sent: Tuesday, August 19, 2008 7:54 AM

Subject: [Ta_Seti] Re: Kaa Mutu means KMT? KM.T Revisited

Kiambote kiaku,

km is a biliteral.

Obadele

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Asar Imhotep wrote:

>

> Mbote Phamily

>

> Sometimes I post my notes and discussions from this forum on my website at <http://www.asarimhotep.com> to keep as a record. I posted my initial hypothesis about the Ta-Merrian Niw.t symbol possibly pertaining to WOMB as philosophically the region in which you are at in the African context is a place of human development (like a womb). I also hypothesized that the symbol used for the Niw.t glyph may be the same symbol used in the Kongo called the Dikenga, which is also associated with Community. That same symbol in the Dogon cosmology is referred to as a WOMB.

>

> However, I recently received a comment to my post to on the website and the poster has an interesting take on the word NIWT and the word KMT. Compare this information to Ferg's recent post on NIWT and KMT:

>

>

> HERE IS THE LINK

>

> "habari gani? I just wanted to share some views on the determinative NWT, I have been collecting words which has similar sounds or meaning with Kiswahili. I have very good collection of those Ta-merian words which can also be found in Kiswahili. I would like to share with you that in Kiswahili NWT is closely or could mean exactly NCHI, SOME kemetik scholars uses Netcha some uses Neter these are variuos ways of rendering these words using the so called roman letters which their roots are the same Kamau land. NCHI litterally means Country or land or place of living.

>

> I would like to share some interesting material which would actually shade new wave of discussion amongst kemetik gatherings. Please look for "THE UNITY OF AFRICAN ACIENT HISTORY 3000 BC TO AD 500" author

Felix A. Chami. Proffessor Chami is a Proffesor of archaeology and History at the university of Dar Es Salaam. According to Dr Chami reasearch. the term KMT,KEMET, KAMIT as it's popullary known among the Afrikan centered circles it pronouced Kaamtu and he breaks it down from the symbols and the meaning of the word itself. Kaamtu in Kiswahili broken down as Kaa is stay, sit or settle. Mtu as we all know is a being, person or human. read the paragraph below to get some ideas.

>

>

> "Comparative analysis of ancient Egyptian and Bantu languages resolves the debate as whether "kmt", Egyptian's identity meant people of black soil due to the dark soil of the Nile Valley or black people (see arguments in Diop, 1981) in favour of the latter. If one follows this logic, then "k" should stand for "ka/kaa" or land/place and "mt" for mutu or a person hence the land of mutu, which is how Africans from Egypt southwards identified themselves. To date in some languages identified as Bantu in eastern Africa, "kaa" still refers to the location of one's habitation, and hence "kaa wapi" (in Swahili) and "nkwi-kukaa" (in Chagga) mean "where do you live"?..... .."

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> Asar Imhotep

> <http://www.asarimhotep.com>

>

| 26697|2008-08-20 14:25:29|cristofori whitakara|green sahara populations|

Stone-Age graveyard reveals life in a green Sahara

Aug. 14, 2008
Courtesy National Geographic Society
and World Science staff

Scientists in Niger have found the Sahara Desert's largest known Stone-Age graveyard, which offers an unparalleled record of life when the region was green, the National Geographic Society announced Thursday.



Archaeologists work on a gravesite estimated as 10,000 years old in Gobero, Niger. (Image courtesy Nat'l Geographic Society)

University of Chicago professor and National Geographic Explorer-in-Residence Paul Sereno, whose team first happened on the site during a dinosaur-hunting expedition, unearthed the cemetery, according to the organization.

Dating back 10,000 years and called Gobero after the Tuareg name for the area, the site was brimming with skeletons of humans and animals including large fish and crocodiles, researchers said.

Gobero is hidden away within Niger's forbidding Ténéré desert, known to local Tuareg nomads as a desert within a desert. The Ténéré is the setting of other dramatic scientific findings including the 500-toothed, plant-eating dinosaur *Nigersaurus* and the enormous extinct crocodilia *Sarcosuchus*,

also known as SuperCroc.

The discovery of the lakeside graveyard said to represent two successive human populations divided by more than 1,000 years is reported in the September issue of *National Geographic* magazine and the Aug. 14 issue of the research journal *PLoS One*.

As they explored the site, researchers said, they tiptoed among dozens of fossilized human skeletons laid bare on the surface of an ancient dune field by the hot Saharan wind. Jawbones still clenched nearly full sets of teeth; a tiny hand reached up through the sand, its finger bones intact. On the surface lay harpoon points, potsherds, beads and stone tools. The site was pristine, apparently never visited.

Everywhere you turned, there were bones belonging to animals that don't live in the desert, said Sereno. I realized we were in the green Sahara.

Two seasons of excavation supported by the society eventually revealed some 200 graves clearly belonging to two successive lakeside populations, scientists said. The older group, determined to be Kiffian, were hunters of wild game who left evidence that they also speared huge perch with harpoons when they colonized the green Sahara during its wettest period between 10,000 and 8,000 years ago. Their tall stature, sometimes reaching well over 6 feet, was not immediately apparent from their tightly bound burial positions.

The more recent population was the Tenerian, a more lightly built people who appeared to have had a diverse economy of hunting, fishing and cattle herding, according to the research team. They lived during the latter part of the green Sahara, about 7,000 to 4,500 years ago. Their one-of-a-kind burials often included jewelry or ritual poses: a girl wearing an upper-arm bracelet carved from a hippo tusk, for example, and a stunning triple burial containing a woman and two children in a poignant embrace.

At first glance, it's hard to imagine two more biologically distinct groups of people burying their dead in the same place, said team member Chris Stojanowski, a bioarchaeologist from Arizona State University. The biggest mystery is how they seemed to have done this without disturbing a single grave.

Although the Sahara has long been the world's largest desert, a faint wobble in Earth's orbit and other factors occurring some 12,000 years ago caused Africa's seasonal monsoons to shift slightly north, bringing new rains to the Sahara. From Egypt in the east to Mauritania in the west, lakes with lush margins dotted the formerly parched landscape, drawing animals, fish and eventually people. Separating these two populations was an arid interval perhaps as long as a millennium that began about 8,000 years ago, when the lake disappeared and the site was abandoned.

Dating the sun-bleached bones of fossil humans in the Sahara has been very hard, researchers said. Using a new technique, the team reported it had obtained nearly 80 so-called radiocarbon dates from Gobero bones and teeth. Radiocarbon dating is a method of estimating the age of biological material based on changes in its content of radioactive carbon.

Archaeologist Elena Garcea of the University of Cassino in Italy helped identify the sites poorly known cultures so well-preserved at the site. Garcea, an expert in ancient pottery who has spent nearly three decades digging at Stone Age sites in northern Africa, traveled with Sereno in 2005 to the site. She recalls standing there amazed, gazing at far more human skeletons than she had seen in all her previous digs combined.

She quickly homed in on two distinct types of pottery, one that bore a pointillistic pattern linked with the Tenerian and another that had wavy lines and zigzags. These are Kiffian, a puzzled Garcea told Sereno. What is so amazing is that the people who made these two types of pots lived

in the same place more than a thousand years apart.

Over the next three weeks Sereno, Garcea and their team of five excavators made a detailed map of the site. They exhumed eight burials and collected scores of artifacts from both cultures. In a dry lake bed nearby, they found dozens of Kiffian fish hooks and harpoons carved from animal bone as well as skeletal remains of massive Nile perch, crocodile and hippo.

A year later, a second round of excavation turned up more riddles, researchers said. An adult Tenerian male was buried with his skull resting on part of a clay vessel; another adult male was interred seated on the shell of a mud turtle.

One burial, however, brought 2006 activity at the site to a standstill: Lying on her side, the skeleton of a petite Tenerian woman emerged from the sand, facing the skeletons of two young children; their slender arms reached toward her and their hands were clasped in an everlasting embrace. Samples taken from under the skeletons contained pollen clusterstaken as evidence the people had been laid out on a bed of flowers. The team employed a range of new techniques to preserve this remarkable burial exactly as it had been for more than 5,000 years.

Bioarchaeologist Stojanowski analyzed dozens of individuals bones and teeth for clues to the two populations. This individual, for example, had huge leg muscles, he said of ridges on the thigh bone of a Kiffian male, which suggests he was eating a lot of protein and had an active, strenuous lifestyle. The Kiffian appear to have been fairly healthyit would be difficult to grow a body that tall and muscular without sufficient nutrition. In contrast, the femur ridge of a Tenerian male was barely perceptible. This mans life was less rigorous, perhaps taking smaller fish and game with more advanced hunting technologies, Stojanowski said.

Analysis of measurements on Kiffian skulls links them to skulls found across northern Africa, some as old as 16,000 years, Stojanowski said. The Tenerian, however, are not closely linked to these ancient populations. The team is continuing to analyze Gobero bones for more clues to the peoples health and diet. A large-scale return expedition is planned to the site to further explore the two populations that coped with extreme climate change.

* * *

| 26698|2008-08-20 15:20:43|Milton E. Moore Bey|The Religion of Islamism|
Islam Moors,

Islamism: The study and practice of true Islam.

Moorish Science: Knowledge of facts and laws arranged in an orderly system by the Prophet Noble Drew Ali, (The science of knowing thyself and thy father God Allah).

When the will of man and the will of Allah are ONE, then the resurrection is a fact, for the human form was wholly given to bring man's will in tune with the Deific will, this is the true meaning of Islam, this is the true submission to Allah, which is nothing more than submitting to your own divine nature. Submitting to your higher self is subduing your lower self and the making them one. This is the true meaning of Islam! Allah is the name for the Supreme Being (Holy Quran 22:78). The term provides insights into the origins of Islamic theology. It is a contraction of the Arabic word AL-LLAH or THE GOD.

The word and the idea existed in the ancient Arabia before the reform of Islam. In this mythology there was a limited form of monotheism which was practiced. Even though lesser divinities were recognized, pre-Islam recognized Allah as the Supreme Being. Thus, upon closer examination, the Islamic traditions have much in common with Ancient Egyptian religion which is composed of a Supreme Being (Pa Neter) from which the other divinities (neteru) emanate. It is also notable that the term Allah meaning THE GOD is exactly the same as the Ancient Egyptian term Pa Neter which means THE GOD and SUPREME BEING. In Islamism, GOD is the only one without a second. In the Ancient Egyptian religion of SHETAUT NETER, the male and female divinities are in reality only symbols referring to the Supreme Being. The Shetaut Neter and Islamism are one and the same. The Prophet Noble Drew Ali truly brought us the true creed of Islam, which is the teachings of our ancient forefathers. In Islamism, God is not separate and far away from creation. God is creation itself and the force, which sustains all life.

Give thyself to God, keep thou thyself daily for God; and let tomorrow be as today-----Egyptian Proverb

The term religion comes from the Latin word roots RE which means BACK, AGAIN and LIGON (LIGARE) or (LEGARE) which means TO HOLD, TO LINK, TO BIND, TO TIE, TO BIND, TO FASTEN. Therefore, the essence of true religion is that of linking back, specifically, linking its followers back to their original source: GOD ALLAH. Human beings, their spirits having come from the Universal, all pervading consciousness, GOD ALLAH, have forgotten their origin and therefore wander the earth without knowledge of their true divine nature. Religion is supposed to be a process of assisting men and women to reconnect with the Creator, GOD ALLAH. The human entity (soul) has been deluded into believing that it is composed of a mind and body that exists once and that will die one day. Actually, it is not really a process of reconnection so much as remembering one's true identity. It's as if we have contracted amnesia. Also the Indo-European root LEG, meaning TO COLLECT, from whence the Greek LEGEIN, and the Latin LEGERE, meaning LOGIC and LAWFUL. From this we can conclude that the coiners of the word RELIGION applied it to those beliefs and practices aimed at TIEING people BACK to something with which they had originally been one and belong with by natural connectivity. The original oneness is implied by the prefix RE (back, again) and the natural connectivity is explicit in the root meaning LAW and LOGIC. Right at the outset we can see that in the meaning of the word itself, according to its components, RELIGION was not thought to be opposed to reason and logics, which are the foundations of science and philosophy. Religion is suppose to be a process of assisting man and woman to reconnect

with GOD. The human entity (soul) has been deluded into believing that when they die, they will cease to exist forever. This is not the view of Islamism. True religious movement is not really a process of re-connection so much as re-membering one's true identity to which one has always been connected. Like I said before, it is like recovering from amnesia.

Islamism is a religion of peace and peace brings about unity and unity is being yoked or joined together, implying, being joined together with GOD ALLAH and all creation, THE ONENESS. Islamism is the practice of mental, physical and spiritual disciplines that lead to self-control and self-discovery by purifying the mind, body and spirit so as to discover the deeper spiritual essence, which lies within every human being and object of the universe. In essence, the goal of the practice of Islamism is to unite or yoke one's individual consciousness with universal or cosmic consciousness. Therefore, the practice of the religion of Islamism, especially in terms of the rituals and other practices of the Temple, may be termed as a system of ONENESS. In this sense, religion, in its purest form, is a system of ONENESS, as it seeks to reunite people with their true and original source. So Islamism is a religion that emphasizes the practice of detachment and dispassion toward the body, for this discipline relieves the pressure of the lower desires and its illusions and calms the mind enough to perceive the transcendental reality: GOD ALLAH.

(Mathew 19)

23-Then Jesus said to his disciples, "I tell you the truth, it is hard for a rich man to enter the kingdom of heaven.

24-Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

So the practice of any discipline that leads to the ONENESS with the Supreme Consciousness, can be called Islamism. If you study, rationalize and reflect upon the teachings, you are practicing Islamism. If you meditate upon the teachings and your Higher Self, you are practicing Islamism. If you practice rituals which identify you with your spiritual nature, you are practicing Islamism. If you develop your physical nature and psychic energy centers, you are practicing Islamism. If you practice living according to the teachings of ethical behavior and selflessness, you are practicing Islamism in daily life. If you practice turning your attention towards the Divine by developing love for the Divine, then you are practicing Islamism. The practitioner of Islamism is called a Moslem and one who has attained the culmination of Islamism (union with the Divine) is called a Sage. The goal of Islamism is Enlightenment. Enlightenment is the term used to describe the highest level of spiritual awakening. It

means attaining such a level of spiritual awareness that one discovers the underlying unity of the entire universe as well as the fact that the source of all creation is the same source from which the innermost self within every human heart arises. Islamism is a spiritual practice directed toward the goal of assisting every individual to discover the true essence of the universe both externally, in physical creation and internally, within the human heart, as the very root of human consciousness. Thus this is the Resurrection, Salvation, The Kingdom of Heaven and KNOW THYSELF.

The teachings of Islamism are a profound study of mystical philosophy which encompasses the nature of Creation, Divinity and the origins and destiny of human life. It involves a study of every makeup of human existence. Thus, to believe that the stories of the Circle Seven, the Holy Bible and the Holy Quran are merely fictitious yarns about some mythical characters is to entirely miss a most important teaching about the purpose of human life and the supreme goal of human existence, Spiritual Enlightenment, the discovery of the nature of GOD ALLAH. The concept being the teaching of Allah is the central theme of not only Islamism and mystical philosophy, but also of every world religion and of modern physics as well. The idea of Allah has been mythologized by Sages in such a fashion that the continuous study of the teachings and myths reveal increasingly more profound layers of the mystery of life. The outer layers are shed through understanding of the philosophical ideas and teachings. When understanding reaches an intuitive level through the study and practice of the teachings, the core wherein lies the discovery of the true essence of mystical religious philosophies are REVEALED.

Religion encompasses 3 levels: myth, ritual and mystical philosophy. Many just see the religious scriptures (stories) of the Bible, Quran, Circle Seven and other Holy Books as mystical fables or superstitious rantings from a lost civilization. In the Holy Koran Circle Seven you can see how the teachings of mystical spirituality was carefully woven throughout the religion of Islamism. The religion of Islamism centers on the understanding that every human being has an eternal spirit, an immortal soul and a mortal body. Further, it holds that creation and the spirit and the human soul have the same origin. How can this momentous teaching be proven and its reality experienced? This is the task of Mystical Spirituality (religion in its 3 phase's and / or the practice of the religion of Islamism. If the first two levels are misunderstood or accepted literally, the spiritual movement will fail to proceed to the next higher level. In order for religious experience to lead one to have a mystical experience, all three level of religion must be completed. So Myth includes the traditions, stories and everything related to it, the Rituals make it possible to feel, think,

act and ultimately experience the same fate of those who have become enlightened and mystical philosophy is the metaphysical philosophy behind the teachings given in the myth. Thus, in Islamism a Moslem is to understand that he or she has incarnated on earth and has been nailed to the cross by egoistic thoughts and actions. However, by gaining an understanding of the hidden mysteries, it is possible to reach a state of beatitude and resurrection, just as Jesus. These three levels of religion are very important to understand, because many religions present different aspects of philosophy at different levels and an uninformed onlooker may label as primitive or idolatrous, etc. without understanding what is going on. For example: The Ancient Egyptian religion presents polytheism and duality at the first two levels of religious practice, but at the third level the practitioner is made to understand that all the neteru being worshiped do not exist in fact, but are in reality aspects of the sings, transcendental Supreme Self. This is evident in the Pert Em Heru (The Egyptian Book of Coming Forth By Day).

All religions tend to be deistic at the elementary levels. Most often it manifests as an outgrowth of the cultural concepts of a people as they express the deeper feeling which they perceive, though not in its entirety. Thus, deism is based on limited spiritual knowledge. Deism, as a religious belief of form of theism, holds that God's action was restricted to an initial act of creation, after which he retired (separated) to contemplate the majesty of his work. Deists hold that the natural creation is regulated by laws put in place by God at the time of creation and inscribed with perfect moral principles. A deeper study of religion will reveal that the original understanding, it seeks to reveal the deeper essential nature of creation, the human heart and their relation to God, which transcends the deistic model or doctrine. So although religion in its purest form is ISLAMISM, incorporating Islamic disciples within its teachings, the original intent and meaning of the religious scriptures are often misunderstood, if not distorted. This occurs because religions have developed in different geographic areas. As a result, the lower levels of religion which mixed with culture (historical accounts, stories and traditions) have developed independently and thereby appearing to be different from each other on the surface. This leads to confusion and animosity among people who are ignorant of the true process of religious movement. So religion is not simply performing rituals as an automaton or mindlessly chanting dogmatic slogans. It is a process of internal transformation through increasing virtue, self-control, wisdom and enlightenment. This can not occur if the teachings of religion are misunderstood or not practiced. Nor can it work if there is a lack of spiritual sensitivity, cleansing of the body and heart-mind and openness to higher dimensions of being. Therefore,

within the MSTA we have the Divine Principles of Love, Truth, Peace, Freedom and Justice and each of these principles are a discipline that promotes spiritual evolution. The purpose of the religion and disciplines are to promote purity of heart and virtue; these lead to higher realization and spiritual enlightenment.

IN CONCLUSION

A serious spiritual aspirant should see every aspect of his or her life as a ritual in which the soul within them (Jesus) is struggling to be reborn again. This spiritual rebirth is accomplished by the practices of listening to the teachings, practicing them and meditating upon them. With the understanding of the hidden knowledge, you can see that all of nature around you is Divine. This includes plants, animals, planets and stars, food other people, etc. So, through your understanding of the myth (stories of the Scriptures) and how they relate to your life and by living your life according to this understanding (ritual), you can lead yourself to discover and realize (mystical experience) the deeper truth behind your own being. This is the true practice of religion. If you understand the superficial teachings of a religious story and you practice its rituals blindly without understanding the deeper implications, you will not obtain the higher realization. Your practice will be at the level of dogma. This is why there is so much religious conflict in the world today. At the level of dogma, each religion has different myths and rituals and therefore, little if any, common group upon which to come together. The results of this misunderstanding and ignorance have been personal disillusionment and wars. Yet, at the mystical or metaphysical level, all religions are actually pointing towards the same goal, that of spiritual realization.

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Peace

Bro. Milton Moore-Bey

A.K.A.

Bro. Heru Em Akhet-Bey

THE REVEALER

http://www.blackplanet.com/Jerry_Lewis-Bey/

<http://www.blackplanet.com/heru-em-akhet/>

<http://www.myspace.com/miltonmoorebey>

| 26699|2008-08-20 15:45:52|Peter Gray|Re: AN EGYPTIAN PRESENCE IN B.C. AMERICA|
Barry Fell [America, BC] was also white, so what's YOUR POINT, really, that white authors are incapable of objective historiography?

Peter

To: Ta_Seti@yahoogroups.com

From: shrisahetep@sbcglobal.net

Date: Tue, 19 Aug 2008 16:05:03 -0700

Subject: Re: [Ta_Seti] AN EGYPTIAN PRESENCE IN B.C. AMERICA

Agree. The authors of this publication are all white, therefore they will try to see themselves in archeological findings.

Peace

----- Original Message -----

From: clyde winters

To: Ta_Seti@yahoogroups .com

Sent: Monday, August 18, 2008 11:10:59 AM

Subject: Re: [Ta_Seti] AN EGYPTIAN PRESENCE IN B.C. AMERICA

Hi

This material on Juba in my opinion is just another attempt to make the Egyptians white.
Clyde

--- On **Sun, 8/17/08, Shri Sa Hetep** wrote:

From: Shri Sa Hetep

Subject: [Ta_Seti] AN EGYPTIAN PRESENCE IN B.C. AMERICA

To: globalafricanpresen ce@yahoogroups. com, maat_collective@ yahoogroups. com, openyourthirdeye@ yahoogroups. com, maat_tehuti@ yahoogroups. com, ta_seti@yahoogroups .com

Cc: c.d.cornish@ sbcglobal. net

Date: Sunday, August 17, 2008, 1:53 PM

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| 26700|2008-08-20 16:30:41|clyde winters|Re: AN EGYPTIAN PRESENCE IN B.C.

AMERICA|

Hi

You're right he was white and he tried to make it appear that every inscription he deciphered was written by a "white" group. I will admit that we never got along because many of the inscriptions Fell published I had already published in Bulletin d'IFAN and illustrated how they were written by the Mande speakers.

Clyde

--- On **Wed, 8/20/08, Peter Gray** wrote:

From: Peter Gray

Subject: RE: [Ta_Seti] AN EGYPTIAN PRESENCE IN B.C. AMERICA

To: ta_seti@yahoogroups.com

Date: Wednesday, August 20, 2008, 5:44 PM

Barry Fell [America, BC] was also white, so what's YOUR POINT, really, that white authors are incapable of objective historiography?

Peter

To: Ta_Seti@yahoogroups .com
From: shrisahetep@ sbcglobal. net
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From: Shri Sa Hetep
Subject: [Ta_Seti] AN EGYPTIAN PRESENCE IN B.C. AMERICA
To: globalafricanpresen ce@yahoogroups. com, maat_collective@ yahoogroups. com, openyourthirdeye@ yahoogroups. com, maat_tehuti@ yahoogroups. com, ta_seti@yahoogroups .com
Cc: c.d.cornish@ sbcglobal. net
Date: Sunday, August 17, 2008, 1:53 PM

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| 26701|2008-08-20 17:40:06|Peter Gray|Re: Keidi Obi Awadu's Great AIDS Hoax Online Course|

WHY ARE WE PROMOTING THIS IGNORANCE ABOUT aids BEING A HOAX? Although I too believe the virus was man-made, the last thing black people need to hear about is that AIDS is a hoax. It is as real as fire or water. Please take the time and effort to explain in words how/why AIDS is a hoax, instead of just posting another conspiracy sounding "course".

Peter

To: abibitumikasa@yahoo.com
From: akyeame_kwame@yahoo.com
Date: Sat, 16 Aug 2008 07:44:14 -0700
Subject: [Ta_Seti] Keidi Obi Awadu's Great AIDS Hoax Online Course



<http://www.abibitumikasa.com/keidi.htm>

Abibitumi Kasa presents
THE GREAT AIDS HOAX
taught by
KEIDI OBI AWADU
Class begins Tuesday, August 19th, 2008
Introduction to The Great AIDS Hoax

1. What is AIDS?
2. What is HIV?
3. Challenging Western science
4. The AIDS establishment
5. Alarmist news and anti-African propaganda
6. Questions from our class participants

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2. Nobel Laureate scientists speak
3. Thabo Mbeki & the Durban conference
4. Deconstructing AIDS references on the web
5. Black health experts must be heard
6. Questions from our class participants

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| 26702|2008-08-21 06:59:58|Asar Imhotep|Re: MTU reply to Ampim|

Attachments :

Peace all.

My response to this email is in two parts. I have created pdf's of my responses and are attached. If you can't receive attachments, just let me know and I can send it to you directly if you send me your email address. I hope this will bring clarity and encourage more research on the matter.

Ancestrally,

Asar Imhotep

<http://www.asarimhotep.com>

Manu Ampim wrote:

Greetings Asar,

You wrote:

"So when examining the name TENKAMENIN it can be broken up as TE-NKWA-AMEN- IN. In the Egyptian it should be TU-ANKH-AMEN. The word ANKH is pronounced NKWA all over Africa. The WA is left out when combined with other words for vowel harmony. So you would more likely render Tutankhamen as Te or Tu-Nkwa-Amen which would closely match the king TE-NK(wa)-AMEN- In in Ghana."

At our historic conference on King Tutankhamen in Ft. Lauderdale, FL in February 2006 this issue was raised by someone during the question and answer period, and after I showed the linguistic problems with this position, then my colleague Dr. Theophile Obenga completely dismissed this theory as careless and lacking merit.

You wrote:

"Nearly all towns in Africa are named after its founder or a deity."

Actually, there are a large number of instances when this is not the case. There are many towns, cities, and districts in Kemet, Sudan, Kenya, Ethiopia, etc. that are named after

buildings, local materials, natural phenomena, and popular activity. Here are a few examples of popular towns/cities:

Kemet: Men-nefer, Ineb-Hedj, Abu, Waset, Ten, Tu-ph, Atef-Khent, Atef-Pehu, Henen-nesut, Maten

Sudan: Dongola, Nyala, Omdurman, Khartoum

Kenya: Mombasa, Nairobi

Ethiopia: Addis Ababa

There is a diversity in the origin of African place names that should be understood. Thus, it is more accurate for one to say that it is "common" for town/city place names in Africa to be named after a founder or deity.

Advancing the work,

Manu Ampim

Asar Imhotep

<http://www.asarimhotep.com>



| 26703|2008-08-21 07:27:22|Obadele Kwame Kambon|Free Web Lecture by Runoko Rashidi:
Friday, August 22nd 9:00PM EST|

<http://www.abibitumikasa.com/runoko.htm>

<http://www.abibitumikasa.com/forums/afrikan-events-happenings/37706-runoko-rashidi-free-web-lecture-friday-august-22-9-00pm.html>

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<http://www.abibitumikasa.com/forums/tutorials-how-abibitumikasa/36017-login-online-classroom-new-post.html>



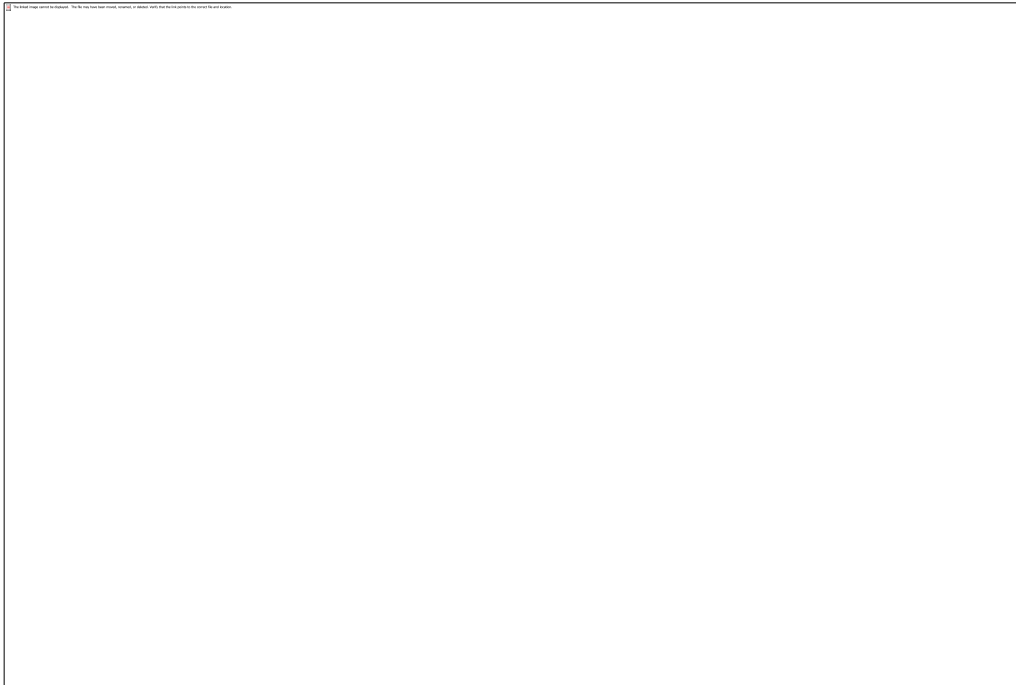
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<http://www.geocities.com/nilevalleypeoples/index.htm>

| 26705|2008-08-21 07:28:04|nilevalleypeoples|Re: Kaa Mutu means KMT? KM.T Revisited|
I will have to review the language matches you give but there is some
other research that supports linkages on Egyptian to other African
languages. Some may already have been posted so I only offer this small
fragment:

.....

Linguistic analysis places most of the origin of the Afro-Asiatic
languages wholly within Africa, primarily in the southeastern Sahara or
adjacent Horn of Africa, with Semitic groupings straddling the Nile
Delta and Sinai. (Diakanoff 1998)

Other recent research demonstrates several African languages that share
features with Egyptian, such as the Chadic languages of west and central
Africa, the Cushitic languages of northeast Africa, and the Semitic
languages of Ethiopia and Eritrea.(Schuh 1997) Acceptance of an African
origin for the Afro-Asiatic language grouping (of which ancient Egyptian
is a part) is widespread among most scholars.(McCall 1998)

refs

M.Diakonoff, Journal of Semitic Studies, 43,209 (1998)

Russell G. Schuh, "The Use and Misuse of language in the study of
African history" (1997), in: Ufahamu 25(1):36-81

"The Afroasiatic Language Phylum: African in Origin, or Asian?" Daniel
F. Mc Call, Current Anthropology, Vol. 39, No. 1 (Feb., 1998), pp.
139-144

--- In Ta_Seti@yahoogroups.com, "Ferg" wrote:

>

> Hi

>

> Not necessarily the case. There is such a thing as agglutination of words in a languages and Bantu languages exhibit many instances of agglutination. Consider the English words black + bird. From this we obtain one word, blackbird. So km could have k + m to give km as a single word. A second example could be the word for the 'East' in the Zulu-Bantu language. The word for east is given as phuma, [rise emerge] + ilanga [sun] to give one word phumalanga. As another example the word for soot in the Kiswahili-Bantu language is kaa [charcoal] + moshi [smoke] to give kamoshi, soot. A specific example of a bilateral word is the Kemetic word MN, be set, be fixed, remain, or become fixed, set. In the Zulu-Bantu language Ma means stand, stand still, stationary, stop, stand firm, settled. The same word in a different Bantu language is given as imana, with similar meanings to the Zulu-Bantu word Ma.

>

> The Kemetic language is an agglutinative language and follows Bantu forms of agglutination in its vocabulary. Although words may be bilateral it does not mean that they cannot be joined together to form a single word as shown. Correct me if I am wrong.

>

> Somo.

>

>

>

> ----- Original Message -----

> From: Obadele Kwame Kambon (abibitumikasa.com)

> To: Ta_Seti@yahoogroups.com

> Sent: Tuesday, August 19, 2008 7:54 AM

> Subject: [Ta_Seti] Re: Kaa Mutu means KMT? KM.T Revisited

>

>

> Kiambote kiaku,

>

> km is a biliteral.

>

> Obadele

>

> --- In Ta_Seti@yahoogroups.com, Asar Imhotep asar_imhotep@ wrote:

>>

>> Mbote Phamily

>>

>> Sometimes I post my notes and discussions from this forum on my
> website at <http://www.asarimhotep.com> to keep as a record. I posted my
> initial hypothesis about the Ta-Merrian Niw.t symbol possibly
> pertaining to WOMB as philosophically the region in which you are at
> in the African context is a place of human development (like a womb).
> I also hypothesized that the symbol used for the Niw.t glyph may be

> the same symbol used in the Kongo called the Dikenga, which is also
> associated with Community. That same symbol in the Dogon cosmology is
> referred to as a WOMB.

>>

>> However, I recently received a comment to my post to on the website
> and the poster has an interesting take on the word NIWT and the word
> KMT. Compare this information to Ferg's recent post on NIWT and KMT:

>>

>>

>> HERE IS THE LINK

>>

>> "habari gani? I just wanted to share some views on the determinative
> NWT, I have been collecting words which has similar sounds or meaning
> with Kiswahili. I have very good collection of those Ta-merian words
> which can also be found in Kiswahili. I would like to share with you
> that in Kiswahili NWT is closely or could mean exactly NCHI, SOME
> kemetik scholars uses Netcha some uses Neter these are variuos ways of
> rendering these words using the so called roman letters which their
> roots are the same Kamau land. NCHI litterally means Country or land
> or place of living.

>>

>> I would like to share some interesting material which would actually
> shade new wave of discussion amongst kemetik gatherings. Please look
> for "THE UNITY OF AFRICAN ACIENT HISTORY 3000 BC TO AD 500" author
> Felix A. Chami. Proffessor Chami is a Proffesor of archaeology and
> History at the university of Dar Es Salaam. According to Dr Chami
> reasearch. the term KMT,KEMET, KAMIT as it's popullary known among the
> Afrikan centered circles it pronouced Kaamtu and he breaks it down
> from the symbols and the meaning of the word itself. Kaamtu in
> Kiswahili broken down as Kaa is stay, sit or settle. Mtu as we all
> know is a being, person or human. read the paragraph below to get some
> ideas.

>>

>>

>> "Comparative analysis of ancient Egyptian and Bantu languages
> resolves the debate as whether"kmt", Egyptian's identity meant people
> of black soil due to the dark soil of the Nile Valley or black
> people(see argumens in Diop, 1981) in favour of the latter. If one
> follows this logic, then "k" should stand for "ka/kaa" or land/place
> and "mt" for mutu or a person hence the land of mutu, which is how
> Africans from Egypt southwards identified themselves. To date in some
> languages identified as Bantu in eastern Africa,"kaa" still refers to
> the location of ones's habitation, and hence "kaa wapi" (in swahili)
> and "nkwi-kukaa"(in Chagga) mean "where do you live"?....."

>>

>>

> >

> >

> >

> >

> > Asar Imhotep

> > <http://www.asarimhotep.com>

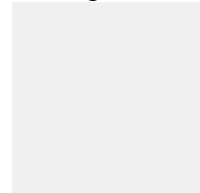
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>

| 26706|2008-08-21 07:29:18|drnealy@juno.com|Studies in Black Classicism: 69th Annual Convention of the College L|

http://www.archaeological.org/webinfo.php?page=10158&entry=1086&search_type=conferences&source=ereport

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Studies in Black Classicism: 69th Annual Convention of the College Language Association
Outreach Committee of the American Philological Association

<http://www.clascholars.org/>

Start Date: March 25, 2009

End Date: March 29, 2009

Call for Papers: Yes

Location

University of Maryland, Eastern Shore

College Park, MD USA

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It was not until the end of the Civil War that the study of Greek and Latin became a mainstay of education, and the widespread legal interdictions prohibiting the education of slaves, universities like Fiske and Amherst to Lincoln, Fisk, Atlanta, Clark, Wilberforce and Howard--incorporated the study of classical languages as part of their larger goal of bringing the highest level of culture and learning to their students.

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As a result, classical training influenced and in some instances permeated the professional generations: classicists such as William Sanders Scarborough, William Henry Croghan, Derek Walcott, Kamau Brathwaite, Wole Soyinka and Femi Osofian.

Until recent times this rich tradition has been overlooked by scholars and lay people alike. Atlantic and African Diaspora in postcolonial studies, myriad aspects of this dynamic topic

With the support of the American Philological Association's Committee on Outreach, we are presenting a panel on black classicism to our fellow philologists in the College Language

Papers on any aspect of this topic, drawing from art, literature, law and pedagogy will be welcome. A classicist at Hope College who passed away in June 2008, and his pioneering scholarship

The deadline for the receipt of an abstract (300 words) is August 31, 2008. Submissions should be sent to (aa3276@wayne.edu) and Judith P. Hallett (jeph@umd.edu) .

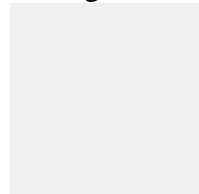
Contact Info:

Michele Ronnick

aa3276@wayne.edu

Expire Date: August 31, 2008

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Augustine.

In later eras it embraces Juan Latino and Anthony William A. Kwame Nkrumah.

Across the Atlantic, Francis Williams, Phillis Wheatley, John 18th and 19th centuries for learning Greek and Latin, and used exceptional cases.

It was not until the end of the Civil War that the study of Greek education in general. With the end of slavery, and the widest universities and colleges old and new--from Oberlin, Brown and Howard--incorporated the classically-based liberal arts curriculum bringing the highest level of culture and learning to their students.

As a result, classical training influenced and in some instances educated black people for generations: classicists such as William Helen Maria Chesnutt; literary artist such as Rita Dove, Derek Osofian.

Until recent times this rich tradition has been overlooked by those who have done about the Black Atlantic and African Diaspora in postcolonial to be explored.

With the support of the American Philological Association's efforts in this area more broadly by presenting a panel on black classical studies Association.

Papers on any aspect of this topic, drawing from art, literature, and the memory of John Quinn, a classicist at Hope College who dedicated his life to and teaching on this topic.

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Contact Info:

Michele Ronnick

aa3276@wayne.edu

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| 26707|2008-08-21 07:30:59|nilevalleypeoples|Re: hah|

--- In Ta_Seti@yahoogroups.com, "saakhuba" wrote:

>

> Dark exotic skinwtf...

>

Hmmm, can't tell what you mean, but the peoples of Africa certainly
come in a variety of skin colors and shades and cannot be pigeonholed
to one "true" type far south of the Sahara.

| 26708|2008-08-21 08:44:24|Alex van Deelen|AIDS Hoax - Uganda (Re: Keidi Obi Awadu's
Great AIDS Hoax Online Cou|

Peter,

> wHY ARE WE PROMOTING THIS IGNORANCE ABOUT

> aids BEING A HOAX? Although I too believe the virus was

> man-made, the last thing black people need to hear about is that

> AIDS is a hoax. It is as real as fire or water. Please take the time

> and effort to explain in words how/why AIDS is a hoax, instead

> of just posting another conspiracy sounding "course".

Doesn't it bother you that none of the predictions about mortality
and infection rates about HIV/AIDS in Europe, North America
and now Africa have come true?

For instance, back in the 1980s Oprah predicted that 90% of
all heterosexuals would become HIV positive. Never happened.

It was predicted that whole swathes of East, Central and Southern
Africa would be depopulated by massive amounts of AIDS deaths.

It turns out that all these deaths were simply projections and reclassifications of deaths from old familiar diseases.

As an example, let's look at what happened to the 'epicenter of AIDS' in the 1980s, the Rakai District of Uganda.

But even back in the late 1990s, doubts were appearing:

" The authors conclude that HIV is the leading cause of adult death in Rakai. Its effects on mortality are particularly marked in the most economically active sectors. However, the overall crude birth rate in the district (45.7/1000 population) remains higher than the crude death rate (28.1/1000 population), resulting in continued population growth. (author's) "

(Source: <http://www.popline.org/docs/1057/100874.html>)

In other words, even though 'HIV/AIDS' was the 'leading cause of death', the population growth rate never budged. Not something that would have happened during the real 'Black Plague' when Europe lost a quarter of its population, which is what the HIV/AIDS epidemic in Africa is usually compared to.

However, this is what really happened with the population in towns near Rakai District:

Mbarara 41,031 (1991) 69,363 (2002)

Masaka 49,585 (1991) 67,768 (2002)

(Source: <http://www.citypopulation.de/Uganda.html>)

In other words, even in the epicenter of AIDS which was supposed to depopulate Africa, there has been massive population growth, which culminated in the following bizarre plea for more cash this year:

Uganda: 'Population Pressure Affecting Aids Fight'

" UGANDA'S rapid population growth is making it hard for the country to effectively fight the spread of HIV/AIDS, according to the AIDS commission. "

(Source: <http://allafrica.com/stories/200804300247.html>)

In other words, the fight against HIV/AIDS in Uganda, the 'deadly epidemic' is hindered by the massive population growth.

Now that is an epidemic worth of the name 'hoax'.

This is what was predicted back in 1997:

(1997) Title: HIV infection in rural households, Rakai district, Uganda

Authors: Nalugoda, Fred

Wawer, Maria J.

Konde-Lule, Joseph K.

Menon, Rekha

Gray, Ronald H.

Serwadda, David

Sewankambo, Nelson K.

Li, Chuanjin Date Created: 1997

Abstract: The Rakai Project conducted a population-based cohort study in rural Rakai District, Uganda, a region with high rates of HIV prevalence. The cohort population described here was followed between 1990 and 1992 and consisted of all residents aged 15 years or more living in 1945 households in 31 community clusters. A detailed census was conducted at baseline in every study household. Census data were updated annually, and all inter-survey deaths, births, and migrations were recorded. Immediately following each annual census, all consenting adults were administered a socio-demographic, behavioural and health survey, and provided a blood sample for HIV testing. HIV prevalence in the study population was high, with 19.1 per cent of adults aged 15 or more years being HIV-positive. By household, the burden of infection was even more pronounced: 31.3 per cent of households had at least one HIV-infected resident adult. Twenty seven per cent of heads of households were also HIV-positive. Overall, 3.6 per cent of study households experienced the death of an HIV-positive adult per year, and another two per cent lost an HIV-negative adult. HIV-related adult mortality had substantially more effect on subsequent household dependency ratio and on material possessions than the death of an HIV-uninfected adult, in part because the former deaths were concentrated in adults aged 15-49, the most economically active age group in this rural population. Just under 15 per cent of children aged 14 years or less had lost one or both parents, and approximately half of these parental losses are estimated to be associated with HIV infection. Nineteen per cent of study households reported at least one resident child who had lost one or both parents. Although there is evidence that loss of a parent is associated with lower school attendance, orphans overall continue to be absorbed by community households which are headed by adults. HIV infection is very prevalent among adults in Rakai and the associated mortality imposes a

substantial social and economic burden on households in the district.

Type: pjournal

Publication: Health Transition Review

Editors: Awusabo-Asare, Kofi

Pisani, Elisabeth

Boerma, J. Ties

Zaba, Basia

URL: <http://dspace.anu.edu.au/handle/1885/41522>

My guess is that the tests are very unspecific in Africa, and that this is why such high national prevalence rates (estimated from very flawed ante-natal clinic surveys, which have now been largely abandoned) gave such high number of positives, which never translated into the kind of mortality rate that would have depopulated Uganda. Instead, we see some of the highest population growth in the world.

Alex

| 26709|2008-08-21 09:03:26|Peter Gray|Re: AIDS Hoax - Uganda (Re: Keidi Obi Awadu's Great AIDS Hoax Online|

Interesting article, Alex, but people ARE dying by the minute in Africa and the Caribbean. I can accept that the "hoax" is the failure of the worst predictions to come true, but it's still brutally real, and debilitating to affected economies.

Peter

To: Ta_Seti@yahoogroups.com

From: avdeelen@wanadoo.nl

Date: Thu, 21 Aug 2008 17:33:26 +0200

Subject: [Ta_Seti] AIDS Hoax - Uganda (Re: Keidi Obi Awadu's Great AIDS Hoax Online Course)

Peter,

> WHY ARE WE PROMOTING THIS IGNORANCE ABOUT
> aids BEING A HOAX? Although I too believe the virus was
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Authors: Nalugoda, Fred

Wawer, Maria J.

Konde-Lule, Joseph K.

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Serwadda, David

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Li, Chuanjin Date Created: 1997

Abstract: The Rakai Project conducted a population-based cohort study in rural Rakai District, Uganda, a region with high rates of HIV prevalence. The cohort population described here was followed between 1990 and 1992 and consisted of all residents aged 15 years or more living in 1945 households in 31 community clusters. A detailed census was conducted at baseline in every study household. Census data were updated annually, and all inter-survey deaths, births, and migrations were recorded. Immediately following each annual census, all consenting adults were administered a socio-demographic, behavioural and health survey, and provided a blood sample for HIV testing. HIV prevalence in the study population was high, with 19.1 per cent of adults aged 15 or more years being HIV-positive. By household, the burden of infection was even more pronounced: 31.3 per cent of households had at least one HIV-infected resident adult. Twenty seven per cent of heads of households were also HIV-positive. Overall, 3.6 per cent of study households experienced the death of an HIV-positive adult per year, and another two per cent lost an HIV-negative adult. HIV-related adult mortality had substantially more effect on subsequent household dependency ratio and on material possessions than the death of an

HIV-uninfected adult, in part because the former deaths were concentrated in adults aged 15-49, the most economically active age group in this rural population. Just under 15 per cent of children aged 14 years or less had lost one or both parents, and approximately half of these parental losses are estimated to be associated with HIV infection. Nineteen per cent of study households reported at least one resident child who had lost one or both parents. Although there is evidence that loss of a parent is associated with lower school attendance, orphans overall continue to be absorbed by community households which are headed by adults. HIV infection is very prevalent among adults in Rakai and the associated mortality imposes a substantial social and economic burden on households in the district.

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My guess is that the tests are very unspecific in Africa, and that this is why such high national prevalence rates (estimated from very flawed ante-natal clinic surveys, which have now been largely abandoned) gave such high number of positives, which never translated into the kind of mortality rate that would have depopulated Uganda. Instead, we see some of the highest population growth in the world.

Alex

Be the filmmaker you always wanted to be learn how to burn a DVD with Windows. [Make your smash hit](#)

| 26710|2008-08-21 09:12:19|saakhuba|Re: hah|

--- In Ta_Seti@yahoogroups.com, "nilevalleypeoples" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "saakhuba" wrote:

> >

> > Dark exotic skinwtf...

> >

>

> Hmmm, can't tell what you mean, but the peoples of Africa certainly

> come in a variety of skin colors and shades and cannot be pigeonholed
> to one "true" type far south of the Sahara.
>

Aye i agree its just that i get v ticked off when USUALLY non african people refer to us as "exotic", why is noone else exotic hmm,i assume it mean outside of something.

| 26711|2008-08-21 11:44:11|cristofori whitakara|Re: The Religion of Islamism|

an iraqi friend of mines said that there is a quote in the koran that says Heaven is beneath the feet of mothers. when i was told that the image of the nubian goddess Nut instantly came to my thoughts.

--- On **Wed, 8/20/08, Milton E. Moore Bey** wrote:

From: Milton E. Moore Bey

Subject: [Ta_Seti] The Religion of Islamism

To: Ta_Seti@yahoogroups.com

Date: Wednesday, August 20, 2008, 6:20 PM

Islam Moors,

Islamism: The study and practice of true Islam.

Moorish Science: Knowledge of facts and laws arranged in an orderly system by the Prophet Noble Drew Ali, (The science of knowing thyself and thy father God Allah).

When the will of man and the will of Allah are ONE, then the resurrection is a fact, for the human form was wholly given to bring man's will in tune with the Deific will, this is the true meaning of Islam, this is the true submission to Allah, which is nothing more than submitting to your own divine nature. Submitting to your higher self is subduing your lower self and the making them one. This is the true meaning of Islam! Allah is the name for the Supreme Being (Holy Quran 22:78). The term provides insights into the origins of Islamic theology. It is a contraction of the Arabic word AL-LLAH or THE GOD. The word and the idea existed in the ancient Arabia before the reform of Islam. In this mythology there was a limited form of monotheism which was practiced. Even though lesser divinities were recognized, pre-Islam recognized Allah as the Supreme Being. Thus, upon closer examination, the Islamic traditions have much in common with Ancient Egyptian religion which is composed of a Supreme Being (Pa Neter) from which the other divinities (neteru) emanate. It is also notable that the term Allah meaning THE GOD is exactly the same as the Ancient Egyptian term Pa Neter which means THE GOD and SUPREME BEING. In

Islamism, GOD is the only one without a second. In the Ancient Egyptian religion of SHETAUT NETER, the male and female divinities are in reality only symbols referring to the Supreme Being. The Shetaut Neter and Islamism are one and the same. The Prophet Noble Drew Ali truly brought us the true creed of Islam, which is the teachings of our ancient forefathers. In Islamism, God is not separate and far away from creation. God is creation itself and the force, which sustains all life.

Give thyself to God, keep thou thyself daily for God; and let tomorrow be as today-----Egyptian Proverb

The term religion comes from the Latin word roots RE which means BACK, AGAIN and LIGON (LIGARE) or (LEGARE) which means TO HOLD, TO LINK, TO BIND, TO TIE, TO BIND, TO FASTEN. Therefore, the essence of true religion is that of linking back, specifically, linking its followers back to their original source: GOD ALLAH. Human beings, their spirits having come from the Universal, all pervading consciousness, GOD ALLAH, have forgotten their origin and therefore wander the earth without knowledge of their true divine nature. Religion is supposed to be a process of assisting men and women to reconnect with the Creator, GOD ALLAH. The human entity (soul) has been deluded into believing that it is composed of a mind and body that exists once and that will die one day. Actually, it is not really a process of reconnection so much as remembering one's true identity. It's as if we have contracted amnesia. Also the Indo-European root LEG, meaning TO COLLECT, from whence the Greek LEGEIN, and the Latin LEGERE, meaning LOGIC and LAWFUL. From this we can conclude that the coiners of the word RELIGION applied it to those beliefs and practices aimed at TIEING people BACK to something with which they had originally been one and belong with by natural connectivity. The original oneness is implied by the prefix RE (back, again) and the natural connectivity is explicit in the root meaning LAW and LOGIC. Right at the outset we can see that in the meaning of the word itself, according to its components, RELIGION was not thought to be opposed to reason and logics, which are the foundations of science and philosophy. Religion is supposed to be a process of assisting man and woman to reconnect with GOD. The human entity (soul) has been deluded into believing that when they die, they will cease to exist forever. This is not the view of Islamism. True religious movement is not really a process of re-connection so much as re-memembering one's true identity to which one has always been connected. Like I said before, it is like recovering from amnesia.

Islamism is a religion of peace and peace brings about unity and unity is being yoked or joined together, implying, being joined together

with GOD ALLAH and all creation, THE ONENESS. Islamism is the practice of mental, physical and spiritual disciplines that lead to self-control and self-discovery by purifying the mind, body and spirit so as to discover the deeper spiritual essence, which lies within every human being and object of the universe. In essence, the goal of the practice of Islamism is to unite or yoke one's individual consciousness with universal or cosmic consciousness. Therefore, the practice of the religion of Islamism, especially in terms of the rituals and other practices of the Temple, may be termed as a system of ONENESS. In this sense, religion, in its purest form, is a system of ONENESS, as it seeks to reunite people with their true and original source. So Islamism is a religion that emphasizes the practice of detachment and dispassion toward the body, for this discipline relieves the pressure of the lower desires and its illusions and calms the mind enough to perceive the transcendental reality: GOD ALLAH.

(Mathew 19)

23-Then Jesus said to his disciples, "I tell you the truth, it is hard for a rich man to enter the kingdom of heaven.

24-Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

So the practice of any discipline that leads to the ONENESS with the Supreme Consciousness, can be called Islamism. If you study, rationalize and reflect upon the teachings, you are practicing Islamism. If you meditate upon the teachings and your Higher Self, you are practicing Islamism. If you practice rituals which identify you with your spiritual nature, you are practicing Islamism. If you develop your physical nature and psychic energy centers, you are practicing Islamism. If you practice living according to the teachings of ethical behavior and selflessness, you are practicing Islamism in daily life. If you practice turning your attention towards the Divine by developing love for the Divine, then you are practicing Islamism. The practitioner of Islamism is called a Moslem and one who has attained the culmination of Islamism (union with the Divine) is called a Sage. The goal of Islamism is Enlightenment. Enlightenment is the term used to describe the highest level of spiritual awakening. It means attaining such a level of spiritual awareness that one discovers the underlying unity of the entire universe as well as the fact that the source of all creation is the same source from which the innermost self within every human heart arises. Islamism is a spiritual practice directed toward the goal of assisting every individual to discover the true essence of the universe both externally, in physical creation and internally, within the human heart, as the very root of human consciousness. Thus this is the Resurrection, Salvation, The Kingdom of Heaven and KNOW THYSELF.

The teachings of Islamism are a profound study of mystical philosophy which encompasses the nature of Creation, Divinity and the origins and destiny of human life. It involves a study of every makeup of human existence. Thus, to believe that the stories of the Circle Seven, the Holy Bible and the Holy Quran are merely fictitious yarns about some mythical characters is to entirely miss a most important teaching about the purpose of human life and the supreme goal of human existence, Spiritual Enlightenment, the discovery of the nature of GOD ALLAH. The concept being the teaching of Allah is the central theme of not only Islamism and mystical philosophy, but also of every world religion and of modern physics as well. The idea of Allah has been mythologized by Sages in such a fashion that the continuous study of the teachings and myths reveal increasingly more profound layers of the mystery of life. The outer layers are shed through understanding of the philosophical ideas and teachings. When understanding reaches an intuitive level through the study and practice of the teachings, the core wherein lies the discovery of the true essence of mystical religious philosophies are REVEALED.

Religion encompasses 3 levels: myth, ritual and mystical philosophy. Many just see the religious scriptures (stories) of the Bible, Quran, Circle Seven and other Holy Books as mystical fables or superstitious rantings from a lost civilization. In the Holy Koran Circle Seven you can see how the teachings of mystical spirituality was carefully woven throughout the religion of Islamism. The religion of Islamism centers on the understanding that every human being has an eternal spirit, an immortal soul and a mortal body. Further, it holds that creation and the spirit and the human soul have the same origin. How can this momentous teaching be proven and its reality experienced? This is the task of Mystical Spirituality (religion in its 3 phase's and / or the practice of the religion of Islamism. If the first two levels are misunderstood or accepted literally, the spiritual movement will fail to proceed to the next higher level. In order for religious experience to lead one to have a mystical experience, all three level of religion must be completed. So Myth includes the traditions, stories and everything related to it, the Rituals make it possible to feel, think, act and ultimately experience the same fate of those who have become enlightened and mystical philosophy is the metaphysical philosophy behind the teachings given in the myth. Thus, in Islamism a Moslem is to understand that he or she has incarnated on earth and has been nailed to the cross by egoistic thoughts and actions. However, by gaining an understanding of the hidden mysteries, it is possible to reach a state of beatitude and resurrection, just as Jesus. These three levels of religion are very important to understand, because many religions present present different aspects of philosophy at

different levels and an uninformed onlooker may label it as primitive or idolatrous, etc. without understanding what is going on. For example: The Ancient Egyptian religion presents polytheism and duality at the first two levels of religious practice, but at the third level the practitioner is made to understand that all the neteru being worshiped do not exist in fact, but are in reality aspects of the singular, transcendental Supreme Self. This is evident in the *Pert Em Heru* (The Egyptian Book of Coming Forth By Day).

All religions tend to be deistic at the elementary levels. Most often it manifests as an outgrowth of the cultural concepts of a people as they express the deeper feeling which they perceive, though not in its entirety. Thus, deism is based on limited spiritual knowledge. Deism, as a religious belief of form of theism, holds that God's action was restricted to an initial act of creation, after which he retired (separated) to contemplate the majesty of his work. Deists hold that the natural creation is regulated by laws put in place by God at the time of creation and inscribed with perfect moral principles. A deeper study of religion will reveal that the original understanding, it seeks to reveal the deeper essential nature of creation, the human heart and their relation to God, which transcends the deistic model or doctrine. So although religion in its purest form is ISLAMISM, incorporating Islamic disciplines within its teachings, the original intent and meaning of the religious scriptures are often misunderstood, if not distorted. This occurs because religions have developed in different geographic areas. As a result, the lower levels of religion which mixed with culture (historical accounts, stories and traditions) have developed independently and thereby appearing to be different from each other on the surface. This leads to confusion and animosity among people who are ignorant of the true process of religious movement. So religion is not simply performing rituals as an automaton or mindlessly chanting dogmatic slogans. It is a process of internal transformation through increasing virtue, self-control, wisdom and enlightenment. This can not occur if the teachings of religion are misunderstood or not practiced. Nor can it work if there is a lack of spiritual sensitivity, cleansing of the body and heart-mind and openness to higher dimensions of being. Therefore, within the MSTA we have the Divine Principles of Love, Truth, Peace, Freedom and Justice and each of these principles are a discipline that promotes spiritual evolution. The purpose of the religion and disciplines are to promote purity of heart and virtue; these lead to higher realization and spiritual enlightenment.

IN CONCLUSION

A serious spiritual aspirant should see every aspect of his or her life as a ritual in which the soul within them (Jesus) is struggling

to be reborn again. This spiritual rebirth is accomplished by the practices of listening to the teachings, practicing them and meditating upon them. With the understanding of the hidden knowledge, you can see that all of nature around you is Divine. This includes plants, animals, planets and stars, food other people, etc. So, through your understanding of the myth (stories of the Scriptures) and how they relate to your life and by living your life according to this understanding (ritual), you can lead yourself to discover and realize (mystical experience) the deeper truth behind your own being. This is the true practice of religion. If you understand the superficial teachings of a religious story and you practice its rituals blindly without understanding the deeper implications, you will not obtain the higher realization. Your practice will be at the level of dogma. This is why there is so much religious conflict in the world today. At the level of dogma, each religion has different myths and rituals and therefore, little if any, common group upon which to come together. The results of this misunderstanding and ignorance have been personal disillusionment and wars. Yet, at the mystical or metaphysical level, all religions are actually pointing towards the same goal, that of spiritual realization.

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Peace

Bro. Milton Moore-Bey

A.K.A.

Bro. Heru Em Akhet-Bey

THE REVEALER

http://www.blackplaza.net.com/Jerry_Lewis-Bey/

<http://www.blackplaza.net.com/heru-em-akhet/>

<http://www.myspace.com/miltonmoorebey>

| 26712|2008-08-21 12:35:03|Asar Imhotep|Re: Kaa Mutu means KMT? KM.T Revisited|
Kiambote Ferg

I would have to agree. Something doesn't make sense in the ancient Ta-Merrian language script and that is why would you have 121 Biliterals to make consonant sounds which could easily be rendered by the 25 monoliteral glyphs? The majority of these signs are just repeats of each other. For a people who was so hell bent on efficiency, beauty and space when it came to writing out Mdw Ntr, they were not in the business of making more work for themselves than was already needed.

The term Bi-Literal is a ROOT consisting of TWO consonants. They are simply two consonants in sequence, not two consonants in conjunction (as some believe): that would be a LABIAL-VELAR CONSONANT. LABIAL-VELAR CONSONANTS, for example, are the following:

kp - logba
gb - ewe
nm - vietnamese

http://en.wikipedia.org/wiki/Labial-velar_consonant

The two consonants above run together when you speak them. That is not the case with ancient Egyptian. The two or three consonantal roots represent two or more words joining together. This is why you have 121 monoliterals and approximately 75 triliterals because more than likely they were representations of whole agglutinating words. Otherwise you could simply spell them out using the 25 monoliterals as you wouldn't be saving that much space: especially when you consider that they often included phonetic complements to make sure the reader understood what they were saying, even with the determinative signs at the end.

One thing I know about indigenous societies is that they don't do something for no reason.

Everything means something and the great amount of signs was probably to address the inherent tonal structure of the language in written form.

As Diriye Abdullahi Mohame notes:

Now to come to Africa, as late as the 1950s, all African languages were classified as Bantu by European linguists (Ancient Egyptian was thought of as an exception and was being at the explored to find similitudes with the Indo-european languages!!). Internally these African languages were just divided into zones West (Wolof, etc.), East (Somali, etc.), Congo or Central etc. That most African languages were Bantu was then justified on the presence of mono-syllabic affixes and tones in these languages; this is the kind of classification that appeared in the works of Clement M. Doke (Bantu, International African Institute, 1945) and Malcolm Guthrie (The Classification of African Languages) among others.

<http://asiapacificuniverse.com/pkm/ling.htm>

Now as far as the original poster's interpretation of KMT being KAA Mutu, I disagree. Primarily because all of the surrounding areas and deep in the heart of Africa, the people called KMT some variant of IKAMI, KAMA, KHEMU: not KaaMutu. Even the Greeks have the word KAUMA which means burnt which would be in alignment with the Egyptian and other African meanings of the term. I haven't come across a term yet that still renders the feminine /t/ at the end of the word.

And the majority of words I've come across in Africa that correspond with the Mdw Ntr which as an ending feminine /t/ do not pronounce the final /t/ in the word. This leads me to believe that the concept of feminine and masculine was primarily for the written language and not verbal language unless something was gender specific (like a man or a woman).

But what he does bring to light is the concept of KAA representing a LOCATION, a HOME or PEOPLE. I have found the term KAA to represent just that in various other African languages. All of these correspondences deal with this African philosophical concept of FIRE and FIRE PLACES being symbolic representations for LIFE, FAMILY, LINEAGE or COMMUNITY. KAA in all of these languages as well means FIRE or HEAT (even in the ancient Egyptian).

So for this I think it supports what we have been establishing for the past couple of months concerning this philosophy.

Asar Imhotep
<http://www.asarimhotep.com>

Ferg wrote:

Hi

Not necessarily the case. There is such a thing as agglutination of words in a languages and Bantu languages exhibit many instances of agglutination. Consider the English words black + bird. From this we obtain one word, blackbird. So km could have k+ m to give km as a single word. A second example could be the word for the 'East' in the Zulu-Bantu language. The word

for east is given as phuma, [rise emerge] + ilanga [sun] to give one word phumalanga. As another example the word for soot in the Kiswahili-Bantu language is kaa [charcoal] + moshi [smoke] to give kamoshi, soot. A specific example of a bilateral word is the Kemetic word MN, be set, be fixed, remain, or become fixed, set. In the Zulu-Bantu language Ma means stand, stand still, stationary, stop, stand firm, settled. The same word in a different Bantu language is given as imana, with similar meanings to the Zulu-Bantu word Ma.

The Kemetic language is an agglutinative language and follows Bantu forms of agglutination in its vocabulary. Although words may be bilateral it does not mean that they cannot be joined together to form a single word as shown. Correct me if I am wrong.
Somo.

----- Original Message -----

From: [Obadele Kwame Kambon \(abibitumikasa.com\)](mailto:Obadele Kwame Kambon (abibitumikasa.com))

To: Ta_Seti@yahoogroups.com

Sent: Tuesday, August 19, 2008 7:54 AM

Subject: [Ta_Seti] Re: Kaa Mutu means KMT? KM.T Revisited

Kiambote kiaku,

km is a biliteral.

Obadele

| 26713|2008-08-21 13:16:34|Asar Imhotep|Re: New research on Egypt and Africa|
Peace

This is some good work from what I've been able to gloss. I will have to print it out and review it more thoroughly but this is a good effort. Keep it up.

Ancestrally,

Asar Imhotep
<http://www.asarimhotep.com>

nilevalleypeoples wrote:

Compiling a new report on Egypt and africa.
using only published, academic sources.
Please take a look and let me know what
you think.

<http://www.geocities.com/nilevalleypeoples/index.htm>

| 26714|2008-08-21 21:06:15|Djehuti Sundaka|Fight AIDS at Home, Too|

Fight AIDS at Home, Too

Tuesday 19 August 2008

by: Kai Wright, The Progressive



Daniel Goldstein and John Kapellas's "Medicine Man" (2007) is built from syringes and nearly 300 pill bottles that once contained the artists' antiviral medications. The work stands 100 inches tall. (Photo: Fowler Museum at UCLA)

This August will be remembered as a defining moment in America's history with AIDS - a time when we simultaneously realized our potential to impact the global epidemic and learned of our dramatic failure to control it at home.

First, Congress passed an expanded version of President Bush's global AIDS initiative. Washington pledged to spend billions to fund treatment abroad, taking a bold and exemplary step in fighting the disease.

That was the good news.

Then, on Aug. 2, the U.S. Centers for Disease Control and Prevention released a much-awaited study confirming our worst fears about HIV/AIDS at home. The agency told us that the domestic epidemic is at least 40 percent larger than we have believed since the early 1990s.

Together, the two moments highlight a sad truth: Even as we have scaled up our global efforts, American policymakers have watched idly as the U.S. epidemic has spiraled out of control, particularly in black communities.

As the CDC acknowledged upon releasing its study, even by the old estimate, funding to keep HIV at bay in the United States has lagged far behind the need. Throughout the Bush era, AIDS funding domestically has remained flat across the board, and in some areas has been reduced. All the while, we now know, the epidemic was growing by as many as 58,500 new infections a year.

Nearly half of those infections - 45 percent in 2006 - have been among black Americans, who account for just 13 percent of the population.

Our failure isn't limited to prevention. The AIDS treatment and care safety net that we built in the early 1990s is in tatters. Every year, hundreds of uninsured Americans - largely in the Southeast - linger on waiting lists for lifesaving AIDS treatments. In 2006, South Carolina acknowledged that four people died while awaiting treatment there.

That's not in Uganda or any other resource-poor country on the other side of the globe. That's right here in America - poor and uninsured people dropping dead while awaiting access to AIDS drugs.

This is a shocking public health failure, and one that is as shameful as our new global leadership is laudable. It's long past time we return to leading the fight to save lives at home, too.

Kai Wright is publications editor for the Black AIDS Institute. He can be reached at pmproj@progressive.org.

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| 26715|2008-08-21 21:51:05|Alex van Deelen|Re: AIDS Hoax - Uganda (Re: Keidi Obi Awadu's Great AIDS Hoax Online|
Hi Peter,

> Interesting article, Alex, but people ARE dying by the minute in
> Africa and the Caribbean. I can accept that the "hoax" is the
> failure of the worst predictions to come true,

And it is interesting to examine why that is true. The reason I think is that in Africa, the tests are very unspecific. Tests like ELISA can be false positive in the presence of antibodies to malaria, leprosy, in women who have been pregnant more than once, or anyone who recently have had inoculations - just to name a few.

And yet, the high national infection rate data that is published come from surveys of pregnant women only.

Uganda in Central Africa used to be the 'epicenter of AIDS', now they don't even say anything about centra, west and east Africa anymore, and pretend that there really is an epidemic going on, but mysteriously only in Southern Africa.

<http://www.washingtonpost.com/wp-dyn/content/article/2006/04/05/AR2006040502517.html?sub=new>

How AIDS in Africa Was Overstated
Reliance on Data From Urban Prenatal Clinics Skewed Early Projections

By Craig Timberg
Washington Post Foreign Service
Thursday, April 6, 2006; Page A01

> but it's still brutally
> real, and debilitating to affected economies.

I don't know of any economy that is debilitated by AIDS, but there are plenty of economies that have been debilitated by Structural Adjustment Programmes from the IMF and World Bank. Or where populations are being poisoned by pollution. Even the World Bank has now admitted that not a single economy had a positive reaction to Structural Adjustment, but in the process of wreaking their destruction, they have created massive poverty.

Alex

<http://www.commondreams.org/archive/2008/06/04/9408/>

Destroying African Agriculture

by Walden Bello

Published on Wednesday, June 4, 2008 by Foreign Policy in Focus

...

Unable to deny the obvious, the Bank has finally acknowledged that the whole structural adjustment enterprise was a mistake, though it smuggled this concession into the middle of the 2008 World Development Report, perhaps in the hope that it would not attract too much attention. Nevertheless, it was a damning admission:

Structural adjustment in the 1980's dismantled the elaborate system of public agencies that provided farmers with access to land, credit, insurance inputs, and cooperative organization. The expectation was that removing the state would free the market for private actors to take over these functions-reducing their costs, improving their quality, and eliminating their regressive bias. Too often, that didn't happen. In some places, the state's withdrawal was tentative at best, limiting private entry. Elsewhere, the private sector emerged only slowly and partially-mainly serving commercial farmers but leaving smallholders exposed to extensive market failures, high transaction costs and risks, and service gaps. Incomplete markets and institutional gaps impose huge costs in forgone growth and welfare losses for smallholders, threatening their competitiveness and, in many cases, their survival. In sum, biofuel production did not create but only exacerbated the global food crisis. The crisis had been building up for years, as policies promoted by the World Bank, IMF, and WTO systematically discouraged food self-sufficiency and encouraged food importation by destroying the local productive base of smallholder agriculture. Throughout Africa and the global South, these institutions and the policies they promoted

are today thoroughly discredited. But whether the damage they have caused can be undone in time to avert more catastrophic consequences than we are now experiencing remains to be seen.

| 26716|2008-08-21 21:58:30|Tafari khumbaka|Fw: Nsight Communication/Alandas Dobbins|



Tafari-sudra,Khumbaka

--- On **Wed, 8/20/08, Alandas Dobbins** wrote:

From: Alandas Dobbins

Subject: Nsight Communication/Alandas Dobbins

To: alandas@nsightmemphis.com

Date: Wednesday, August 20, 2008, 1:57 PM

Hi family and friends, Please let me know if you or anyone you know needs a bid on cabling for their company or a telephone system for their office or home. I am in business and have a long track record of successful, high quality, telephone and computer cabling and installations. Any cabling job, large or small are worth me looking at to bid on. Thank you! Alandas Dobbins Nsight Communication "Your Success Is Our Vision" alandas@nsightmemphis.com 901-481-3748 (o) 901-521-9464 (f)

| 26717|2008-08-21 23:23:28|Paul Kekai Manansala|International Space Station Imagery:
Pyramids of Dashur, Egypt|

STATUS REPORT

Date Released: Tuesday, August 19, 2008

Source: [NASA HQ-Comments](#)



[high res](#) (1.5 M) [low res](#) (63 K)

ISS017-E-008285 (30 May 2008) --- Pyramids of Dashur, Egypt are featured in this image photographed by an Expedition 17 crewmember on the International Space Station. While the pyramids of Giza are perhaps the most famous, there are several other ancient Egyptian royal necropolis ("city of the dead") sites situated along the Nile River and its [delta](#).

One of these sites is located near the village of Dashur (upper right). The gray-brown built area of Dashur is surrounded by green agricultural land of the Nile Delta, which forms a distinct boundary with the tan desert to the west. It is in the desert that the monuments of the ancient rulers of Egypt are found.

Several monuments are visible in this image, including the large Red and Bent Pyramids built by Snofru, first king of the 4th Dynasty that lasted from 2575-2465 BC. Other visible monuments include the pyramid complexes of Amenemhat III and Sesostri III, both kings of the 12th Dynasty (1991-1783 BC). Both of these complexes are poorly preserved, due both to unstable ground conditions, and dismantling of the limestone blocks forming the outer pyramid casings during later historical periods.

The Bent Pyramid (lower right) is so called as the slope of the outer face was lessened halfway through construction, leading to a distinctive "bent" profile -- explanations for why this was done include decreasing the mass of the pyramid to prevent collapse, or to reduce the work necessary to complete it.

The Red Pyramid to the north (center) was built after the Bent Pyramid, and is named for the coloration of the building stone at the structure's core. An irregular dark feature to the southeast of the Bent Pyramid is not a shadow cast by a monument; it is an irrigation feature extending into the desert.

| 26718|2008-08-22 00:40:21|Sptpy|Re: Fight AIDS at Home, Too|

Nearly half of those infections - 45 percent in 2006 - have been among black Americans

Which group or groups comprise the 55 percent?

| 26719|2008-08-22 03:26:51|Asar Imhotep|Towards a Linear & Niger-Congo Comparative Grammar|

Attachments :

Kiambote Phamily

I wanted to provide an article written GJK Campell-Dunn on a comparative grammar of Linear (of Crete) with the Niger-Congo languages. This article lends support in my recent discussion about fire, the letter K and life in relation to the word ANKH (Egyptian) or NKWA in the other African languages.

I have argued that the term K in its many variants derive from a deep rooted African cosmological concept of FIRE being the principle agent which brings forth the animating energy of life. I also posit that this philosophy is the reason for the terms such as KAA, KWA, KAU, KA, etc. that are in association with MAN, FAMILY, BIRTH, CREATION, COMMUNITY, NATIONS, etc.

We read earlier through the Rwandan account that FIRE is in association with the creation of man and the essence of man himself: as he is the essence of divine fire (consciousness). With that in mind, please review the following terms for man as demonstrated in the included article:

*KW = Q
PERSON (G. D2)

QA = *k^τHspan> ?person, slave?
Tschì a-kwa ?a male, a male slave?,

Agni akwa ?slave?,
Guang e-kpa-bi ?slave?,
Ahlo u-kpa ?slave?,
Tschala o-kpa ?person?.
PWN KWAL ?captive, prisoner?.

Compare

Kunama kua, Dinka
(East Sudanic) koi [kua-i] ?person?, kotj ?people?,
[Khoisan khoi ?man?].

One should note that in many of the KWA languages, the word KWA can mean PERSON. In the Ancient Egyptian another meaning for the word ANKH is PERSON (Ankh Mi Ra 1995:55). We have already established that ANKH is pronounced NKWA in other African languages. So I ask again is this chance coincidence?

As Campell-Dunn notes:

"Modern analysis has lead to a reclassification of the original Kwa language group however, combining E. Kwa with Benue-Congo. This means Bantu, a subgroup of Benue-Congo, is relevant and should be compared....The monosyllabic Central Sudanic Group (Nilo-Saharan) lies to the north, and is now thought to be the source from which Niger-Congo came.."

If this is true, then this would make a very strong case for the origin of the Bantu language as we are uncovering more evidence linguistically, archaeologically and philosophically that Bantu speaking people were in the Nile Valley during the early stages of development and the duration of its Pharaonic political history.

Of course at this stage, we are far from making a claim of Egyptian origins of Bantu people. But evidence like this and others definitely puts the Bantu speakers there. This article (and others by Winters and others) puts Niger-Congo speakers in the Levant and further gives credence to the oral traditions of Yoruba, Akan, Wolof and Soninke speakers who say they come from the Nile Valley.

We'll let you decide. If the attachment doesn't show up for you, you can visit this link to download the file:

http://home.clear.net.nz/pages/gc_dunn/LA_and_NC.pdf

Reference:

Mi Ra, Ankh. (1995). *Let the Ancestors Speak*. JOM International, Inc. Temple Hills, Maryland.

Ancestrally,

Asar Imhotep

<http://www.asarimhotep.com>



| 26720|2008-08-22 07:08:53|Ferg|Re: MTU reply to Ampim|

Good observations. I shall keep your work on file.

Somo

----- Original Message -----

From: [Asar Imhotep](#)

To: Ta_Seti@yahoogroups.com

Sent: Thursday, August 21, 2008 2:59 PM

Subject: Re: [Ta_Seti] Re: MTU reply to Ampim

Peace all.

My response to this email is in two parts. I have created pdf's of my responses and are attached. If you can't receive attachments, just let me know and I can send it to you directly if you send me your email address. I hope this will bring clarity and encourage more research on the matter.

Ancestrally,

Asar Imhotep

<http://www.asarimhotep.com>

Manu Ampim wrote:

Greetings Asar,

You wrote:

"So when examining the name TENKAMENIN it can be broken up as TE-NKWA-AMEN- IN. In the Egyptian it should be TU-ANKH-AMEN. The word ANKH is pronounced NKWA all over Africa. The WA is left out when combined with other words for vowel harmony. So you would more likely render Tutankhamen as Te or Tu-Nkwa-Amen which would closely match the king TE-NK(wa)-AMEN-In in Ghana."

At our historic conference on King Tutankhamen in Ft. Lauderdale, FL in February 2006 this issue was raised by someone during the question and answer period, and after I showed the linguistic problems with this position, then my colleague Dr. Theophile Obenga completely dismissed this theory as careless and lacking merit.

You wrote:

"Nearly all towns in Africa are named after its founder or a deity." Actually, there are a large number of instances when this is not the case. There are many towns, cities, and districts in Kemet, Sudan, Kenya, Ethiopia, etc. that are named after buildings, local materials, natural phenomena, and popular activity. Here are a few examples of popular towns/cities:

Kemet: Men-nefer, Ineb-Hedj, Abu, Waset, Ten, Tu-ph, Atef-Khent, Atef-Pehu, Henen-nesut, Maten

Sudan: Dongola, Nyala, Omdurman, Khartoum

Kenya: Mombasa, Nairobi

Ethiopia: Addis Ababa

There is a diversity in the origin of African place names that should be understood. Thus, it is more accurate for one to say that it is "common" for town/city place names in Africa to be named after a founder or deity.

Advancing the work,
Manu Ampim

Asar Imhotep

<http://www.asarimhotep.com>



| 26721|2008-08-22 07:38:58|Ferg|Re: Kaa Mutu means KMT? KM.T Revisited|

Hi.

I would like to see some realistic and convincing cognates between the Afro-Asiatic and Kemetic language just like the Bantu languages and Kemitic language. The experts keep saying that the Kemetic language is related to Afro-Asiatic. Have you seen the evidence, apart from the common feminine grammatical forms in the Kemetic language? Two or more languages may be related despite the absence of feminine gender. Take for example English which is related to French and German, yet English does not have grammatical gender as the other two.

How ridiculous are the following comparison between Berber and Kemetic for the word 'bake' Kemetic 'qfn', Berber 'ekref'.

Also compare the word 'die', Kemetic m(w)t, Afro-Asiatic 'emmet'.

At the best estimate there are about 400 unconvincing ill fitting, far fetched cognates between Afro-Asiatic and the Kemetic language. How this can be accepted as proof is beyond imagination.

Somo

----- Original Message -----

From: nilevalleypeoples

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, August 20, 2008 6:59 PM

Subject: [Ta_Seti] Re: Kaa Mutu means KMT? KM.T Revisited

I will have to review the language matches you give but there is some other research that supports linkages on Egyptian to other African languages. Some may already have been posted so I only offer this small fragment:

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--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Ferg" wrote:

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> Not necessarily the case. There is such a thing as agglutination of words in a languages and Bantu languages exhibit many instances of agglutination. Consider the English words black + bird. From this we obtain one word, blackbird. So km could have k + m to give km as a

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> Somo.

>

>

>

> ----- Original Message -----

> From: Obadele Kwame Kambon (abibitumikasa. com)

> To: Ta_Seti@yahoogroups.com

> Sent: Tuesday, August 19, 2008 7:54 AM

> Subject: [Ta_Seti] Re: Kaa Mutu means KMT? KM.T Revisited

>

>

> Kiambote kiaku,

>

> km is a biliteral.

>

> Obadele

>

> --- In Ta_Seti@yahoogroups.com, Asar Imhotep asar_imhotep@ wrote:

>>

>> Mbote Phamily

>>

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> pertaining to WOMB as philosophically the region in which you are at

> in the African context is a place of human development (like a womb).

> I also hypothesized that the symbol used for the Niw.t glyph may be

> the same symbol used in the Kongo called the Dikenga, which is also

> associated with Community. That same symbol in the Dogon cosmology is

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> > "habari gani? I just wanted to share some views on the determinative
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> which can also be found in Kiswahili. I would like to share with you
> that in Kiswahili NWT is closely or could mean exactly NCHI, SOME
> kemetik scholars uses Netcha some uses Neter these are variuos ways of
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> > I would like to share some interesting material which would actually
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author
> Felix A. Chami. Proffessor Chami is a Proffesor of archaeology and
> History at the university of Dar Es Salaam. According to Dr Chami
> reasearch. the term KMT,KEMET, KAMIT as it's popullary known among the
> Afrikan centered circles it pronouced Kaamtu and he breaks it down
> from the symbols and the meaning of the word itself. Kaamtu in
> Kiswahili broken down as Kaa is stay, sit or settle. Mtu as we all
> know is a being, person or human. read the paragraph below to get some
> ideas.
> >
> >
> > "Comparative analysis of ancient Egyptian and Bantu languages
> resolves the debate as whether"kmt" , Egyptian's identity meant people
> of black soil due to the dark soil of the Nile Valley or black
> people(see argumens in Diop, 1981) in favour of the latter. If one
> follows this logic, then "k" should stand for "ka/kaa" or land/place
> and "mt" for mutu or a person hence the land of mutu, which is how
> Africans from Egypt southwards identified themselves. To date in some
> languages identified as Bantu in eastern Africa,"kaa" still refers to
> the location of ones's habitation, and hence "kaa wapi" (in swahili)
> and "nkwi-kukaa" (in Chagga) mean "where do you live"?..... .."
> >
> >
> >
> >
> >
> >

> >
> > Asar Imhotep
> > <http://www.asarimhotep.com>
> >
>

| 26722|2008-08-22 07:40:13|Ferg|Re: Kaa Mutu means KMT? KM.T Revisited|
Amen!
Somo

----- Original Message -----

From: Asar Imhotep

To: Ta_Seti@yahoogroups.com

Sent: Thursday, August 21, 2008 8:35 PM

Subject: Re: [Ta_Seti] Re: Kaa Mutu means KMT? KM.T Revisited

Kiambote Ferg

I would have to agree. Something doesn't make sense in the ancient Ta-Merrian language script and that is why would you have 121 Biliterals to make consonant sounds which could easily be rendered by the 25 monoliteral glyphs? The majority of these signs are just repeats of each other. For a people who was so hell bent on efficiency, beauty and space when it came to writing out Mdw Ntr, they were not in the business of making more work for themselves than was already needed.

The term Bi-Literal is a ROOT consisting of TWO consonants. They are simply two consonants in sequence, not two consonants in conjunction (as some believe): that would be a LABIAL-VELAR CONSONANT. LABIAL-VELAR CONSONANTS, for example, are the following:

kp - logba
gb - ewe
nm - vietnamese

http://en.wikipedia.org/wiki/Labial-velar_consonant

The two consonants above run together when you speak them. That is not the case with ancient Egyptian. The two or three consonantal roots represent two or more words joining together. This is why you have 121 monoliterals and approximately 75 triliterals because more than likely they were representations of whole agglutinating words. Otherwise you could simply spell them out using the 25 monoliterals as you wouldn't be saving that much space: especially when you consider that they often included phonetic complements to make sure the reader understood what they were saying, even with the determinative signs at the end.

One thing I know about indigenous societies is that they don't do something for no reason. Everything means something and the great amount of signs was probably to address the inherent tonal structure of the language in

written form.

As Diriye Abdullahi Mohame notes:

Now to come to Africa, as late as the 1950s, all African languages were classified as Bantu by European linguists (Ancient Egyptian was thought of as an exception and was being at the explored to find similitudes with the Indo-european languages!!) . Internally these African languages were just divided into zones West (Wolof, etc.), East (Somali, etc.), Congo or Central etc. That most African languages were Bantu was then justified on the presence of mono-syllabic affixes and tones in these languages; this is the kind of classification that appeared in the works of Clement M. Doke (Bantu, International African Institute, 1945) and Malcolm Guthrie (The Classification of African Languages) among others.

<http://asiapacificuniverse.com/pkm/ling.htm>

Now as far as the original poster's interpretation of KMT being KAA Mutu, I disagree. Primarily because all of the surrounding areas and deep in the heart of Africa, the people called KMT some variant of IKAMI, KAMA, KHEMU: not KaaMutu. Even the Greeks have the word KAUMA which means burnt which would be in alignment with the Egyptian and other African meanings of the term. I haven't come across a term yet that still renders the feminine /t/ at the end of the word.

And the majority of words I've come across in Africa that correspond with the Mdw Ntr which as an ending feminine /t/ do not pronounce the final /t/ in the word. This leads me to believe that the concept of feminine and masculine was primarily for the written language and not verbal language unless something was gender specific (like a man or a woman).

But what he does bring to light is the concept of KAA representing a LOCATION, a HOME or PEOPLE. I have found the term KAA to represent just that in various other African languages. All of these correspondences deal with this African philosophical concept of FIRE and FIRE PLACES being symbolic representations for LIFE, FAMILY, LINEAGE or COMMUNITY. KAA in all of these languages as well means FIRE or HEAT (even in the ancient Egyptian).

So for this I think it supports what we have been establishing for the past couple of months concerning this philosophy.

Asar Imhotep

<http://www.asarimhotep.com>

Ferg wrote:

Hi

Not necessarily the case. There is such a thing as agglutination of words in a languages and Bantu languages exhibit many instances of agglutination. Consider the English

words black + bird. From this we obtain one word, blackbird. So km could have k+ m to give km as a single word. A second example could be the word for the 'East' in the Zulu-Bantu language. The word for east is given as phuma, [rise emerge] + ilanga [sun] to give one word phumalanga. As another example the word for soot in the Kiswahili-Bantu language is kaa [charcoal] + moshi [smoke] to give kamoshi, soot. A specific example of a bilateral word is the Kemeti word MN, be set, be fixed, remain, or become fixed, set. In the Zulu-Bantu language Ma means stand, stand still, stationary, stop, stand firm, settled. The same word in a different Bantu language is given as imana, with similar meanings to the Zulu-Bantu word Ma.

The Kemeti language is an agglutinative language and follows Bantu forms of agglutination in its vocabulary. Although words may be bilateral it does not mean that they cannot be joined together to form a single word as shown. Correct me if I am wrong. Somo.

----- Original Message -----

From: [Obadele Kwame Kambon \(abibitumikasa. com\)](mailto:Obadele Kwame Kambon (abibitumikasa. com))

To: Ta_Seti@yahoogroups .com

Sent: Tuesday, August 19, 2008 7:54 AM

Subject: [Ta_Seti] Re: Kaa Mutu means KMT? KM.T Revisited

Kiambote kiaku,

km is a biliteral.

Obadele

| 26723|2008-08-22 08:19:56|Asar Imhotep|Re: New Movie: Black/African Greeks|
Good job Dr. Winters

A few suggestions (this is my media background talking now). I would first slow down the show so people can have time to read the texts. Currently it moves too fast and people would have to keep stopping the presentation in order to read the slides that have a significant amount of texts.

Secondly, you always want to have light colored text on dark backgrounds. It's hard to read some of the slides because you have black text on dark blue backgrounds. I would think about redoing those portions of the presentation so they can be made more clear for the observer.

Other than that, good slide. And me personally, I would use some other music. But I'm a drum-n-bass fan, so I'd add that to anything.

clyde winters wrote:

--- Check out my latest film on the Black Greeks.

<http://www.youtube.com/watch?v=UaRxKR81PKo>

Clyde Winters

Asar Imhotep

<http://www.asarimhotep.com>



| 26724|2008-08-22 09:26:29|clyde winters|Re: New Movie: Black/African Greeks|

Hi Asar

I will keep your suggestions in mind when I do future films. It is hard to make a text readable for everyone because of how we percieve colors and light. Thanks.

Clyde

--- On **Fri, 8/22/08, Asar Imhotep** wrote:

From: Asar Imhotep

Subject: Re: [Ta_Seti] Re: New Movie: Black/African Greeks

To: Ta_Seti@yahoogroups.com

Date: Friday, August 22, 2008, 10:19 AM

Good job Dr. Winters

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| Clyde Winters

Asar Imhotep

<http://www.asarimhotep.com>



| 26725|2008-08-22 09:30:26|clyde winters|Re: Kaa Mutu means KMT? KM.T Revisited|
Hi

This is why Obenga does not class the Egyptian languages in Afro-Asiatic.

Clyde

--- On **Fri, 8/22/08, Ferg** wrote:

From: Ferg

Subject: Re: [Ta_Seti] Re: Kaa Mutu means KMT? KM.T Revisited

To: Ta_Seti@yahoogroups.com

Date: Friday, August 22, 2008, 9:45 AM

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> from the symbols and the meaning of the word itself. Kaamtu in

> Kiswahili broken down as Kaa is stay, sit or settle. Mtu as we all

> know is a being, person or human. read the paragraph below to get some

> ideas.

> >

> >

> > "Comparative analysis of ancient Egyptian and Bantu languages

> resolves the debate as whether"kmt" , Egyptian's identity meant people

> of black soil due to the dark soil of the Nile Valley or black

> people(see argumens in Diop, 1981) in favour of the latter. If one

> follows this logic, then "k" should stand for "ka/kaa" or land/place

> and "mt" for mutu or a person hence the land of mutu, which is how

> Africans from Egypt southwards identified themselves. To date in some

> languages identified as Bantu in eastern Africa, "kaa" still refers to
 > the location of ones's habitation, and hence "kaa wapi" (in swahili)
 > and "nkwi-kukaa" (in Chagga) mean "where do you live"?..... .."
 >>
 >>
 >>
 >>
 >>
 >>
 >>
 >> Asar Imhotep
 >> <http://www.asarimho tep.com>
 >>
 >

| 26726|2008-08-22 10:33:44|Anu Makkar|In Pics: Food Available in Beijing Olympics|
 hey friends!!!

[just see which type of food are available in Beijing Olympics.....](#)

which food would you like to eat.....see and decide

interesting....

| 26727|2008-08-22 11:57:15|nilevalleypeoples|Re: New research on Egypt and Africa|
 Thanks. Its a long, big, ugly page, but I wanted to create a "one
 stop" place, where a lot of research with the references right there
 on the page could be seen. You are doing some good language research
 too. I wonder, if as the ancient Egyptian origin stories say that
 they came from Punt or around that region, if there are any
 linkages/shared vocab etc with the languages of that region. It
 would stand to reason. And if such ancient peoples as the Badarians
 are related to peoples of the Sudan, if there were shared language
 roots etc there as well.

--- In Ta_Seti@yahoogroups.com, Asar Imhotep
 wrote:

>
 > Peace
 >

> This is some good work from what I've been able to gloss. I will

have to print it out and review it more thoroughly but this is a good effort. Keep it up.

>

> Ancestrally,

>

> Asar Imhotep

> <http://www.asarimhotep.com>

>

>

> nilevalleypeoples

wrote: Compiling a new report on Egypt and africa.

> using only published, academic sources.

> Please take a look and let me know what

> you think.

>

> <http://www.geocities.com/nilevalleypeoples/index.htm>

>

| 26728|2008-08-22 12:42:50|Asar Imhotep|Re: New research on Egypt and Africa|
Kiambote

What I believe, based on archaeological finds, the evidence of many African languages found in the written ancient Egyptian language, and the philosophical cognate matches of various concepts throughout Africa, is that there is no ONE origin of the ancient iKami.

Egypt was a confederacy of smaller Nile Valley cultures. This is why you have so many deities, different creation stories, various phenotypes, and over 800 hieroglyphic signs to represent phenomena along those regions. Every record keeper that I have personally come across from the continent stresses that Egypt was one of the LAST major civilizations in Africa (later followed by Ghana, Mali and Songhai).

Egypt was the cultural center of Africa at the time and because of that you had people from all over contributing to the make-up of Nile Valley civilizations. Also, from personal correspondence, we have to distinguish between COMMON FOLK Africa and PRIESTHOOD AFRICA. A lot of what we study in the Nile Valley texts and "art" is PRIESTHOOD AFRICA stuff. There are things you won't be able to penetrate without being initiated into a living priesthood system. That's just the facts.

With this in mind, what you will find is that there is still to this date a continent wide University system that COMMON FOLK do NOT participate in. So sometimes you might hear a story of origins that may not actually be about the WHOLE population, just the PRIESTHOOD. You'll find certain priesthoods say they their spiritual systems started with the Batwa in the central African Republic/Kongo area. Others of the SAME SYSTEM, but in a different area will claim

UGANDA as the origins of their system.

Dr. Kleiman kind of hits on this in her book *The Pygmies Were Our Compass*. The title comes from an interview with one of the Bantu speakers who recalls the history of the Bantu migrating to the forest region and the Batwa teaching them the tricks of the trade of living in the forest, iron making, and certain concepts of spirituality and the priesthood. Thus the Batwa were their "compass" in navigating the area.

In some of the accounts some of the Bantu speakers would actually claim origins among the Batwa but their true origins lay in the Niger river area. So with this in mind we have to distinguish who is saying what and what are they saying. Are they talking about COMMON FOLK stuff or PRIESTHOOD STUFF? Modern Egyptologists like to lump the two and that's where the confusion lies.

A lot of terms and deities and concepts you find can only be explained in a PRIESTHOOD context and not COMMON FOLK context.

As a side note to throw this whole conversation off, as per some conversations with priests, some priests claim that certain figures in Egyptian history never existed. If this is true, then the whole chronology of Egyptian history is false and needs to be revised. For those skeptical of what I am talking about, I encourage you to visit the following link. It deals with the Kings list in Rwandan history. It also addresses the need to pay attention to words and their indigenous applications. Our Western way of language totally puts us at a disadvantage for interpreting African philosophy.

(Read in its entirety)

<http://webspinners.com/Gakondo/en/Lists/index.php>

(Then from there read this in its entirety)

<http://webspinners.com/Gakondo/en/Myths/Gihanga.php>

Hopefully this will encourage people to look at African Kings list in a whole new light. As the priest told me, your best bet is to study what the names **mean** and try to figure out what is actually being said by the nature of the story and how the characters (names) are interacting with each other.

That should keep folks busy for now. Remember there is COMMON FOLK stuff and then there is PRIESTHOOD stuff.

AI

nilevalleypeoples wrote:

Thanks. Its a long, big, ugly page, but I wanted to create a "one stop" place, where a lot of research with the references right there on the page could be seen. You are doing some good language research

too. I wonder, if as the ancient Egyptian origin stories say that they came from Punt or around that region, if there are any linkages/shared vocab etc with the languages of that region. It would stand to reason. And if such ancient peoples as the Badarians are related to peoples of the Sudan, if there were shared language roots etc there as well.

Asar Imhotep

<http://www.asarimhotep.com>



| 26729|2008-08-22 13:52:49|m_ampim|Re: MTU reply to Ampim|
Please send the files to my email address and I will respond to your comments.

Advancing the work,

Manu Ampim

Profmanu@acninc.net

--- In Ta_Seti@yahoogroups.com, Asar Imhotep wrote:

>

> Peace all.

>

> My response to this email is in two parts. I have created pdf's of

my responses and are attached. If you can't receive attachments, just let me know and I can send it to you directly if you send me your email address. I hope this will bring clarity and encourage more research on the matter.

>

> Ancestrally,

>

> Asar Imhotep

> <http://www.asarimhotep.com>

>

>

>

> Manu Ampim wrote:

> Greetings Asar,

>

> You wrote:

> "So when examining the name TENKAMENIN it can be broken up as TE-

NKWA-AMEN-IN. In the Egyptian it should be TU-ANKH-AMEN. The

> word ANKH is pronounced NKWA all over Africa. The WA is left out

when combined with other words for vowel harmony. So you would more likely render Tutankhamen as Te or Tu-Nkwa-Amen which would closely match the king TE-NK(wa)-AMEN-In in Ghana."

>

> At our historic conference on King Tutankhamen in Ft. Lauderdale,

FL in February 2006 this issue was raised by someone during the question and answer period, and after I showed the linguistic problems with this position, then my colleague Dr. Theophile Obenga completely dismissed this theory as careless and lacking merit.

>

> You wrote:

> "Nearly all towns in Africa are named after its founder or a

deity."

>

> Actually, there are a large number of instances when this is not

the case. There are many towns, cities, and districts in Kemet, Sudan, Kenya, Ethiopia, etc. that are named after buildings, local materials, natural phenomena, and popular activity. Here are a few examples of popular towns/cities:

>

> Kemet: Men-nefer, Ineb-Hedj, Abu, Waset, Ten, Tu-ph, Atef-Khent,

Atef-Pehu, Henen-nesut, Maten

> Sudan: Dongola, Nyala, Omdurman, Khartoum

> Kenya: Mombasa, Nairobi

> Ethiopia: Addis Ababa

>

> There is a diversity in the origin of African place names that

should be understood. Thus, it is more accurate for one to say that it is "common" for town/city place names in Africa to be named after a founder or deity.

>

> Advancing the work,

>

> Manu Ampim

>

> -----

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> Asar Imhotep

> <http://www.asarimhotep.com>

>

| 26730|2008-08-22 21:29:06|m_ampim|Re: International Space Station Imagery: Pyramids of Dashur, Egypt|

Greetings,

The pyramids in Dashur are among the most important in Kemet. The two main pyramids at this site were built for King Sneferu, which challenges the faulty assumption that the pyramids were simply "tombs." (There are also other visible pyramid structures at this location). The main pyramids of Sneferu are older than those in Giza and thus they give us important information about the stages and evolution of pyramid construction.

Also, this site is one of the favorite locations for many of my tour members because when standing about 1/3 of the way up the northernmost pyramid (pictured on the top left, the so-called "Red Pyramid"), it offers a spectacular view of the great field of pyramids, which extends a number of miles in the desert.

Advancing the work,

Manu Ampim

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

>

>

>

> STATUS REPORT

> Date Released: Tuesday, August 19, 2008

> Source: NASA HQ - Comments [Comments]

>

> imagery_pyramids_of_dashur_egypt>

>

> [image]

>

>
 >
 > high res
 > > e008285.jpg> (1.5 M) low res
 > > e008285.jpg> (63 K)
 >
 > ISS017-E-008285 (30 May 2008) --- Pyramids of Dashur, Egypt are featured
 > in this image photographed by an Expedition 17 crewmember on the
 > International Space Station. While the pyramids of Giza are perhaps the
 > most famous, there are several other ancient Egyptian royal necropolis
 > ("city of the dead") sites situated along the Nile River and its delta
 > .
 >
 > One of these sites is located near the village of Dashur (upper right).
 > The gray-brown built area of Dashur is surrounded by green agricultural
 > land of the Nile Delta, which forms a distinct boundary with the tan
 > desert to the west. It is in the desert that the monuments of the
 > ancient rulers of Egypt are found.
 >
 > Several monuments are visible in this image, including the large Red and
 > Bent Pyramids built by Snofru, first king of the 4th Dynasty that lasted
 > from 2575-2465 BC. Other visible monuments include the pyramid complexes
 > of Amenemhat III and Sesostri III, both kings of the 12th Dynasty
 > (1991-1783 BC). Both of these complexes are poorly preserved, due both
 > to unstable ground conditions, and dismantling of the limestone blocks
 > forming the outer pyramid casings during later historical periods.
 >
 > The Bent Pyramid (lower right) is so called as the slope of the outer
 > face was lessened halfway through construction, leading to a distinctive
 > "bent" profile -- explanations for why this was done include decreasing
 > the mass of the pyramid to prevent collapse, or to reduce the work
 > necessary to complete it.
 >
 > The Red Pyramid to the north (center) was built after the Bent Pyramid,
 > and is named for the coloration of the building stone at the structure's
 > core. An irregular dark feature to the southeast of the Bent Pyramid is
 > not a shadow cast by a monument; it is an irrigation feature extending
 > into the desert.
 >

| 26731|2008-08-23 07:12:38|Bradenqp@aol.com|Re: MTU - reply to Branden|

Asar,

It would be interesting to get the perspective of Africans familiar with the Pharaohic tongue on this issue. There's a site by a member of the Ga ethnic group:

<http://www.planetsinternet.com/GA-ADANGBE%20AUTHENTICITY.htm> which is informative, although it does have some obvious errors. There's more on his view on the relevance of MDW NTR to the present Ga-Adangbe population here:

<http://www.planetsinternet.com/FOODFORTHOUGHT.htm>

He concurs that learned Ga are able to read the script.

I'd be curious to know if there are Afrocentric scholars who read MDW NTR and are of the Ga (or deeply knowledgeable of them) who may shed more light on this.

Paul Braden

In a message dated 8/15/2008 6:56:10 P.M. Eastern Daylight Time, asar_imhotep@yahoo.com writes:

Peace

As it may be, it is a little bit more involved scholastically to bring these things to light. There is so much more I wish I could tell, but by obligation I cannot. The information that could just blow these types of things out of the water (it's not like we really need it) is locked up in the minds of priests who will not under any circumstance divulge the information.

Fortunately, African culture is a lived "secrecy" as Dr. Fu-Kiau would say. So the more one studies various African cultures and cosmologies, the more clear the unity of these cultures are apparent. But as you say, it is about asking the right questions. And further, as Obenga always stresses (at least with me) it's an issue of METHOD. Your method or approach to knowing what is true will make the difference.

The jewels of the study are going to be in Rwanda, Kenya, Uganda and the Kongo general regions. That's all I can say and I'd advise others to dig up as much as possible about the people in these regions.

Right now I am reviewing Dr. Kairn A. Klieman's *The Pygmies Were Our Compass: Bantu and Batwa in the History of West Central Africa, Early Times to c.1900 C.E.* It is an interesting read, although I disagree with the reason and the discussion about the Bantu migrations. She pretty much is going off of what is commonly known and she admittedly on pg. XXV she states:

"In nearly all of the speech communities, I collected words for the same approximately five hundred meanings. Although these were divided into different semantic fields, most wordlists were developed with the more tangible elements of the Batwa cultures and economies in mind. In retrospect, **I realize that it would have been effective to focus more heavily on religious and cosmologically related vocabularies of Bantu and Batwa societies alike.** This should be the goal of future fieldwork., so that more thorough lexical evidence can be presented to substantiate and or challenge hypotheses regarding the first-comer model and the paradigm of the primordial Batwa."

As she points out, which I have said all along, the key to "nailing" this thing is to study the cosmologies and the religious beliefs and languages of the Bantu people. What the commoners say is one thing, but what can be articulated by the priesthood (the historians) will take you to another level.

Dr Kleiman in the above quote is talking about all of the "myths" of the Bantu speaking people in central and west Africa stating in their oral histories that mankind came from the Batwa forest dwellers. Also, Bantu speakers all say that it is the Batwa who taught them spirituality and "civilization." I've come across this everywhere. The priesthood system comes out of the early forest dwellers and it is among them whom you will find the bulk of the jewels needed to back the Bantu/Egypt connection (at least philosophically) .

So this is our challenge and the only way we as African-Americans are going to be able to make the hard connections is to be a part and practice the systems

that are alive on the continent. Then and only then will you know really what "Mdw Ntr" is and how to be an "Earth Linguist."

Bradenqp@aol. com wrote:

Asar,

I don't have a problem with your thesis at all. In fact I think you are absolutely correct. There's actually a wealth of evidence suggesting you are right, not the least of which is the work of Griaule and Dierterlain on levels of communication among the Dogon priest class.

It however means that too many of us of African descent are asking the wrong questions. This is not about linguistics or Obenga. That is a worthy avenue of investigation, but it's really secondary.

Paul Braden

Asar Imhotep

<http://www.asarimhotep.com>



It's only a deal if it's where *you* want to go. Find your travel deal [here](#).

| 26732|2008-08-23 07:18:22|norenxaq|pharaonic marriage|

Hello:

I recently read that one of the 18th dynasty pharaohs had a minoan lesser wife.

who is this pharaoh? what, if anything is known about her?

thank-you

| 26733|2008-08-23 09:48:18|Obadele Kwame Kambon (abibitumikasa.com)|Re: Kaa Mutu means KMT? KM.T Revisited|

Htp,

I was taught that Km is the biliteral represented by a piece of burnt wood connoting Blackness. It is one unit.

You can see how it is written here, originally posted at AnkhOnline

<http://www.abibitumikasa.com/forums/mdw-ntr-language-resources/37653-his-toire-de-l-egypte-pharaonique.html>

This was part of the crux of Diop and Obenga's full frontal attack at 1974 UNESCO.

This is also where the Land of the Blacks vs. Black soil foolishness debate stems from. The difference being the determinative, which when that connoting people is used, means Black people.

In the word for land, km, the burnt piece of wood is the first unit, then the owl, transliterated as m is the second unit, the half loaf of bread is the third unit, t, then the crossroads in a circle connoting town/city has no sound value, but lets you know it refers to the nation.

Same for the word that we used to refer to ourselves, minus the second transliterated m, represented by the owl.

To artificially split the the k from the m ignores the fact that there is a whole 'nother uniliteral intervening between the k and the t. To be even relatively believable, one would at least say kaam muti...although I'm not sure who would go for this without something more than conjecture.

I'm sticking with Diop and Obenga on this one. Especially since my teacher of Mdw Ntr is Obenga's student and I haven't seen anything convincing or heard a convincing followup on the Kaa Muti postulation. It looks like mere conjecture to me, but if I see something more substantive, I will definitely be willing to revise my position.

Obadele

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

>

> Hi

> This is why Obenga does not class the Egyptian languages in Afro-Asiatic.

>

> Clyde

>

> --- On Fri, 8/22/08, Ferg egyptology@... wrote:

>

> From: Ferg egyptology@...

> Subject: Re: [Ta_Seti] Re: Kaa Mutu means KMT? KM.T Revisited

> To: Ta_Seti@yahoogroups.com

> Date: Friday, August 22, 2008, 9:45 AM

>

>

>

>

>

>

>

> Hi.

>

> I would like to see some realistic and convincing cognates between the Afro-Asiatic and Kemetic language just like the Bantu languages and Kemitic language. The experts keep saying that the Kemetic language is related to Afro-Asiatic. Have you seen the evidence, apart from the common feminine grammatical forms in the Kemetic language? Two or more languages may be related despite the absence of feminine gender. Take for example English which is related to French and German, yet English does not have grammatical gender as the other two.

>

> How ridiculous are the following comparison between Berber and Kemetic for the word 'bake' Kemetic 'qfn', Berber 'ekref'.

>

> Also compare the word 'die', Kemetic m(w)t, Afro-Asiatic 'emmet'.

>

> At the best estimate there are about 400 unconvincing ill fitting, far fetched cognates between Afro-Asiatic and the Kemetic language. How this can be accepted as proof is beyond imagination.

>

> Somo

>

>

>

> ----- Original Message -----

> From: nilevalleypeoples

> To: Ta_Seti@yahoogroups .com

> Sent: Wednesday, August 20, 2008 6:59 PM

> Subject: [Ta_Seti] Re: Kaa Mutu means KMT? KM.T Revisited

>

>

>

>

> I will have to review the language matches you give but there is some other research that supports linkages on Egyptian to other African languages. Some may already have been posted so I only offer this small

> fragment:

>

>

>

> Linguistic analysis places most of the origin of the Afro-Asiatic
 > languages wholly within Africa, primarily in the southeastern Sahara
 or
 > adjacent Horn of Africa, with Semitic groupings straddling the Nile
 > Delta and Sinai. (Diakanoff 1998)

>

> Other recent research demonstrates several African languages that
 share
 > features with Egyptian, such as the Chadic languages of west and
 central
 > Africa, the Cushitic languages of northeast Africa, and the Semitic
 > languages of Ethiopia and Eritrea.(Schuh 1997) Acceptance of an
 African
 > origin for the Afro-Asiatic language grouping (of which ancient
 Egyptian
 > is a part) is widespread among most scholars.(McCall 1998)

>

> refs

>

> M.Diakonoff, Journal of Semitic Studies, 43,209 (1998)

>

> Russell G. Schuh, "The Use and Misuse of language in the study of
 > African history" (1997), in: Ufahamu 25(1):36-81

>

> "The Afroasiatic Language Phylum: African in Origin, or Asian?" Daniel
 > F. Mc Call, Current Anthropology, Vol. 39, No. 1 (Feb., 1998), pp.
 > 139-144

>

> --- In Ta_Seti@yahoogroups .com, "Ferg" wrote:

>>

>> Hi

>>

>> Not necessarily the case. There is such a thing as agglutination of
 > words in a languages and Bantu languages exhibit many instances of
 > agglutination. Consider the English words black + bird. From this we
 > obtain one word, blackbird. So km could have k + m to give km as a
 > single word. A second example could be the word for the 'East' in the
 > Zulu-Bantu language. The word for east is given as phuma, [rise
 emerge]
 > + ilanga [sun] to give one word phumalanga. As another example the
 word
 > for soot in the Kiswahili-Bantu language is kaa [charcoal] + moshi
 > [smoke] to give kamoshi, soot. A specific example of a bilateral word
 is
 > the Kemetic word MN, be set, be fixed, remain, or become fixed, set.

In

> the Zulu-Bantu language Ma means stand, stand still, stationary, stop,
> stand firm, settled. The same word in a different Bantu language is
> given as imana, with similar meanings to the Zulu-Bantu word Ma.
> >
> > The Kemetic language is an agglutinative language and follows Bantu
> forms of agglutination in its vocabulary. Although words may be
> bilateral it does not mean that they cannot be joined together to form
a

> single word as shown. Correct me if I am wrong.

> >

> > Somo.

> >

> >

> >

> > ----- Original Message -----

> > From: Obadele Kwame Kambon (abibitumikasa. com)

> > To: Ta_Seti@yahoogroups .com

> > Sent: Tuesday, August 19, 2008 7:54 AM

> > Subject: [Ta_Seti] Re: Kaa Mutu means KMT? KM.T Revisited

> >

> >

> > Kiambote kiaku,

> >

> > km is a biliteral.

> >

> > Obadele

> >

> > --- In Ta_Seti@yahoogroups .com, Asar Imhotep asar_imhotep@ wrote:

> > >

> > > Mbote Phamily

> > >

> > > Sometimes I post my notes and discussions from this forum on my

> > website at <http://www.asarimhotep.com> to keep as a record. I posted

my

> > initial hypothesis about the Ta-Merrian Niw.t symbol possibly

> > pertaining to WOMB as philosophically the region in which you are at

> > in the African context is a place of human development (like a
womb).

> > I also hypothesized that the symbol used for the Niw.t glyph may be

> > the same symbol used in the Kongo called the Dikenga, which is also

> > associated with Community. That same symbol in the Dogon cosmology
is

> > referred to as a WOMB.

> > >

> > > However, I recently received a comment to my post to on the

website

> > and the poster has an interesting take on the word NIWT and the word
> > KMT. Compare this information to Ferg's recent post on NIWT and KMT:

> > >

> > >

> > > HERE IS THE LINK

> > >

> > > "habari gani? I just wanted to share some views on the
determinative

> > NWT, I have been collecting words which has similar sounds or
meaning

> > with Kiswahili. I have very good collection of those Ta-merian words
> > which can also be found in Kiswahili. I would like to share with you
> > that in Kiswahili NWT is closely or could mean exactly NCHI, SOME
> > kemetik scholars uses Netcha some uses Neter these are variuos ways
of

> > rendering these words using the so called roman letters which their
> > roots are the same Kamau land. NCHI litterally means Country or land
> > or place of living.

> > >

> > > I would like to share some interesting material which would
actually

> > shade new wave of discussion amongst kemetik gatherings. Please look
> > for "THE UNITY OF AFRICAN ACIENT HISTORY 3000 BC TO AD 500" author
> > Felix A. Chami. Proffessor Chami is a Proffesor of archaeology and
> > History at the university of Dar Es Salaam. According to Dr Chami
> > reasearch. the term KMT,KEMET, KAMIT as it's popullary known among
the

> > Afrikan centered circles it pronouced Kaamtu and he breaks it down
> > from the symbols and the meaning of the word itself. Kaamtu in
> > Kiswahili broken down as Kaa is stay, sit or settle. Mtu as we all
> > know is a being, person or human. read the paragraph below to get
some

> > ideas.

> > >

> > >

> > > "Comparative analysis of ancient Egyptian and Bantu languages
> > resolves the debate as whether"kmt" , Egyptian's identity meant
people

> > of black soil due to the dark soil of the Nile Valley or black
> > people(see argumens in Diop, 1981) in favour of the latter. If one
> > follows this logic, then "k" should stand for "ka/kaa" or land/place
> > and "mt" for mutu or a person hence the land of mutu, which is how
> > Africans from Egypt southwards identified themselves. To date in
some

> > languages identified as Bantu in eastern Africa,"kaa" still refers

to

> > the location of ones's habitation, and hence "kaa wapi" (in swahili)
> > and "nkwi-kukaa" (in Chagga) mean "where do you live"?..... .."

> > >

> > >

> > >

> > >

> > >

> > >

> > > Asar Imhotep

> > > <http://www.asarimhotep.com>

> > >

> >

>

| 26734|2008-08-23 10:26:20|m_ampim|Re: Kaa Mutu means KMT? KM.T Revisited|

Hotep,

Obadele you are correct that KM is a biliteral represented by a piece of burnt wood. Diop, Obenga or no other Mdw Netcher professionals in the field arbitrarily separate the /k/ and /m/ in the word KMT and then link them to other words. Very solid post.

Advancing the work,

Manu Ampim

--- In Ta_Seti@yahoogroups.com, "Obadele Kwame Kambon (abibitumikasa.com)" wrote:

>

> Htp,

>

> I was taught that Km is the biliteral represented by a piece of

burnt

> wood connoting Blackness. It is one unit.

>

> You can see how it is written here, originally posted at AnkhOnline

>

> [http://www.abibitumikasa.com/forums/mdw-ntr-language-](http://www.abibitumikasa.com/forums/mdw-ntr-language-resources/37653-his)

resources/37653-his\

> toire-de-l-egypte-pharaonique.html

>

> This was part of the crux of Diop and Obenga's full frontal attack

at

> 1974 UNESCO.

>

> This is also where the Land of the Blacks vs. Black soil

foolishness

> debate stems from. The difference being the determinative, which

when

> that connoting people is used, means Black people.

>

> In the word for land, km, the burnt piece of wood is the first

unit,

> then the owl, transliterated as m is the second unit, the half

loaf of

> bread is the third unit, t, then the crossroads in a circle

connoting

> town/city has no sound value, but lets you know it refers to the

nation.

>

> Same for the word that we used to refer to ourselves, minus the

second

> transliterated m, represented by the owl.

>

> To artificially split the the k from the m ignores the fact that

there

> is a whole 'nother uniliteral intervening between the k and the t.

To be

> even relatively believable, one would at least say kaam

muti...although

> I'm not sure who would go for this without something more than

> conjecture.

>

> I'm sticking with Diop and Obenga on this one. Especially since my

> teacher of Mdw Ntr is Obenga's student and I haven't seen anything

> convincing or heard a convincing followup on the Kaa Muti

postulation.

> It looks like mere conjecture to me, but if I see something more

> substantive, I will definitely be willing to revise my position.

>

> Obadele

>

>

>

> --- In Ta_Seti@yahoogroups.com, clyde winters wrote:

>>

>> Hi

>> This is why Obenga does not class the Egyptian languages in

> Afro-Asiatic.

>>

>> Clyde

>>

>> --- On Fri, 8/22/08, Ferg egyptology@ wrote:

>>

>> From: Ferg egyptology@

>> Subject: Re: [Ta_Seti] Re: Kaa Mutu means KMT? KM.T Revisited

>> To: Ta_Seti@yahoogroups.com

>> Date: Friday, August 22, 2008, 9:45 AM

>>

>>

>>

>>

>>

>>

>>

>> Hi.

> >

> > I would like to see some realistic and convincing cognates

between the

> Afro-Asiatic and Kemetic language just like the Bantu languages and

> Kemitic language. The experts keep saying that the Kemetic

language is

> related to Afro-Asiatic. Have you seen the evidence, apart from the

> common feminine grammatical forms in the Kemetic language? Two or

more

> languages may be related despite the absence of feminine gender.

Take

> for example English which is related to French and German, yet

English

> does not have grammatical gender as the other two.

> >

> > How ridiculous are the following comparison between Berber and

Kemetic

> for the word 'bake' Kemetic 'qfn', Berber 'ekref'.

> >

> > Also compare the word 'die', Kemetic m(w)t, Afro-Asiatic 'emmet'.

> >

> > At the best estimate there are about 400 unconvincing ill

fitting, far

> fetched cognates between Afro-Asiatic and the Kemetic language.

How this

> can be accepted as proof is beyond imagination.

> >

> > Somo

> >

> >

> >
> > ----- Original Message -----
> > From: nilevalleypeoples
> > To: Ta_Seti@yahoogroups .com
> > Sent: Wednesday, August 20, 2008 6:59 PM
> > Subject: [Ta_Seti] Re: Kaa Mutu means KMT? KM.T Revisited
> >
> >
> >
> >
> > I will have to review the language matches you give but there is

some

> > other research that supports linkages on Egyptian to other

African

> > languages. Some may already have been posted so I only offer this
> small
> > fragment:
> >
> >
> >
> > Linguistic analysis places most of the origin of the Afro-Asiatic
> > languages wholly within Africa, primarily in the southeastern

Sahara

> or
> > adjacent Horn of Africa, with Semitic groupings straddling the

Nile

> > Delta and Sinai. (Diakanoff 1998)
> >
> > Other recent research demonstrates several African languages that
> share
> > features with Egyptian, such as the Chadic languages of west and
> central
> > Africa, the Cushitic languages of northeast Africa, and the

Semitic

> > languages of Ethiopia and Eritrea.(Schuh 1997) Acceptance of an
> African

> > origin for the Afro-Asiatic language grouping (of which ancient
> Egyptian
> > is a part) is widespread among most scholars.(McCall 1998)
> >
> > refs
> >
> > M.Diakonoff, Journal of Semitic Studies, 43,209 (1998)
> >
> > Russell G. Schuh, "The Use and Misuse of language in the study of
> > African history" (1997), in: Ufahamu 25(1):36-81
> >
> > "The Afroasiatic Language Phylum: African in Origin, or Asian?"

Daniel

> > F. Mc Call, Current Anthropology, Vol. 39, No. 1 (Feb., 1998),

pp.

> > 139-144
> >
> > --- In Ta_Seti@yahoogroups .com, "Ferg" wrote:
> > >
> > > Hi
> > >
> > > Not necessarily the case. There is such a thing as

agglutination of

> > words in a languages and Bantu languages exhibit many instances

of

> > agglutination. Consider the English words black + bird. From

this we

> > obtain one word, blackbird. So km could have k + m to give km as

a

> > single word. A second example could be the word for the 'East'

in the

> > Zulu-Bantu language. The word for east is given as phuma, [rise
> emerge]
> > + ilanga [sun] to give one word phumalanga. As another example

the

> word
> > for soot in the Kiswahili-Bantu language is kaa [charcoal] +

moshi

> > [smoke] to give kamoshi, soot. A specific example of a bilateral

word

> is
> > the Kemetic word MN, be set, be fixed, remain, or become fixed,

set.

> In
> > the Zulu-Bantu language Ma means stand, stand still, stationary,

stop,

> > stand firm, settled. The same word in a different Bantu language

is

> > given as imana, with similar meanings to the Zulu-Bantu word Ma.
> > >
> > > The Kemetic language is an agglutinative language and follows

Bantu

> > forms of agglutination in its vocabulary. Although words may be
> > bilateral it does not mean that they cannot be joined together

to form

> a
> > single word as shown. Correct me if I am wrong.
> > >
> > > Somo.
> > >
> > >

>>>
>>> ----- Original Message -----
>>> From: Obadele Kwame Kambon (abibitumikasa. com)
>>> To: Ta_Seti@yahoogroups .com
>>> Sent: Tuesday, August 19, 2008 7:54 AM
>>> Subject: [Ta_Seti] Re: Kaa Mutu means KMT? KM.T Revisited
>>>
>>>
>>> Kiambote kiaku,
>>>
>>> km is a biliteral.
>>>
>>> Obadele
>>>
>>> --- In Ta_Seti@yahoogroups .com, Asar Imhotep asar_imhotep@

wrote:

>>>>
>>>> Mbote Phamily
>>>>
>>>> Sometimes I post my notes and discussions from this forum on

my

>>> website at <http://www.asarimhot ep.com> to keep as a record. I

posted

> my
>>> initial hypothesis about the Ta-Merrian Niw.t symbol possibly
>>> pertaining to WOMB as philosophically the region in which you

are at

>>> in the African context is a place of human development (like a
> womb).
>>> I also hypothesized that the symbol used for the Niw.t glyph

may be

>>> the same symbol used in the Kongo called the Dikenga, which is

also

> > > associated with Community. That same symbol in the Dogon

cosmology

> is

> > > referred to as a WOMB.

> > > >

> > > > However, I recently received a comment to my post to on the
> website

> > > and the poster has an interesting take on the word NIWT and

the word

> > > KMT. Compare this information to Ferg's recent post on NIWT

and KMT:

> > > >

> > > >

> > > > HERE IS THE LINK

> > > >

> > > > "habari gani? I just wanted to share some views on the
> determinative

> > > NWT, I have been collecting words which has similar sounds or
> meaning

> > > with Kiswahili. I have very good collection of those Ta-merian

words

> > > which can also be found in Kiswahili. I would like to share

with you

> > > that in Kiswahili NWT is closely or could mean exactly NCHI,

SOME

> > > kemetik scholars uses Netcha some uses Neter these are variuos

ways

> of

> > > rendering these words using the so called roman letters which

their

> > > roots are the same Kamau land. NCHI litterally means Country

or land

> > > or place of living.

> > > >

> > > > I would like to share some interesting material which would

> actually

> > > shade new wave of discussion amongst kemetik gatherings.

Please look

> > > for "THE UNITY OF AFRICAN ACIENT HISTORY 3000 BC TO AD 500"

author

> > > Felix A. Chami. Proffessor Chami is a Proffesor of archaeology

and

> > > History at the university of Dar Es Salaam. According to Dr

Chami

> > > reasearch. the term KMT,KEMET, KAMIT as it's popullary known

among

> the

> > > Afrikan centered circles it pronouced Kaamtu and he breaks it

down

> > > from the symbols and the meaning of the word itself. Kaamtu in

> > > Kiswahili broken down as Kaa is stay, sit or settle. Mtu as we

all

> > > know is a being, person or human. read the paragraph below to

get

> some

> > > ideas.

> > > >

> > > >

>>>> "Comparative analysis of ancient Egyptian and Bantu languages
>>> resolves the debate as whether "kmt" , Egyptian's identity meant
> people
>>> of black soil due to the dark soil of the Nile Valley or black
>>> people(see arguments in Diop, 1981) in favour of the latter. If

one

>>> follows this logic, then "k" should stand for "ka/kaa" or

land/place

>>> and "mt" for mutu or a person hence the land of mutu, which is

how

>>> Africans from Egypt southwards identified themselves. To date

in

> some

>>> languages identified as Bantu in eastern Africa, "kaa" still

refers

> to

>>> the location of one's habitation, and hence "kaa wapi" (in

swahili)

>>> and "nkwi-kukaa" (in Chagga) mean "where do you

live"?..... .."

>>>>

>>>>

>>>>

>>>>

>>>>

>>>>

>>>> Asar Imhotep

>>>> <http://www.asarimho> tep.com

>>>>

>>>

>>

>

| 26735|2008-08-23 16:02:37|Peter Gray|Re: International Space Station Imagery: Pyramids of Dashur, Egypt|

Prof. Ampim,

Please elaborate on how it is possible that the Dashur pyramids (of Seneferu) could have antedated those of the Giza plateau. Many thanks.

Peter

To: Ta_Seti@yahoogroups.com

From: Profmanu@acninc.net

Date: Sat, 23 Aug 2008 04:29:00 +0000

Subject: [Ta_Seti] Re: International Space Station Imagery: Pyramids of Dashur, Egypt

Greetings,

The pyramids in Dashur are among the most important in Kemet. The two main pyramids at this site were built for King Sneferu, which challenges the faulty assumption that the pyramids were simply "tombs." (There are also other visible pyramid structures at this location). The main pyramids of Sneferu are older than those in Giza and thus they give us important information about the stages and evolution of pyramid construction.

Also, this site is one of the favorite locations for many of my tour members because when standing about 1/3 of the way up the northernmost pyramid (pictured on the top left, the so-called "Red Pyramid"), it offers a spectacular view of the great field of pyramids, which extends a number of miles in the desert.

Advancing the work,

Manu Ampim

--- In Ta_Seti@yahoogroups .com, "Paul Kekai Manansala" wrote:

>

>

>

>

> STATUS REPORT

> Date Released: Tuesday, August 19, 2008

> Source: NASA HQ - Comments [Comments]

>> imagery_pyramids_of_dashur_egypt>

>

> [image]

>
>
>
> high res
> > e008285.jpg> (1.5 M) low res
> > e008285.jpg> (63 K)
>
> ISS017-E-008285 (30 May 2008) --- Pyramids of Dashur, Egypt are featured
> in this image photographed by an Expedition 17 crewmember on the
> International Space Station. While the pyramids of Giza are perhaps the
> most famous, there are several other ancient Egyptian royal necropolis
> ("city of the dead") sites situated along the Nile River and its delta
> .
>
> One of these sites is located near the village of Dashur (upper right).
> The gray-brown built area of Dashur is surrounded by green agricultural
> land of the Nile Delta, which forms a distinct boundary with the tan
> desert to the west. It is in the desert that the monuments of the
> ancient rulers of Egypt are found.
>
> Several monuments are visible in this image, including the large Red and
> Bent Pyramids built by Snofru, first king of the 4th Dynasty that lasted
> from 2575-2465 BC. Other visible monuments include the pyramid complexes
> of Amenemhat III and Sesostri III, both kings of the 12th Dynasty
> (1991-1783 BC). Both of these complexes are poorly preserved, due both
> to unstable ground conditions, and dismantling of the limestone blocks
> forming the outer pyramid casings during later historical periods.
>
> The Bent Pyramid (lower right) is so called as the slope of the outer
> face was lessened halfway through construction, leading to a distinctive
> "bent" profile -- explanations for why this was done include decreasing
> the mass of the pyramid to prevent collapse, or to reduce the work
> necessary to complete it.
>
> The Red Pyramid to the north (center) was built after the Bent Pyramid,
> and is named for the coloration of the building stone at the structure's
> core. An irregular dark feature to the southeast of the Bent Pyramid is
> not a shadow cast by a monument; it is an irrigation feature extending
> into the desert.
>

| 26736|2008-08-23 18:01:19|gingerd2007@hotmail.com|Re: MTU reply to Ampim|
Professor, did you get my emails about that class?

From: [m ampim](#)
Sent: Friday, August 22, 2008 1:52 PM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: MTU reply to Ampim

Please send the files to my email address and I will respond to your comments.

Advancing the work,

Manu Ampim
Profmanu@acninc.net

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Asar Imhotep wrote:

>
> Peace all.
>
> My response to this email is in two parts. I have created pdf's of my responses and are attached. If you can't receive attachments, just let me know and I can send it to you directly if you send me your email address. I hope this will bring clarity and encourage more research on the matter.
>
> Ancestrally,
>
> Asar Imhotep
>
> [href="http://www.asarimhotep.com">http://www.asarimho tep.com](http://www.asarimhotep.com)
>
>
>
> Manu Ampim wrote:
>
> Greetings Asar,
>
> You wrote:
> "So when examining the name TENKAMENIN it can be broken up as TE-NKWA-AMEN-IN. In the Egyptian it should be TU-ANKH-AMEN. The

> word ANKH is pronounced NKWA all over Africa. The
WA is left out
when combined with other words for vowel harmony. So you would more
likely render Tutankhamen as Te or Tu-Nkwa-Amen which would closely
match the king TE-NK(wa)-AMEN- In in Ghana."

>

>

At our historic conference on King Tutankhamen in Ft. Lauderdale,
FL in February 2006 this issue was raised by someone during the
question and answer period, and after I showed the linguistic
problems with this position, then my colleague Dr. Theophile Obenga
completely dismissed this theory as careless and lacking merit.

>

> You wrote:

>

"Nearly all towns in Africa are named after its founder or a
deity."

>

> Actually, there are a large number of instances when this is not

the case. There are many towns, cities, and districts in Kemet,
Sudan, Kenya, Ethiopia, etc. that are named after buildings, local
materials, natural phenomena, and popular activity. Here are a
few examples of popular towns/cities:

>

> Kemet: Men-nefer, Ineb-Hedj, Abu, Waset, Ten,
Tu-ph, Atef-Khent,
Atef-Pehu, Henen-nesut, Maten

> Sudan: Dongola,
Nyala, Omdurman, Khartoum

> Kenya: Mombasa, Nairobi

> Ethiopia:

Addis Ababa

>

> There is a diversity in the origin of African place
names that

should be understood. Thus, it is more accurate for one to say
that it is "common" for town/city place names in Africa to be named
after a founder or deity.

>

> Advancing the work,

>

> Manu Ampim

>

>

>
>
>
>
>
>
>
>
>
>
> Asar
Imhotep
>
href="http://www.asarimhotep.com">http://www.asarimhotep.com
>

| 26737|2008-08-23 18:01:19|Michael Bayman|Newly-Promoted-Apprentice From The H-I-M:
Herbal-Pharmacy: 2|

From: Amexem-Moor-Empire: Imperial-Broadcasting-Agency: Staff

Unto:All-Moors (Declared/Undeclared)/Aboriginals

Re: New-video-link from the **Amexem-Moor-Empire:**
Imperial-Broadcasting-Agency

I.S.L.A.M.:

On the behalf of the **Amexem-Moor-Empire:** Constitutional-Monarch, His-Imperial-Majesty:
Emperor: An-Anu-El: Bey and the entire: **Amexem-Moor-Empire:** National-Collective, peace,
much-joy, good-health, and prosperity unto you and your family.

By the presenting of the link-below unto the all of the **Amexem-Moor-Empire:**

National-Collective with the including of the all of the houses of the Moors/our-kith and kindred
by the order from the **Amexem-Moor-Empire:** Imperial-Broadcasting-Agency: Operations-
Director, Distinguished-Noble: Seti-Hotep: Bey.

<http://www.youtube.com/watch?v=eM6MLX4jVPw>

>Of the dispatching by the **Amexem-Moor-Empire:** Imperial-Broadcasting-
Agency: Staff

| 26738|2008-08-23 18:01:21|lamar perryman|Re: New research on Egypt and Africa|
Brother, You are so right.! **Many Black Egyptologists, Sumerianists, Muslims,Hebrews,**
Hindus/Indus Valley , Olmecs and Austra-Aboriginals, Tribal Spiritualists, Vodunists,
Animists, ETC. , TOTALLY MISS THE POINT ON THE WHOLE
TRUE STORY OF Egypt/Kemet and ACTUALLY SEE THE PLACE THROUGH A ONE-
DIMENSIONAL LENS, Even After studying The Works of C. A. Diop, J. B. Jochanan,
I. V. Sertima, Clyde Winters , J. G. Jackson, Zora Neal Hurston, Frances Cress Welsing
and MANY OTHERS.!!!

--- On **Fri, 8/22/08, Asar Imhotep** wrote:

From: Asar Imhotep
Subject: Re: [Ta_Seti] Re: New research on Egypt and Africa
To: Ta_Seti@yahoogroups.com
Date: Friday, August 22, 2008, 3:42 PM

Kiambote

What I believe, based on archaeological finds, the evidence of many African languages found in the written ancient Egyptian language, and the philosophical cognate matches of various concepts throughout Africa, is that there is no ONE origin of the ancient iKami.

Egypt was a confederacy of smaller Nile Valley cultures. This is why you have so many deities, different creation stories, various phenotypes, and over 800 hieroglyphic signs to represent phenomena along those regions. Every record keeper that I have personally come across from the continent stresses that Egypt was one of the LAST major civilizations in Africa (later followed by Ghana, Mali and Songhai).

Egypt was the cultural center of Africa at the time and because of that you had people from all over contributing to the make-up of Nile Valley civilizations. Also, from personal correspondence, we have to distinguish between COMMON FOLK Africa and PRIESTHOOD AFRICA. A lot of what we study in the Nile Valley texts and "art" is PRIESTHOOD AFRICA stuff. There are things you won't be able to penetrate without being initiated into a living priesthood system. That's just the facts.

With this in mind, what you will find is that there is still to this date a continent wide University system that COMMON FOLK do NOT participate in. So sometimes you might hear a story of origins that may not actually be about the WHOLE population, just the PRIESTHOOD. You'll find certain priesthoods say they their spiritual systems started with the Batwa in the central African Republic/Kongo area. Others of the SAME SYSTEM, but in a different area will claim UGANDA as the origins of their system.

Dr. Kleiman kind of hits on this in her book *The Pygmies Were Our Compass*. The title comes from an interview with one of the Bantu speakers who recalls the history of the Bantu migrating to the forest region and the Batwa teaching them the tricks of the trade of living in the forest, iron making, and certain concepts of spirituality and the priesthood. Thus the Batwa were their "compass" in navigating the area.

In some of the accounts some of the Bantu speakers would actually claim origins among the Batwa but their true origins lay in the Niger river area. So with this in mind we have to distinguish who is saying what and what are they saying. Are they talking about COMMON FOLK stuff or PRIESTHOOD STUFF? Modern Egyptologists like to lump the two and that's where the confusion lies.

A lot of terms and deities and concepts you find can only be explained in a PRIESTHOOD context and not COMMON FOLK context.

As a side note to throw this whole conversation off, as per some conversations with priests, some priests claim that certain figures in Egyptian history never existed. If this is true, then the whole chronology of Egyptian history is false and needs to be revised. For those skeptical of what I am talking about, I encourage you to visit the following link. It deals with the Kings list in Rwandan history. It also addresses the need to pay attention to words and their indigenous applications. Our Western way of language totally puts us at a disadvantage for interpreting African philosophy.

(Read in its entirety)

<http://webspinners.com/Gakondo/en/Lists/index.php>

(Then from there read this in its entirety)

<http://webspinners.com/Gakondo/en/Myths/Gihanga.php>

Hopefully this will encourage people to look at African Kings list in a whole new light. As the priest told me, your best bet is to study what the names **mean** and try to figure out what is actually being said by the nature of the story and how the characters (names) are interacting with each other.

That should keep folks busy for now. Remember there is COMMON FOLK stuff and then there is PRIESTHOOD stuff.

AI

nilevalleypeoples wrote:

Thanks. Its a long, big, ugly page, but I wanted to create a "one stop" place, where a lot of research with the references right there on the page could be seen. You are doing some good language research too. I wonder, if as the ancient Egytian origin stories say that they came from Punt or around that region, if there are any linkages/shared vocab etc with the languages of that region. It would stand to reason. And if such ancient peoples as the Badarians are related to peoples of the Sudan, if there were shared language roots etc there as well.

Asar Imhotep

<http://www.asarimhotep.com>



| 26739|2008-08-23 18:01:21|Tafari khumbaka|Re: [TravelwithRunoko] Re: STRUGGLE OF INDIGENOUS AUSTRALIANS|

i would too interject my lil 2cents on the issue of the africans of australia,... that 40thousands yrs. ago is probaly a cautious dating of their arrival on the continent, 60thousand yrs. ago is a more perfect dating from what the new archaeological records.

I think I have some info. on the subject

here also is some info

<http://homepage.mac.com/dmhart/Teaching/AustraliaDayTalk2006/index.html>

click above



Tafari-sudra,Khumbaka

--- On **Sat, 8/23/08, Runoko Rashidi** wrote:

From: Runoko Rashidi

Subject: [TravelwithRunoko] Re: STRUGGLE OF INDIGENOUS AUSTRALIANS

To: Runoko@yahoo.com, TravelwithRunoko@yahoogroups.com, GlobalAfricanPresence@yahoogroups.com, SOA@yahoogroups.com, SmaiTawi@yahoogroups.com, luv4self_network@yahoogroups.com, young_Black_intellectuals@yahoogroups.com, Unionnews@yahoogroups.com, Mwananchi@yahoogroups.com, SonsofAfrika@yahoogroups.com, HappilyNaturalDay@yahoogroups.com, ChatAfrique@yahoogroups.com, TheBlackList@yahoogroups.com, Openyourthirdeye@yahoogroups.com, camnetwork@yahoogroups.com, UnityisKey@yahoogroups.com, goldengrovenabaclis@yahoogroups.com, TrueBlackness@yahoogroups.com, PAOC-USA@yahoogroups.com, TheBlackList@lists.riseup.net, BeliefsAndReligion@yahoogroups.com, BuildingAfricanLibraries@yahoogroups.com, ChatAfrik@yahoogroups.com, Abibitumikasa@yahoogroups.com, AfricanWarriorTradition@yahoogroups.com
Date: Saturday, August 23, 2008, 10:23 AM

Dear Brother Kwesi,

In reference to the article by sister Gracelyn Smallwood, you ask me if I believe the opening quote by sister Jackie Hugginson the origin of Indigenous Australians. The answer is a simple no; I don't believe it or agree with it. But I respect her right to express it and the rights of the original people of Australia to believe it.

I would say that it is a highly prevalent view among the original people of Australia--the "Blackfellas" or "Aboriginal Australians" - -that they have always been in Australia and that the DNA studies showing Africa as the ultimate birthplace of humanity that have been conducted for more than twenty years now do not seem so far to have much resonated among them.

Of all of the Black people that I have met so far I think that the Black folk in Australia accept African origins more reluctantly than any others. Maybe that is because, in my view, they have been away from Mother Africa longer than any of her children. Of course, the sisters and brothers in Australia are not monolithic in their world view and on the issue of origins there are different viewpoints. One group told me that they believe that they are from the Milky Way! In another example, a notable example, one brother in Sydney told me during a 2002 trip to Australia that "We all come from the same mother. We all come from Africa." Those were his exact words.

I would simply say that our family has been separated for a long time and gently remind everyone that many of us, and not just Indigenous Australians, are reluctant to accept our relationship with Africa. But I am confident that this will change with time and hard fought victories.

Dr. Tony Martin has informed me that there was a branch of Marcus Garvey's UNIA & ACL established in Australia in the early 1920s. Brother Tony and I were together during my first visit to Australia in 1998. Since then I have returned three times and have always interacted with the original people.

I know that there was a Black Panther Party established in Brisbane, Australia in 1975. There were freedom rides and, I believe, sit ins, in Australia around the same time as our own civil rights/human rights struggle. A contingent of Indigenous Australians were at FESTAC in the 1970s. So these efforts at global Black unity are what I prefer to emphasize. I suppose that it may all come down to the simple but profound questions--are all Black people Africans and are all Africans Black people?

I think that the most important thing that Black folks can do today is sit down and talk to one another. I don't mean talking at each other, but to each other; sitting down and talking and sharing views, and sometimes differing views. I am talking about a family discussion here.

I have been involved in this process for many years now and my interactions with sister Gracelyn Smallwood has been an important part of that process. Gracelyn is truly a sister and I have yet to meet a more dynamic and articulate spokesperson

for our people down under. And, believe me when I say that we have really big plans to continue this relationship and the accompanying dialogue, and I know and know that you know that we fervently believe that the future surely belongs to the Africans, the Black people, of the world--those at home and those abroad.

So those are my thoughts on the the matter for now. I know that it can seem complex but let's keep the discussion intact. The future of our Family depends upon it.

In love of our scattered African Family,
Brother Runoko

<http://www.cwo.com/~lucumi/runoko.html>

=====

Thank you. Reading about and listening to the voices of African Freedom Fighters who remain determined to address the unrelenting struggle of the global African community goes a long way to strengthen, affirm and verify why we must continue to do the same as long as we have breath in our bodies.

By the way are you in agreement with the opening quote by Jackie Huggins and did you get a chance to review my reflections?

Nana Kwesi

THE GLOBAL AFRICAN COMMUNITY

HISTORY NOTES

THE UNRELENTING STRUGGLE OF INDIGENOUS AUSTRALIANS

by GRACELYN SMALLWOOD*

posted by RUNOKO RASHIDI

Thank you, Brothers and Sisters. I'd like to thank The World Uranium Hearing for giving me the privilege of being able to present today. I have ten minutes to give you 200 years of colonization of Indigenous Australia. So, I commence by giving a quote from an Aboriginal woman in my country, Jackie Huggins:

"Aboriginal Australians have lived in Australia over 40,000 years. It has been a long argued view of European anthropologists and prehistorians that modern humanity migrated South to Australia.

This fails to explain, however, why older forms of modern human beings have not been found outside the continent. The legends and religious beliefs of modern Aboriginal Australia have no stories of migration. There is no evidence of migration memories anywhere in our country. This is a religious position taken by Aboriginal Australians, and science has failed to refute it."

Before 1788, Aboriginal Australians enjoyed a nomadic lifestyle where men, women and children lived in harmony with each other and the environment. Mother Earth was regarded as sacred which everyone respected and did not exploit. The healthy lifestyle changed dramatically when the invaders arrived from England headed by Captain Cook. The land was claimed by them through a law that still exists today called "terra nullius", meaning "no man's land". The British government wanted to establish the penal colony because of the overcrowding in their own country. It was estimated that about one million Australian Aborigines inhabited the country with 500 different tribes in 1788. Today, in 1992, 200 years later, there are 300,000 left. Many were killed with guns, poisoned water holes and food, and many died from diseases introduced by the invaders. A document from the late 1700's states: "Some convicts were allowed to have the weekends free from the confines of their masters' properties on the condition that they brought back with them aboriginal scalps. These scalps were, in fact, pairs of ears."

The remainder of the Aborigines were placed on reserves and missions where white management had total control over their Aboriginal lifestyle. The hunted and gathered foods were replaced with high carbohydrate rations. Language and ceremonies were forbidden, as it was seen as paganistic to the invaders' superior, Christian values. The colonists brought with them their social order and notion of property, their birth rights and Christianity. With their invisible luggage they brought their racial prejudice. Aboriginal men were drastically losing their role in society by being used to slave labour. The women were used as domestics and sexual partners for the white invaders. Raping and killings continued as a sport. And I quote: "One gorges at the Sunday afternoon manhunts of sexual mutilation, of burying live Aboriginal babies up to their necks in sand and kicking their heads off after tying with a rape the severed neck of the husband around the raped

spouse."

Half cast children were being born and many were sent away to welfare homes or to other reserves far away and many did not return home. The most systemic destruction occurred in 1909 when about 5,300 Aboriginal children were sent to Cootamundra Girls Training School and Kinchelle Boys Home in Kempsey, New South Wales, where they were given training as domestics and farm hands. There was an estimation that one in every six Aboriginal children were taken away from their families in that century, compared to the figure of one white out of 300 to the white community.

In the 1800's, scientists around the world -- in particular Britain and Germany -- encouraged the killing of Aboriginals for scientific research. Money was actually paid for skeletons. Thousands of graves were robbed, the British and Australian scientists ran one of the biggest graverobbing networks. Studies by an academic researcher in Oxford indicated that the graves of between 5,000 and 10,000 Aboriginals were desecrated, their bodies dismembered to support science. Recently discovered documents in Brisbane confirm that Aboriginals were killed for displays in museums. Presently, Dr. Robin Cox, head of the archeological branch of the Natural History Museum in London, has requested on television that more Aboriginal bodies be sent to his museum. Aboriginal Australians have called for his dismissal.

Legislation came in three stages for Aboriginals who were regarded not even as human beings. First, there was a series of official inquiries from 1845 to 1861 to investigate conflicts between settlers and Aboriginals. Out of this came the conclusion that it was best for both black and white, that Aboriginal people be separated from Europeans and live on small reserves, where it was assumed that they would eventually die out. The second stage was a protection act that all Aboriginal people would be under the control of the government rather than the settlers. Often, in isolated areas the person in charge was usually the local policeman. The third stage was in the late 19th century, an enactment of specific discriminative legislation. Between 1901 and 1911 all the states, including the Northern Territory with the exception of Tasmania, passed acts providing for Aboriginal welfare. This legislation was summed up by a researcher as "a system that confines

the native within a legal system that has more in common with the born idiot than any other class of British subjects".

Queensland, where I was born, has many Aboriginal reserves. One which is called Palm Island is notoriously known for brutal treatment of Aboriginal people. Punishment for minor offences was shaving childrens' heads bald and making them parade in front of the community. And then the children were locked up in dormitories. The childrens' hair was their pride.

My father, a member of the Birrigubba tribe, was taken away as a child and raised on Palm Island. My grandfather was one of six brave men from Palm Island who went on a hunger-strike in 1957 for better conditions for Aboriginal people. All six men were taken in chains, with their families separated from each other and relocated to other reserves. In the 1950's and 60's, the British government tested nuclear bombs at Maralinga, Monte Bello Island and Emu Field. The fallout extended over a wide area including Queensland. At that time my father was working on the railroad in central Queensland, where there is now a high rate of leukemia in children.

In 1967, a referendum was held where 90 percent of white Australians voted that Aborigines become citizens in their own land. However, Queensland was the only state not to abolish all laws discriminating against Aboriginals. Many of the South African apartheid laws were actually modelled on the Queensland Aborigines Act.

In 1971, an Aborigine artist, Harold Thomas, designed the Aboriginal flag in the colours red, black and yellow. Black for the people, the red for the earth and the yellow for the sun, the giver of life. In the early 1970's, the Aboriginal bureaucracy was structured under the federal Labor government. Money was allocated for housing, health, schooling and various projects. This was a form of compensation to try to overcome the poverty among Aborigines. Most of the funding went to white public servants in the administration, and little reached the grassroot-levels. Many of the white public servants became experts in being Aboriginal. At this time the Girynga people of the Northern Territory were given some landrights. Since then there has been much legislation and government inquiries into landrights and heritage acts. Most Aboriginal people still have not had success in land claims. Multinational mining companies are stifling many

claims. Uranium and other minerals were found where Aboriginal communities were mostly located.

In the late 1960's, I learned about the dangers of uranium mining in Mary Kathleen, a desert town in Queensland, from my father. He was the only source of information my family had. We had no access to newspapers, radio or television. He was very involved with the trades and labor movement while working with the railways. There was much opposition by railway unions against the transport and export of Mary Kathleen uranium, and in 1977, the Australian Council of Trade Unions called for a ban on the export of uranium. And like 1976, my father became aware of the secret rail shipment of uranium from Mary Kathleen on the Mount Isa railroad. Uranium demonstrators delayed the shipment for some time and publicity resulted on the dangers of uranium mining. In 1980, there was a theft of two tons of yellow cake from Mary Kathleen. It was transported out of the mine in six drums and later found in Sydney almost 5,000 kilometers away.

In the mid-1980's, my father died of stomach cancer, although he lived a very healthy lifestyle. As a midwife for the past 20 years, working in the area of public health nationally and internationally, I have witnessed an increase in sterility, cancers, miscarriages, deformities and other problems. It appears to be a general problem globally. The present situation of Aboriginal Australia is alarming. Many remote communities lack clean running water, adequate housing and proper sanitation. We represent one percent of the national population but we count for up to 70 percent of prison inmates. Infant mortality is three times higher than in the general population, and the life expectancy is 20 to 25 years less.

The unemployment rate is three to five times greater than the general population. We still have diseases like leprosy and trachoma that some Third World countries have eradicated. Alcoholism is on epidemic levels which causes family breakdowns and the loss of their cultural identity. To further this insulting situation towards Aboriginal society, we now have a black and a white bureaucracy.

The federal government gave the power to Aboriginal people to elect representatives, to advise the government on Aboriginal

affairs. This advisory body called ATSIC, the Aboriginal and Torres Straight Islanders Commission, is continuing to disempower Aboriginal people as far too much money is spent in the administrative arm and very little reaches the grassroots-level.

An Indian Elder said in Canada three weeks ago, and I quote: "We must educate the indigenous people as well as the white people about the dangers of the ugly nuclear industry. Some are beginning to give the O.K. to mine on Aboriginal land in order to deal with the poverty. They must be told to leave uranium in the ground." End of quote. Michael Mansell, an Australian Aboriginal activist, summed up the prospects of Aboriginal people in my country when he stated: "The most crucial prerequisite to empowering Aboriginal people is their desire and capacity to put an end to their disadvantaged situation and take control of their own lives. There is no other way." The World Uranium Hearing will hopefully unite us all to achieve this and to take back our messages to our leaders and our people to leave uranium in the ground. And in closing, not is all doom and gloom. I encourage my indigenous sisters and brothers globally to continue our struggle. We have survived and we will survive, as we were all B.C. -- before Cook, Columbus and Christ.

*Gracelyn Smallwood, Australia. Master of Science (in Health), registered nurse, midwife, member of the Aboriginal Islander Tripartite Forum, co-founder of the Indi-Genous Forum. For information on Professor Gracelyn Smallwood contact brother Runoko Rashidi at runoko@yahoo.com

| 26740|2008-08-23 18:01:23|Tafari khumbaka|lecture previews(free)|

Attachments :

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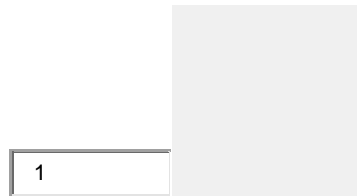
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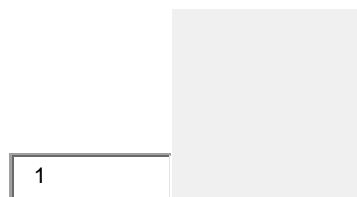
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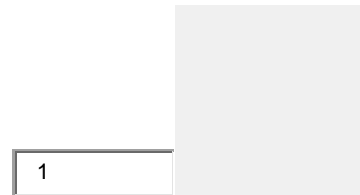
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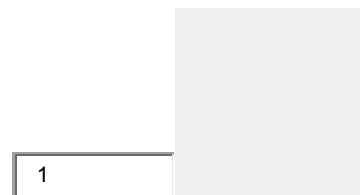
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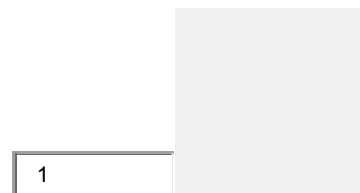
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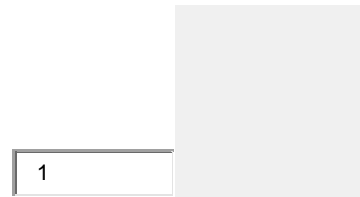
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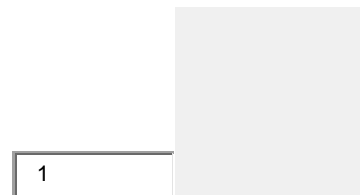
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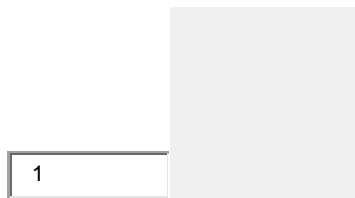
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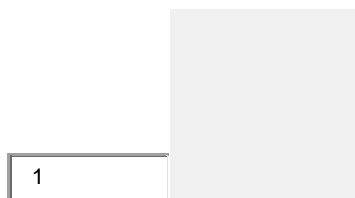
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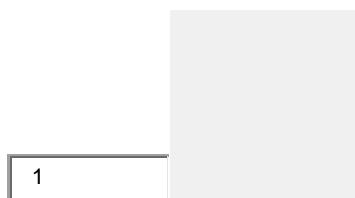
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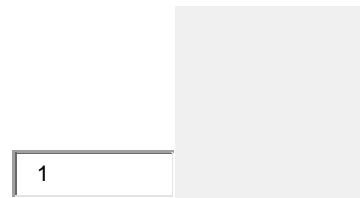
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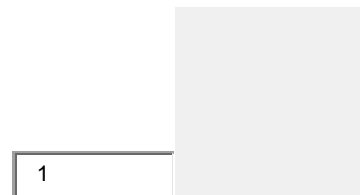
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Tafari-sudra,Khumbaka

| 26741|2008-08-24 09:18:56|Manu Ampim|Re: International Space Station Imagery: Pyramids of Dashur, Egypt|

Greetings Peter,

The twolargeDahshur pyramids were constructed for King Sneferu, who is the founder of the 4th dynasty and the father of Khufu. King Khufu followed in the footsteps of his father and later began the first of the great pyramid projects in Giza.

Advancing the work,
MA

Prof. Ampim,

Please elaborate on how it is possible that the Dashur pyramids (of Senefru) could have antedated those of the Giza plateau. Many thanks.

Peter

Greetings,

The pyramids in Dashur are among the most important in Kemet. The two main pyramids at this site were built for King Sneferu, which challenges the faulty assumption that the pyramids were simply "tombs." (There are also other visible pyramid structures at this location). The main pyramids of Sneferu are older than those in Giza and thus they give us important information about the stages and evolution of pyramid construction.

Also, this site is one of the favorite locations for many of my tour members because when standing about 1/3 of the way up the northernmost pyramid (pictured on the top left, the so-called "Red Pyramid"), it offers a spectacular view of the great field of pyramids, which extends a number of miles in the desert.

Advancing the work,

Manu Ampim

| 26742|2008-08-24 12:25:37|Alex van Deelen|(YOUTUBE) Scientific Verification of Vedic Knowledge in Hinduism - 1|
Scientific Verification of Vedic Knowledge in Hinduism - 1

<http://www.youtube.com/watch?v=rY4Q2xx7BTc>

Argues against the occurrence of an 'Aryan invasion' of India.

Alex

| 26743|2008-08-25 00:04:42|bonotchim@aol.com|Re: New research on Egypt and Africa|
Hotep to all

A excellent work on this subject is by Amadou Hampate Ba " The Living Tradition" (he was talked about on this form by Asar not long ago) based on personal experience. In this short outstanding work he writes about how students once they mastered a craft in their own community went from community to community across Africa to learn. Your character, prior knowledge, and contacts were/are the keys to initiation into the communities knowledge. He writes about how many of these people never learn to write. (I am not saying they did not have and use symbols). He gives details about an old still 'living tradition' (secret educational system) which is dying. Bro.Bonotchi

-----Original Message-----

From: lamar perryman

To: Ta_Seti@yahoogroups.com; americanpharoahs@yahoogroups.com;

yoruba_spirituality@yahoogroups.com

Sent: Fri, 22 Aug 2008 4:55 pm

Subject: Re: [Ta_Seti] Re: New research on Egypt and Africa

Brother, You are so right.! **Many Black Egyptologists, Sumerianists, Muslims,Hebrews, Hindus/Indus Valley , Olmecs and Austra-Aboriginals, Tribal Spiritualists, Vodunists, Animists, ETC. , TOTALLY MISS THE POINT ON THE WHOLE TRUE STORY OF Egypt/Kemet and ACTUALLY SEE THE PLACE THROUGH A ONE-DIMENSIONAL LENS**, Even After studying The Works of C. A. Diop, J. B. Jochanan, I. V. Sertima, Clyde Winters , J. G. Jackson, Zora Neal Hurston, Frances Cress Welsing and MANY OTHERS.!!!

--- On **Fri, 8/22/08, Asar Imhotep** wrote:

From: Asar Imhotep

Subject: Re: [Ta_Seti] Re: New research on Egypt and Africa

To: Ta_Seti@yahoogroups .com

Date: Friday, August 22, 2008, 3:42 PM

Kiambote

What I believe, based on archaeological finds, the evidence of many African languages found in the written ancient Egyptian language, and the philosophical cognate matches of various concepts throughout Africa, is that there is no ONE origin of the ancient iKami.

Egypt was a confederacy of smaller Nile Valley cultures. This is why you have so many deities, different creation stories, various phenotypes, and over 800 hieroglyphic signs to represent phenomena along those regions. Every record keeper that I have personally come across from the continent stresses that Egypt was one of the LAST major civilizations in Africa (later followed by Ghana, Mali and Songhai).

Egypt was the cultural center of Africa at the time and because of that you had people from all over contributing to the make-up of Nile Valley civilizations. Also, from personal correspondence, we have to distinguish between COMMON FOLK Africa and PRIESTHOOD AFRICA. A lot of what we study in the Nile Valley texts and "art" is PRIESTHOOD AFRICA stuff. There are things you won't be able to penetrate without being initiated into a living priesthood system. That's just the facts.

With this in mind, what you will find is that there is still to this date a continent

wide University system that COMMON FOLK do NOT participate in. So sometimes you might hear a story of origins that may not actually be about the WHOLE population, just the PRIESTHOOD. You'll find certain priesthoods say they their spiritual systems started with the Batwa in the central African Republic/Kongo area. Others of the SAME SYSTEM, but in a different area will claim UGANDA as the origins of their system.

Dr. Kleiman kind of hits on this in her book *The Pygmies Were Our Compass*. The title comes from an interview with one of the Bantu speakers who recalls the history of the Bantu migrating to the forest region and the Batwa teaching them the tricks of the trade of living in the forest, iron making, and certain concepts of spirituality and the priesthood. Thus the Batwa were their "compass" in navigating the area.

In some of the accounts some of the Bantu speakers would actually claim origins among the Batwa but their true origins lay in the Niger river area. So with this in mind we have to distinguish who is saying what and what are they saying. Are they talking about COMMON FOLK stuff or PRIESTHOOD STUFF? Modern Egyptologists like to lump the two and that's where the confusion lies.

A lot of terms and deities and concepts you find can only be explained in a PRIESTHOOD context and not COMMON FOLK context.

As a side note to throw this whole conversation off, as per some conversations with priests, some priests claim that certain figures in Egyptian history never existed. If this is true, then the whole chronology of Egyptian history is false and needs to be revised. For those skeptical of what I am talking about, I encourage you to visit the following link. It deals with the Kings list in Rwandan history. It also addresses the need to pay attention to words and their indigenous applications. Our Western way of language totally puts us at a disadvantage for interpreting African philosophy.

(Read in its entirety)

<http://webspinners.com/Gakondo/en/Lists/index.php>

(Then from there read this in its entirety)

<http://webspinners.com/Gakondo/en/Myths/Gihanga.php>

Hopefully this will encourage people to look at African Kings list in a whole new light. As the priest told me, your best bet is to study what the names **mean** and try to figure out what is actually being said by the nature of the story and how the characters (names) are interacting with each other.

That should keep folks busy for now. Remember there is COMMON FOLK stuff and then there is PRIESTHOOD stuff.

AI

nilevalleypeoples wrote:

Thanks. Its a long, big, ugly page, but I wanted to create a "one stop" place, where a lot of research with the references right there on the page could be seen. You are doing some good language research too. I wonder, if as the ancient Egytian origin stories say that they came from Punt or around that region, if there are any linkages/shared vocab etc with the languages of that region. It would stand to reason. And if such ancient peoples as the Badarians are related to peoples of the Sudan, if there were shared language roots etc there as well.

Asar Imhotep

<http://www.asarimhotep.com>



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| 26744|2008-08-25 00:04:48|bonotchim@aol.com|Re: New research on Egypt and Africa|

The paper *The living tradition* by A. Hampate Ba, can be found in UNESCO's General History of Africa vol.I editor J.Ki-Zerbo.

-----Original Message-----

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| 26745|2008-08-25 14:37:53|Asar Imhotep|Re: MTU reply to Ampim|

Kiambote

I have attached an updated, revised version of my original response. I have expanded my references and I have included my assumptions and biases at the beginning to give the framework in which I am approaching this topic.

I also uploaded the pdfs into my folder for this Yahoo Group as well. So if you cannot receive attachments, then click (or right click and save as) the following links:

[Response 1](#)

[Response 2](#)

Let's build

m_ampim wrote:

Please send files to my email address.
profmanu@acninc.net

MA

Asar Imhotep

<http://www.asarimhotep.com>



| 26746|2008-08-25 18:01:21|Asar Imhotep|Re: MTU reply to Ampim w/attachments|

Attachments :

(forgot the attachments first email)

Kiambote

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[Response 1](#)

[Response 2](#)

Let's build

m_ampim wrote:

Please send the files to my email address and I will respond to your comments.

Advancing the work,

Manu Ampim

Profmanu@acninc.net

Asar Imhotep

<http://www.asarimhotep.com>



| 26747|2008-08-25 18:31:53|Peter Gray|Re: International Space Station Imagery: Pyramids of Dashur, Egypt|

Thank you for clarifying, professpr.

Peter

To: ta_Seti@yahoogroups.com

From: Profmanu@acninc.net

Date: Sun, 24 Aug 2008 09:16:10 -0700

Subject: [Ta_Seti] Re: International Space Station Imagery: Pyramids of Dashur, Egypt

Greetings Peter,

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Peter

Greetings,

The pyramids in Dashur are among the most important in Kemet. The two main pyramids at this site were built for King Sneferu, which challenges the faulty assumption that the pyramids were simply "tombs." (There are also other visible pyramid structures at this location). The main pyramids of Sneferu are older than those in Giza and thus they give us important information about the stages and evolution of pyramid construction.

Also, this site is one of the favorite locations for many of my tour members because when standing about 1/3 of the way up the northernmost pyramid (pictured on the top left, the so-called "Red Pyramid"), it offers a spectacular view of the great field of pyramids, which extends a number of miles in the desert.

Advancing the work,

Manu Ampim

See what people are saying about Windows Live. Check out featured posts. [Check It Out!](#)
| 26748|2008-08-25 18:36:53|Asar Imhotep|Re: Kaa Mutu means KMT? KM.T Revisited|
Kiambote Obadele

Thank you for your response. I must say firstly that I think you may have some things confused. Neither I nor Ferg are in agreement that KM.T means KAA MUTU. That variant was posted on my personal website by a visitor as a possible meaning for KM.T which we rejected. To address the other issues in which you brought up, we have to define somethings and see if the actual usage matches.

A BILITERAL is a glyphic sign that represents TWO consonants IN SEQUENCE. I would add that it is a sign representing two consonant sounds which is assumed to be separated by at least one vowel (CVC or VCVC or CVCV). I say this because the glyphs for /dj/ and /ch/ would be considered biliterals instead of monoliterals.

WIKIPEDIA

http://en.wikipedia.org/wiki/Egyptian_biliteral_signs

LET THE ANCESTORS SPEAK pg 38 - Ankh Mi Ra

ANCIENT EGYPT.org

<http://www.ancient-egypt.org/index.html>

There are some issues I have with the accepted definition of a Biliteral and what they actually constitute as a biliteral. This is primarily because some of the biliterals they associate as being a biliteral are actually made up of a consonant and a noun.

When you read the Wikipedia definition of a Noun, they discuss the controversy of considering the letter (sound) /i/ and /w/ as consonents because in certain words they represent syllable markers or the peak of a syllable. Here /i/ and /w/ are nouns. But the definition a noun is a sound which is produced with an open vocal tract so that there is no air-pressure at any point above the glottis. So in other words, you can say these sounds without touching your tongue against the roof of your mouth or touching your teeth. Also they can be said without your mouth closing (teeth clutching) to cause a rush of air to make the sound. Here are your vowels.

<http://www.arts.gla.ac.uk/IPa/images/vowels.gif>



So with this in mind, some of the "biliterals" are not biliterals. For instance

Sa
Ha
Ka
Ta
Me
Au
Mu
Nu
Hu
Su
Ab
Ib
Ru
In
Im
Ir
Wer
Ah or Ih
Is
At
Aq
At

There is only one consonant represented by the glyph. I have yet to hear convincing testimony as to why this is so. This wouldn't too much affect our discussion on KM.t, but it helps us to consider that we may have it wrong when it comes to bi and trilaterals. Even with the distinction in some languages between /i/ and /w/ being consonants in their language, the majority of those above do not fit into this category.

With further examination, if we are to take Diop and Obenga seriously on their comparative analysis between the Egyptian and other African languages, then we can expect them to behave like African languages.

Part of the characteristics of some African languages are that they are AGGLUTINATIVE, meaning that join morphemes together. The Bantu languages fall under this category. Now Bantu is part of the larger Niger-Congo languages and as this would not be an isolated trait of one of the youngest branches, you will see the same elements in other Niger-Congo languages (Yoruba and Twi for instance).

With this in mind, Obenga frequently does comparisons of Egyptian and Niger-Congo languages. At this link below, he compares Bantu, Dagara, Dogon, Yoruba and Egyptian (primarily Dagara).

Morphological comparisons between kemetic and dagara

<http://thenile.phpbb-host.com/ftopic376.php>

If Obenga assumes lexical, morphological and phonetic correspondences between Bantu and Egyptian, then you have to assume that some of the major keywords under analysis will be of an agglutative nature since that is one of the major characteristics of Bantu languages (next to words ending in vowels).

This is what Ferg and I are proposing. That maybe some of these "biliterals" and "trilaterals" are a combination of diminutive morphemes. This same philosophy is what prompted Laird Scranton to compare Egyptian and Dogon in *Science of the Dogon* and *Sacred Symbols of the Dogon*. This same philosophy was postulated by E.A. Wallis Budge in *First Steps in Egyptian Hieroglyphics*. Remember, Budge is one of the first major Egyptologists to suggest that the Egyptian language corresponds to Sub-African languages.

Scranton, as well as myself, is a computer programmer. In writing computer languages we always reduce words to their basic elements as to be understood by the programmer, but do not fully express the language as to save space and reduce the work load (the actual programming). In essence, Mdw Ntr writing is a computer programming language (for the hardware of spirit). Sometimes the major words are simply larger words reduced to smaller sounds and agglutinated to make a single word. Kind of like the word NABISCO which stands for *National Biscuit Company*.

We find this all over Africa and especially in the Niger-Congo languages (which Obenga frequently makes comparisons). The example I always use is the Yoruba deity OLUDUMARE. If we were to make an Egyptian glyph for this, we would use a trilateral which would stand for DMR. If modern Egyptologists were to look at our imaginary glyph of DMR, then they would more than likely render it something like DEMAR. This is what they have done with KEMET. They just stuck vowels in there hoping they have it right.

In the Yoruba language we can see how this plays out with such terms as:

Ooni - King

..the word Ooni hides the following words

"Omo Oluwo Ni"

it's shortened variant is "Owoni"

Olodumare - the sixteen principal odus

...it hides the words

Oluwa = lord, owner

o = you

du = exert (also means container)

Mare = to go forward

All the words taken together means "owner of the everlasting odus." For more references of these terms, read Dr. Afolabi Epega's *Ifa: The Ancient Wisdom*.

Because of the comparative work that Obenga has done with Egyptian and Niger-Congo languages, we can look further into the deeper dynamics of the names. You don't see "major" Egyptology books suggesting something like this because "major" Egyptologists aren't comparing Egyptian philosophy, culture, and language to that of the Bantu. They don't even believe the Bantu were in ancient Egypt.

So this aspect of the language is not going to be in anyones grammar books and what Ferg is suggesting is that we expand our concept of what the ancient Egyptian written language really is. When we deviate from the "established" orthodoxies of Egyptology, then we find all kinds of correspondences with other African languages and culture.

This is why no Egyptologists would have found what Scranton has found in *Sacred Symbols of the Dogon*. This is why no Egyptologist would have found what John Anthony West has found regarding the Sphinx. This is why no Egyptologist has found what Obenga has found regarding Egyptian and Dagara.

Sometimes you have to step outside of the orthodoxy to find the jewels. I will not go into why KM.T would be an agglutated word. You would just have to read Ferg's essay on that as it is too extensive to repeat. But check out the name KM.T as it relates to other African languages:

KaMa meaning Black in Coptic,

iKaMa meaning Blackened in Mbochi,

KaMi and KaMbi meaning Charcoal in Malinke-Bambara

KaMmu and KaMmi meaning Dark in Dravidian

Mbochi, i-kama, to blacken

Tsonga-Bantu, Khala, a piece charcoal

Mongo-Bantu, Wala, place where charcoal is prepared

Rikwangali-Bantu, ekara, a piece of charcoal

Oshinddonga-Bantu, ekala, charcoal

Zulu-Bantu, (li)-lahle, cinder, piece of charcoal, a very dark person.

Chichewa-Bantu, khala, piece of charcoal

KeMpori meaning Black in Vai

KeMatou meaning completely burnt in Mandjakou

KeMbou meaning Charcoal in Pulaar

Again we are in another discussion of K(a) or Kaa in relation to African cosmological terms. It is no coincidence that Kaa (charcoal) is used to in the word KaMi (Km.t).

"Obadele Kwame Kambon (abibitumikasa.com)" wrote:

Htp,

I was taught that Km is the biliteral represented by a piece of burnt wood connoting Blackness. It is one unit.

Asar Imhotep

<http://www.asarimhotep.com>



| 26749|2008-08-25 21:12:40|dapurpose7|Our children must get this ...|

**Our young people must get this information ... and businesses like this must survive.
Check it out ... PLEASE.
CLICK THE FLYER BELOW ...**



| 26750|2008-08-25 23:27:34|Obadele Kwame Kambon (abibitumikasa.com)|Re: Kaa Mutu means KMT? KM.T Revisited|

Htp,

I appreciate it.

Stay BlackNificent!

Obadele

--- In Ta_Seti@yahoogroups.com, "m_ampim" wrote:

>

> Hotep,

>

> Obadele you are correct that KM is a biliteral represented by a
> piece of burnt wood. Diop, Obenga or no other Mdw Netcher
> professionals in the field arbitrarily separate the /k/ and /m/ in
> the word KMT and then link them to other words. Very solid post.

>

> Advancing the work,

>
> Manu Ampim
> -----
>
>
>
> --- In Ta_Seti@yahoogroups.com, "Obadele Kwame Kambon
> (abibitumikasa.com)" wrote:
>>
>> Htp,
>>
>> I was taught that Km is the biliteral represented by a piece of
> burnt
>> wood connoting Blackness. It is one unit.
>>
>> You can see how it is written here, originally posted at AnkhOnline
>>
>> [http://www.abibitumikasa.com/forums/mdw-ntr-language-](http://www.abibitumikasa.com/forums/mdw-ntr-language-resources/37653-his\toire-de-l-egypte-pharaonique.html)
> resources/37653-his\
>> toire-de-l-egypte-pharaonique.html
>>
>> This was part of the crux of Diop and Obenga's full frontal attack
> at
>> 1974 UNESCO.
>>
>> This is also where the Land of the Blacks vs. Black soil
> foolishness
>> debate stems from. The difference being the determinative, which
> when
>> that connoting people is used, means Black people.
>>
>> In the word for land, km, the burnt piece of wood is the first
> unit,
>> then the owl, transliterated as m is the second unit, the half
> loaf of
>> bread is the third unit, t, then the crossroads in a circle
> connoting
>> town/city has no sound value, but lets you know it refers to the
> nation.
>>
>> Same for the word that we used to refer to ourselves, minus the
> second
>> transliterated m, represented by the owl.
>>
>> To artificially split the the k from the m ignores the fact that
> there
>> is a whole 'nother uniliteral intervening between the k and the t.

> To be
>> even relatively believable, one would at least say kaam
> muti...although
>> I'm not sure who would go for this without something more than
>> conjecture.
>>
>> I'm sticking with Diop and Obenga on this one. Especially since my
>> teacher of Mdw Ntr is Obenga's student and I haven't seen anything
>> convincing or heard a convincing followup on the Kaa Muti
> postulation.
>> It looks like mere conjecture to me, but if I see something more
>> substantive, I will definitely be willing to revise my position.
>>
>> Obadele
>>
>>
>>
>> --- In Ta_Seti@yahoogroups.com, clyde winters wrote:
>>>
>>> Hi
>>> This is why Obenga does not class the Egyptian languages in
>> Afro-Asiatic.
>>>
>>> Clyde
>>>
>>> --- On Fri, 8/22/08, Ferg egyptology@ wrote:
>>>
>>> From: Ferg egyptology@
>>> Subject: Re: [Ta_Seti] Re: Kaa Mutu means KMT? KM.T Revisited
>>> To: Ta_Seti@yahoogroups.com
>>> Date: Friday, August 22, 2008, 9:45 AM
>>>
>>>
>>>
>>>
>>>
>>>
>>>
>>> Hi.
>>>
>>> I would like to see some realistic and convincing cognates
> between the
>> Afro-Asiatic and Kemetic language just like the Bantu languages and
>> Kemetic language. The experts keep saying that the Kemetic
> language is
>> related to Afro-Asiatic. Have you seen the evidence, apart from the

> > common feminine grammatical forms in the Kemetic language? Two or
 > more
 > > languages may be related despite the absence of feminine gender.
 > Take
 > > for example English which is related to French and German, yet
 > English
 > > does not have grammatical gender as the other two.
 > > >
 > > > How ridiculous are the following comparison between Berber and
 > Kemetic
 > > for the word 'bake' Kemetic 'qfn', Berber 'ekref'.
 > > >
 > > > Also compare the word 'die', Kemetic m(w)t, Afro-Asiatic 'emmet'.
 > > >
 > > > At the best estimate there are about 400 unconvincing ill
 > fitting, far
 > > fetched cognates between Afro-Asiatic and the Kemetic language.
 > How this
 > > can be accepted as proof is beyond imagination.
 > > >
 > > > Somo
 > > >
 > > >
 > > >
 > > > ----- Original Message -----
 > > > From: nilevalleypeoples
 > > > To: Ta_Seti@yahoogroups .com
 > > > Sent: Wednesday, August 20, 2008 6:59 PM
 > > > Subject: [Ta_Seti] Re: Kaa Mutu means KMT? KM.T Revisited
 > > >
 > > >
 > > >
 > > >
 > > > I will have to review the language matches you give but there is
 > some
 > > > other research that supports linkages on Egyptian to other
 > African
 > > > languages. Some may already have been posted so I only offer this
 > > small
 > > > fragment:
 > > >
 > > >
 > > >
 > > > Linguistic analysis places most of the origin of the Afro-Asiatic
 > > > languages wholly within Africa, primarily in the southeastern
 > Sahara

> > or
> > > adjacent Horn of Africa, with Semitic groupings straddling the
> Nile
> > > Delta and Sinai. (Diakanoff 1998)
> > >
> > > Other recent research demonstrates several African languages that
> > share
> > > features with Egyptian, such as the Chadic languages of west and
> > central
> > > Africa, the Cushitic languages of northeast Africa, and the
> Semitic
> > > languages of Ethiopia and Eritrea.(Schuh 1997) Acceptance of an
> > African
> > > origin for the Afro-Asiatic language grouping (of which ancient
> > Egyptian
> > > is a part) is widespread among most scholars.(McCall 1998)
> > >
> > > refs
> > >
> > > M.Diakonoff, Journal of Semitic Studies, 43,209 (1998)
> > >
> > > Russell G. Schuh, "The Use and Misuse of language in the study of
> > > African history" (1997), in: Ufahamu 25(1):36-81
> > >
> > > "The Afroasiatic Language Phylum: African in Origin, or Asian?"
> Daniel
> > > F. Mc Call, Current Anthropology, Vol. 39, No. 1 (Feb., 1998),
> pp.
> > > 139-144
> > >
> > > --- In Ta_Seti@yahoogroups .com, "Ferg" wrote:
> > > >
> > > > Hi
> > > >
> > > > Not necessarily the case. There is such a thing as
> agglutination of
> > > words in a languages and Bantu languages exhibit many instances
> of
> > > agglutination. Consider the English words black + bird. From
> this we
> > > obtain one word, blackbird. So km could have k + m to give km as
> a
> > > single word. A second example could be the word for the 'East'
> in the
> > > Zulu-Bantu language. The word for east is given as phuma, [rise
> > emerge]

>>> + ilanga [sun] to give one word phumalanga. As another example
 > the
 >> word
 >>> for soot in the Kiswahili-Bantu language is kaa [charcoal] +
 > moshi
 >>> [smoke] to give kamoshi, soot. A specific example of a bilateral
 > word
 >> is
 >>> the Kemetic word MN, be set, be fixed, remain, or become fixed,
 > set.
 >> In
 >>> the Zulu-Bantu language Ma means stand, stand still, stationary,
 > stop,
 >>> stand firm, settled. The same word in a different Bantu language
 > is
 >>> given as imana, with similar meanings to the Zulu-Bantu word Ma.
 >>>>
 >>>> The Kemetic language is an agglutinative language and follows
 > Bantu
 >>> forms of agglutination in its vocabulary. Although words may be
 >>> bilateral it does not mean that they cannot be joined together
 > to form
 >> a
 >>> single word as shown. Correct me if I am wrong.
 >>>>
 >>>> Somo.
 >>>>
 >>>>
 >>>>
 >>>> ----- Original Message -----
 >>>> From: Obadele Kwame Kambon (abibitumikasa. com)
 >>>> To: Ta_Seti@yahoogroups .com
 >>>> Sent: Tuesday, August 19, 2008 7:54 AM
 >>>> Subject: [Ta_Seti] Re: Kaa Mutu means KMT? KM.T Revisited
 >>>>
 >>>>
 >>>> Kiambote kiaku,
 >>>>
 >>>> km is a biliteral.
 >>>>
 >>>> Obadele
 >>>>
 >>>> --- In Ta_Seti@yahoogroups .com, Asar Imhotep asar_imhotep@
 > wrote:
 >>>>>
 >>>>> Mbote Phamily

>>>>
>>>> Sometimes I post my notes and discussions from this forum on
> my
>>>> website at <http://www.asarimhot.ep.com> to keep as a record. I
> posted
>> my
>>>> initial hypothesis about the Ta-Merrian Niw.t symbol possibly
>>>> pertaining to WOMB as philosophically the region in which you
> are at
>>>> in the African context is a place of human development (like a
>> womb).
>>>> I also hypothesized that the symbol used for the Niw.t glyph
> may be
>>>> the same symbol used in the Kongo called the Dikenga, which is
> also
>>>> associated with Community. That same symbol in the Dogon
> cosmology
>> is
>>>> referred to as a WOMB.
>>>>>
>>>>> However, I recently received a comment to my post to on the
>> website
>>>> and the poster has an interesting take on the word NIWT and
> the word
>>>> KMT. Compare this information to Ferg's recent post on NIWT
> and KMT:
>>>>>
>>>>>
>>>>> HERE IS THE LINK
>>>>>
>>>>> "habari gani? I just wanted to share some views on the
>> determinative
>>>> NWT, I have been collecting words which has similar sounds or
>> meaning
>>>> with Kiswahili. I have very good collection of those Ta-merian
> words
>>>> which can also be found in Kiswahili. I would like to share
> with you
>>>> that in Kiswahili NWT is closely or could mean exactly NCHI,
> SOME
>>>> kemetik scholars uses Netcha some uses Neter these are variuos
> ways
>> of
>>>> rendering these words using the so called roman letters which
> their
>>>> roots are the same Kamau land. NCHI litterally means Country

> or land
 >>>> or place of living.
 >>>>>
 >>>>> I would like to share some interesting material which would
 >> actually
 >>>> shade new wave of discussion amongst kemetik gatherings.
 > Please look
 >>>> for "THE UNITY OF AFRICAN ACIENT HISTORY 3000 BC TO AD 500"
 > author
 >>>> Felix A. Chami. Proffessor Chami is a Proffesor of archaeology
 > and
 >>>> History at the university of Dar Es Salaam. According to Dr
 > Chami
 >>>> reasearch. the term KMT,KEMET, KAMIT as it's popullary known
 > among
 >> the
 >>>> Afrikan centered circles it pronouced Kaamtu and he breaks it
 > down
 >>>> from the symbols and the meaning of the word itself. Kaamtu in
 >>>> Kiswahili broken down as Kaa is stay, sit or settle. Mtu as we
 > all
 >>>> know is a being, person or human. read the paragraph below to
 > get
 >> some
 >>>> ideas.
 >>>>>
 >>>>>
 >>>>> "Comparative analysis of ancient Egyptian and Bantu languages
 >>>> resolves the debate as whether"kmt" , Egyptian's identity meant
 >> people
 >>>> of black soil due to the dark soil of the Nile Valley or black
 >>>> people(see argumens in Diop, 1981) in favour of the latter. If
 > one
 >>>> follows this logic, then "k" should stand for "ka/kaa" or
 > land/place
 >>>> and "mt" for mutu or a person hence the land of mutu, which is
 > how
 >>>> Africans from Egypt southwards identified themselves. To date
 > in
 >> some
 >>>> languages identified as Bantu in eastern Africa,"kaa" still
 > refers
 >> to
 >>>> the location of ones's habitation, and hence "kaa wapi" (in
 > swahili)
 >>>> and "nkwi-kukaa" (in Chagga) mean "where do you

> live"?..... .."

>>>>>

>>>>>

>>>>>

>>>>>

>>>>>

>>>>>

>>>>> Asar Imhotep

>>>>> <http://www.asarimhotep.com>

>>>>>

>>>>>

>>>>>

>>>>>

>>>>>

| 26751|2008-08-26 09:22:54|Sekmet|Lecture of the Month- "Egypt Revisited" - Dr. Ivan Van Sertima|

LECTURE OF THE MONTH: Aug 08'

"EGYPT REVISITED"

by DR. IVAN VAN SERTIMA

<http://www.blackconsciousness.com/sshop/vansertima.html>

reviewed by Booty Adams

This lecture is a priority lecture for Home Schoolers as well as any Intellectuals or Students that want the truth, the whole truth and nothing but the truth. In this lecture, Dr. Van Sertima gives us a wealth of information about some very serious matters and facts that affect us as a people tremendously. This lecture helps us identify what is within ourselves. The lecture is clear and concise and much of the information is published, but still not well known in our communities and our circles. Dr. Van Sertima is probably best known for his work reminding Africans that we came to the Americas before Colimbus, but this is the BOMB! It's entertaining, enlightening as well as deadly serious! This is one of those lectures that is not approved of by your enemies, because they want you to remain ignorant, dependent on them and remain ashamed of where "they say" you came from. This lecture could be called a LIE BUSTER!

SOME OF THE SUBJECTS COVERED:

The Egyptians thought African

12 BLACK PHARAOHS BEFORE EGYPT

AMEN- African word

The DOGON - The YORUBA

KRYST- African word

Egypt controlled by invaders

EGG OF THE WORLD - Dwarf Nova

TA-SETI - QUSTUL - Nubia

Bruce Williams - Keith Seale

MOTHER OF GOD - Mother & Child

ISIS - HORUS - OSIRUS
Africans Caught in the Ice - Pink Skin types
HEIROGLYPHIC SCRIPT
ROYAL BLACK - PERFECT BLACKS
African & the SPEED of LIGHT
Africans & Gravity - Atoms (Monads)
DAY OF HORUS
Japanese failed attempt building Pyramid
BUGS BUNNY - BER RABBIT
Crowns of the North & South
ANWAR SADAT - TRUE PHARAOH
IMPRISONED MINDS - Disease of the MIND
Suppressed European Reports & FINDINGS
& Much, Mucho Moor!

This lecture is rated PG-13- Here that only means that you don't allow any young person to sit and view this information without you absorbing the same info at the same time. This lecture helps in the "Making Whole" process and you want to be sure that your children are comprehending and digesting how Africans have affected world consciousness, world development and world science. Dr. Van Sertima brings facts to Light! We as a people cannot go on living shattered lives never knowing who we are and in what direction we as a people came from and which direction we as a people will continue going as Perfect Blacks. Do you understand where I am coming from? If you don't this lecture might not be for you. Not to worry, next month we have something that will deal with Africans more on an occult nature. In the mean time, please buy Dr. Ivan Van Sertimas books wherever fine, Black books and treasures are sold. You may have to search a bit, but the information is within reach for those who choose to help themselves! Stay tuned! ~fini~

<http://www.blackconsciousness.com/sshop/vansertima.html>

| 26752|2008-08-26 09:30:28|Ferg|Re: Kaa Mutu means KMT? KM.T Revisited|

Attachments :

Good evening all!

Hope this hurriedly put together investigation into bilateral and trilateral signs will be of benefit to the discussion.
Somo

| 26753|2008-08-26 14:44:32|Asar Imhotep|Re: MTU - reply to Branden|

Kiambote Branden

I'm not sure about anyone on this list, but I know a few who are. One I know is pretty well known, but I'm not sure if he'll talk too much about it.

I tried accessing the page again and it is not showing up. From what I remember reading, he seems to be pretty on point with it. I know some people might not agree with the name the Ga call Mdw Ntr, but Mdw Ntr is known by many names across the continent. I tried to look up KPA within a dictionary of Mdw Ntr and couldn't find it readily. A word came close, Kheppa,

but it means "design." One could stretch the meaning, but I think that wouldn't fly too well in linguistic circles, especially if they are saying it means "divine testimony."

One of the things I respect about the author of the page is that he understands fully the concept of there are common people stuff and priesthood stuff. He mentioned one of the festivals in which he could give the details behind the ritual but couldn't due to secrecy obligations.

I wish the page was back up so I can review the rest. I could only glance at it at the time. Hopefully it will be back up soon.

AI

Bradenqp@aol.com wrote:

Asar,

It would be interesting to get the perspective of Africans familiar with the Pharaohnic tongue on this issue. There's a site by a member of the Ga ethnic group:

<http://www.planetsi nternet.com/ GA-ADANGBE% 20AUTHENTICITY. htm> which is informative, although it does have some obvious errors. There's more on his view on the relevance of MDW NTR to the present Ga-Adangbe population here:

<http://www.planetsi nternet.com/ FOODFORTHOUGHT. htm>

He concurs that learned Ga are able to read the script.

I'd be curious to know if there are Afrocentric scholars who read MDW NTR and are of the Ga (or deeply knowledgeable of them) who may shed more light on this.

Paul Braden

Asar Imhotep

<http://www.asarimhotep.com>



| 26754|2008-08-26 15:05:43|Asar Imhotep|Re: Kaa Mutu means KMT? KM.T Revisited|
Peace Ferg

Good summary. I plan to show in a different direction why agglutination is the norm in Egyptian writing. The key to this methodology is to look for Egyptian 'defining' words. The Egyptians has placed a convention within the script that allows one to gain meaning not only of words but of the determinatives. Some people have wondered why the certain words have determinatives that seemingly have nothing to do with the word.

This convention may not be applicable to all words; just key words which apply to science, health, astronomy, physics and the like. Another way to seek such words is to look for "deities."

If there is a deity associated with a word, it is a definite keyword in which each glyph used to convey the word associated with a deity defines the essence of the word. The word KM.T is one such word. It has a deity as a determinative and this is one rendering no ever talks about.

I came across in Kleiman's work of the proto bantu word *-baka which means a "knife" and corresponds with what you have placed in your summary. We know Egypt is also called Baka and I wonder if it is really in association with the occupation of the people and if it is in reference to metallurgy. We know in Africa places and people are also named after their occupations. Compare my hypothesis to what Master Naba (PBUH) says on his website about who the Dogon people really are:

<http://www.theearthcenter.com/index.php?title=home/dogon>

The Nature of the Dogon

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The name "Dogon" comes from the word "dogou", which means land. The Dogons are considered the "landlords" of Africa and their culture aims at preserving the Earth and everything that lives on it. The Dogon culture has remained uninterrupted since the time of the Pharaohs. The Dogons can be seen as Kemetic people who, during the periods of invasion, migrated so that their culture and spirituality could be kept pure. Due largely to the facts that the Dogon culture now resides in a land-locked area and that the Dogon possess deep spiritual knowledge, the culture has been preserved from colonial interruptions and influence. This cultural and spiritual preservation also is the result of very strong and strict rules of initiation (the mode by which initiation knowledge is passed from generation to generation.)

Ferg wrote:

Good evening all!
Hope this hurriedly put together investigation into bilateral and trilateral signs will be of benefit to the discussion.
Somo

Asar Imhotep

<http://www.asarimhotep.com>



| 26755|2008-08-26 16:15:37|Bradenqp@aol.com|Re: MTU - reply to Branden|

Asar,

The homepage does load for me at

<http://www.planetsinternet.com/GA-ADANGBE%20AUTHENTICITY.htm>

The server is slow for some reason, but it did show up after a minute.

Paul Braden

In a message dated 8/26/2008 5:45:01 P.M. Eastern Daylight Time, asar_imhotep@yahoo.com writes:

Kiambote Branden

I'm not sure about anyone on this list, but I know a few who are. One I know is pretty well known, but I'm not sure if he'll talk too much about it.

I tried accessing the page again and it is not showing up. From what I remember reading, he seems to be pretty on point with it. I know some people might not agree with the name the Ga call Mdw Ntr, but Mdw Ntr is known by many names across the continent. I tried to look up KPA within a dictionary of Mdw Ntr and couldn't find it readily. A word came close, Kheppa, but it means "design." One could stretch the meaning, but I think that wouldn't fly too well in linguistic circles, especially if they are saying it means "divine testimony."

One of the things I respect about the author of the page is that he understands fully the concept of there are common people stuff and priesthood stuff. He mentioned one of the festivals in which he could give the details behind the ritual but couldn't due to secrecy obligations.

I wish the page was back up so I can review the rest. I could only glance at it at the time. Hopefully it will be back up soon.

AI

Bradenqp@aol. com wrote:

Asar,

It would be interesting to get the perspective of Africans familiar with the Pharaohnic tongue on this issue. There's a site by a member of the Ga ethnic group:

[http://www.planetsi nternet.com/ GA-ADANGBE%](http://www.planetsi nternet.com/ GA-ADANGBE%20AUTHENTICITY. htm)

[20AUTHENTICITY. htm](http://www.planetsi nternet.com/ GA-ADANGBE%20AUTHENTICITY. htm) which is informative, although it does have some obvious errors. There's more on his view on the relevance of MDW NTR to the present Ga-Adangbe population here:

<http://www.planetsi nternet.com/ FOODFORTHOUGHT. htm>

He concurs that learned Ga are able to read the script.

I'd be curious to know if there are Afrocentric scholars who read MDW NTR and are of the Ga (or deeply knowledgeable of them) who may shed more light on this.

Paul Braden

Asar Imhotep
<http://www.asarimhotep.com>



It's only a deal if it's where *you* want to go. Find your travel deal [here](#).

| 26756|2008-08-26 16:21:31|Bradenqp@aol.com|The Logos in African Spirituality|

Could someone knowledgeable please elaborate on the manifestations of the concept of the Logos beyond KMT (where the Logos is a form of Heru) in African religions? Most of you are aware that the Christconcept is an adaptation of the spiritual notion of the Logos. I'm particularly curious in how this key idea is interpreted in the major modern African religions.....the idea of a man who redeems through the concept of Love, internal sacrifice and spiritual attainment.

It's only a deal if it's where *you* want to go. Find your travel deal [here](#).

| 26757|2008-08-27 02:29:00|Ferg|Re: Kaa Mutu means KMT? KM.T Revisited|

Hutuapo Asar.

With regard to a deity positioned after the KMT sign, I havealways thought about this.Ideas for a tangible explanationhave been festering in my mind for a very long time!There might be two suggestions. One is that every village has to have a headman or chief of the village. The other suggestion might be that one is talking about ancestral darkness, the word KOMA or MZIMUwhich means an ancestral spiritis also the native place for worshipping an ancestor and placating spiritual offerings to the departed.These spiritual places are usually places of darkness. I think I considered this concept when I explored KMT, the idea of ancestral darkness.

Somo

----- Original Message -----

From: [Asar Imhotep](#)

To: Ta_Seti@yahoogroups.com

Sent: Tuesday, August 26, 2008 11:05 PM

Subject: Re: [Ta_Seti] Re: Kaa Mutu means KMT? KM.T Revisited

Peace Ferg

Good summary. I plan to show in a different direction why agglutination is the norm in Egyptian writing. The key to this methodology is to look for Egyptian 'defining' words. The Egyptians have placed a convention within the script that allows one to gain meaning not only of words but of the determinatives. Some people have wondered why the certain words have determinatives that seemingly have nothing to do with the word.

This convention may not be applicable to all words; just key words which apply to science, health, astronomy, physics and the like. Another way to seek such words is to look for "deities." If there is a deity associated with a word, it is a definite keyword in which each glyph used to convey the word associated with a deity defines the essence of the word. The word KM.T is one such word. It has a deity as a determinative and this is one rendering no one ever talks about.

I came across in Kleiman's work of the proto bantu word *-baka which means a "knife" and corresponds with what you have placed in your summary. We know Egypt is also called Baka and I wonder if it is really in association with the occupation of the people and if it is in reference to metallurgy. We know in Africa places and people are also named after their occupations. Compare my hypothesis to what Master Naba (PBUH) says on his website about who the Dogon people really are:

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Asar Imhotep

<http://www.asarimhotep.com>



| 26758|2008-08-27 08:44:54|Asar Imhotep|Re: Kaa Mutu means KMT? KM.T Revisited|
Peace Ferg

Parts of your hypothesis I've also thought of before when referring to KMT. My original thesis in 2005 was that KMT possibly referred to two things: 1) it was a reference to the abode of Asar whose name means "Lord of the perfect Black." Asar was ruler of the AmenTet (underworld) and it is characterized by its Blackness. 2) KMT possibly referred to the Heru Shemsu who were originally Blacksmiths who came to colonize what is now Egypt from Ethiopia as the records say. One thing that is characteristic about Africa is whole societies are divided by labor. Upper and Lower KMT referred to Agriculture and Smithing respectively. The Dogon society is still divided like this and they use the same colors of Red and White to represent their districts as "Lower and Upper" respectively and it is divided by smiths and agriculturalists.

As far as the deities are concerned, I am of the opinion now that the "deity" determinative represents three things: 1) the divine force behind concepts and objects in nature, 2) a component stage or marker that represents a stage of development in some aspect of the process of creation and 3) a priest(ess). One of the definitions for the nTr determinative is a "divine person." The goal of the priesthood was to be a "gods on earth." So this would fall in alignment.

So with that said, we can speculate that certain towns and things which have a deity determinative may actually represent a location of a lodge where a certain topic is taught. A hypothesis I have been throwing around in my head lately is that a lot of the "art" we see of Ancient Egypt are probably "maps" for special things concerning their religious organization or sacred sites. How else would the priests keep track of where the temples or "schools" were across Africa? Remember, to this date, Africa has a continent wide university system of priests. Mdw Ntr writing on various papyri, stele, temples and pottery, could be hiding maps to places where they didn't want common people to locate their whereabouts.

My hypothesis was kindled when I was reviewing this one picture about a spiritual place that had

a "lake of fire" and it was surrounded by "baboons" (maybe someone on this list can remember what relief I am talking about). These are more than likely referring to Mt. Kilimanjaro, Mt. Elgin and Mt. Meru near Lake Nyanza (Victoria). There you will find baboons around an extinct "lake of fire." They are probably referring to a time when one of these mountains were active and the source of their people, which also would be consistent with the evolution of humanity in modern paleoanthropology.

I remember Ferg doing an analysis of the word word MR (pyramid) and it possibly referring to MT. MERU. This would be consistent with the philosophy since pyramids are usually referred to HOUSES of LIGHT. FIRE and LIGHT are synonymous in African societies and it definitely would be in alignment with hot volcanic lava.

I have been throwing around some other ideas about the names of what is now Egypt. My latest hypothesis is that the various names could possibly refer to different stages of creation. I will elaborate on why in another email.

Asar Imhotep
<http://www.asarimhotep.com>

Ferg wrote:

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| 26759|2008-08-27 18:42:05|Tafari khumbaka|Fw: sparkleystitch sent you a video: "Dr. Michio Kaku: 3 types of Ex|
ancient egypt was in contact with ancestors who inhabited the Tuat, shouldn't that count as a type?.....



Tafari-sudra,Khumbaka

--- On **Mon, 8/25/08, YouTube Service** wrote:

From: YouTube Service

Subject: sparkleystitch sent you a video: "Dr. Michio Kaku: 3 types of Extraterrestrial Civilizations"

To: "yonitree"

Date: Monday, August 25, 2008, 1:13 AM



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[repo](#)

[sparkleystitch](#) has shared a video with you on YouTube:

For all those who never quite understood the movie "2001", Kaku explains the meaning monoliths that was deleted from the film.



[Dr. Michio Kaku: 3 types of Extraterrestrial Civilizations](#)

Dr. Michio Kaku, theoretical physicist and co-founder of string field theory, a branch superstring theory, speaks about 3 types of Extraterrestrial Civilizations.

You can respond to [sparkleystitch](#) by visiting your [inbox](#).

2008 YouTube, LLC

| 26760|2008-08-28 04:13:55|Ferg|Re: Kaa Mutu means KMT? KM.T Revisited|

Attachments :

Hutuapo Asar.

See if you can make any sense of this about Osiris.

Somo

| 26761|2008-08-28 19:40:03|Djehuti Sundaka|Slavery Haunts America's Plantation Prisons|

[Slavery Haunts America's Plantation Prisons](#)

Thursday 28 August 2008

by: Maya Schenwar, t r u t h o u t | Report



(Artwork: Paul Giambarba / t r u t h o u t)

On an expanse of 18,000 acres of farmland, 59 miles northwest of Baton Rouge, long rows of men, mostly African-American, till the fields under the hot Louisiana sun. The men pick cotton, wheat, soybeans and corn. They work for pennies, literally. Armed guards, mostly white, ride up and down the rows on horseback, keeping watch. At the end of a long workweek, a bad disciplinary report from a guard - whether true or false - could mean a weekend toiling in the fields. The farm is called Angola, after the homeland of the slaves who first worked its soil.

This scene is not a glimpse of plantation days long gone by. It's the present-day reality of thousands of prisoners at the maximum security Louisiana State Penitentiary, otherwise known as Angola. The block of land on which the prison sits is a composite of several slave plantations, bought up in the decades following the Civil War. Acre-wise, it is the largest prison in the United States. Eighty percent of its prisoners are African-American.

"Angola is disturbing every time I go there," Tory Pegram, who coordinates the International Coalition to Free the Angola 3, told Truthout. "It's not even really a metaphor for slavery. Slavery is what's going on."

Mwalimu Johnson, who spent 15 years as a prisoner at the penitentiary and now works as executive secretary of the Capital Post-Conviction Project of Louisiana, concurred.

"I would truthfully say that Angola prison is a sophisticated plantation," Johnson told Truthout.

"'Cotton is King' still applies when it come to Angola."

Angola is not alone. Sixteen percent of Louisiana prisoners are compelled to perform farm labor, as are 17 percent of Texas prisoners and a full 40 percent of Arkansas prisoners, according to the 2002 Corrections Yearbook, compiled by the Criminal Justice Institute. They are paid little to nothing for planting and picking the same crops harvested by slaves 150 years ago.



On land previously occupied by a slave plantation, Louisiana prisoners pick cotton, earning 4 cents an hour. (Photo: Louisiana State Penitentiary)

Many prison farms, Angola included, have gruesome post-bellum histories. In the 1950s, '60s and '70s, Angola made news with a host of assaults - and killings - of inmates by guards. In 1952, a group of Angola prisoners found their work conditions so oppressive that they resorted to cutting their Achilles' tendons in protest. At Mississippi's Parchman Farm, another plantation-to-prison convert, prisoners were routinely subjected to near-death whippings and even shootings for the first half of the 20th century. Cummins Farm, in Arkansas, sported a "prison hospital" that doubled as a torture chamber until a federal investigation exposed it in 1970. And Texas's Jester State Prison Farm, formerly Harlem Prison Farm, garnered its claim to fame from eight prisoners who suffocated to death after being sealed into a tiny cell and abandoned by guards.

Since a wave of activism forced prison farm brutalities into the spotlight in the 1970s, some reforms have taken place: At Angola, for example, prison violence has been significantly reduced. But to a large extent, the official stories have been repackaged. State correctional departments now portray prison farm labor as educational or vocational opportunities, as opposed to involuntary servitude. The Alabama Department of Corrections web site, for example, states that its "Agriculture Program" "allows inmates to be trained in work habits and allows them to develop marketable skills in the areas of: Farming, Animal Husbandry, Vegetable, meat, and milk processing."

According to [Angola's web site](#), "massive reform" has transformed the prison into a "stable, safe and constitutional" environment. A host of new faith-based programs at Angola have gotten a lot of media play, including features in The Washington Post and The Christian Science Monitor. Cathy Fontenot, Angola's assistant warden, told Truthout that the penitentiary is now widely known as an "innovative and progressive prison."

"The warden says it takes good food, good medicine, good prayin' and good playin' to have a good prison," Fontenot said, referring to the head warden, Burl Cain. "Angola has all these." However, the makeover has been markedly incomplete, according to prisoners and their advocates.

"Most of the changes are cosmetic," said Johnson, who was released from Angola in 1992 and, in his new capacity as a prison rights advocate, stays in contact with Angola prisoners. "In the conventional plantations, slaves were given just enough food, clothing and shelter to be a financial asset to the owner. The same is true for the Louisiana prison system."

Wages for agricultural and industrial prison labor are still almost nonexistent compared with the federal minimum wage. Angola prisoners are paid anywhere from four to twenty cents per hour, according to Fontenot. Agricultural laborers fall on the lowest end of the pay scale.

What's more, prisoners may keep only half the money they make, according to Johnson, who notes that the other half is placed in an account for prisoners to use to "set themselves up" after they're released.

Besides the fact that two cents an hour may not accumulate much of a start-up fund, there is one glaring peculiarity about this arrangement: due to some of the harshest sentencing practices in the country, most Angola prisoners are never released. Ninety-seven percent will die in prison, according to Fontenot.

(Ironically, the "progressive" label may well apply to Angola, relative to some locations: In Texas, Arkansas and Georgia, most prison farms pay nothing at all.)

Angola prisoners technically work eight-hour days. However, since extra work can be mandated as a punishment for "bad behavior," hours may pile up well over that limit, former prisoner Robert King told Truthout.

"Prisoners worked out in the field, sometimes 17 hours straight, rain or shine," remembered King, who spent 29 years in solitary confinement at Angola, until he was released in 2001 after proving his innocence of the crime for which he was incarcerated.

It's common for Angola prisoners to work 65 hours a week after disciplinary reports have been filed, according to Johnson. Yet, those reports don't necessarily indicate that a prisoner has violated any rules. Johnson describes guards writing out reports well before the weekend, fabricating incident citations, then filling in prisoners' names on Friday, sometimes at random. Those prisoners would then spend their weekend in the cotton fields.

Although mechanical cotton pickers are almost universally used on modern-day farms, Angola prisoners must harvest by hand, echoing the exact ritual that characterized the plantation before

emancipation.

According to King, these practices are undergirded by entrenched notions of race-based authority.

"Guards talked to prisoners like slaves," King told Truthout. "They'd tell you the officer was always right, no matter what."

During the 1970s, prisoners were routinely beaten or "dungeonized" without cause, King said. Now, guards' power abuses are more expertly concealed, but they persist, fed by racist assumptions, according to King.

Johnson described some of the white guards burning crosses on prison lawns.

Much of this overt racism stems from the way the basic system - and even the basic population - of Angola and its environs have remained static since the days of slavery, according to Pegram. After the plantation was converted to a prison, former plantation overseers and their descendants kept their general roles, becoming prison officials and guards. This white overseer community, called B-Line, is located on the farm's grounds, both close to the prisoners and completely separate from them. In addition to their prison labor, Angola's inmates do free work for B-Line residents, from cutting their grass to trimming their hair to cleaning up Prison View Golf Course, the only course in the country where players can watch prisoners laboring as they golf.

Another landmark of the town, the Angola Prison Museum, is also run by multi-generation Angola residents. The museum exhibits "Old Sparky," the solid oak electric chair used for executions at Angola until 1991. Visitors can purchase shirts that read, "Angola: A Gated Community."

Despite its antebellum MO, Angola's labor system does not break the law. In fact, it is explicitly authorized by the Constitution. The 13th Amendment, which prohibits forced labor, contains a caveat. It reads, "Neither slavery nor involuntary servitude, *except as a punishment for crime where of the party shall have been duly convicted*, shall exist within the United States."

That clause has a history of being manipulated, according to Fordham Law Professor Robert Kaczorowski, who has written extensively on civil rights and the Constitution. Directly after the 13th Amendment was enacted, it began to be utilized to justify slavery-like practices, according to Kaczorowski. Throughout the South, former slaves were arrested for trivial crimes (vagrancy, for example), fined, and imprisoned when they could not pay their fines. Then, landowners could supply the fine in exchange for the prisoner's labor, essentially perpetuating slavery.

Although such close reproductions of private enslavement were phased out, the 13th Amendment still permits involuntary servitude.

"Prisoners can be forced to work for the government against their will, and this is true in every state," Kaczorowski told Truthout.

In recent years, activists have begun to focus on the 13th Amendment's exception for prisoners, according to Pegram. African-Americans are disproportionately incarcerated; one in three black men has been in prison at some point in his life. Therefore, African-Americans are much more likely to be subject to involuntary servitude.

"I would have more faith in that amendment if it weren't so clear that our criminal justice system is racially biased in a really obvious way," Pegram said.

Prison activists like Johnson believe that ultimately, permanently changing the status quo at places like Angola may mean changing the Constitution - amending the 13th Amendment to abolish involuntary servitude for all.

"I don't have any illusions that this is a simple process," Johnson said. "Many people are apathetic about what happens in prisons. It would be very difficult, but I would not suggest it

would be impossible."

Even without a constitutional overhaul, some states have done away with prison farms of their own accord. In Connecticut, where the farms were prevalent before the 1970s, the farms have been phased out, partially due to the perceived slavery connection. "Many black inmates viewed farm work under these circumstances as too close to slavery to want to participate," according to a 1995 report to the Connecticut General Assembly.

For now, though, the prison farm is alive and well in Louisiana. And at Angola, many prisoners can expect to be buried on the land they till. Two cemeteries, Point Lookout 1 and 2, lie on the prison grounds. No one knows exactly how many prisoners are interred in the former, since, after a flood washed away the first Angola cemetery in 1927, the bodies were reburied in a large common grave.

Point Lookout 1 is now full, and with the vast majority of Angola's prisoners destined to die in prison, Point Lookout 2 is well on its way, according to King.

"Angola is pretty huge," King said. "They've got a lot of land to bury a lot of prisoners."

No one knows how many of the prisoners kept in involuntary servitude at Angola are innocent. But at least one who has proven his innocence in court, overturning his conviction, is still behind bars. Please see "[Declared Innocent, but Not Free](#)."

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| 26762|2008-08-28 21:10:43|lamar perryman|Re: [africanclassicalhistory] Re: [Ta_Seti] Earlier Civilisations Th|

Again, under the circumstances here, let us REVISIT Bro. A. Imhotep's statements again under the line of Anthropological / Archaeological Facts.

The research of Prof. C. A. Diops , Prof. T.R. Sessa Iyengar On Indus Valley and Many others PROVE for a FACT that there Were Many Civilizations As = ORGANIZED SOCIETIES that existed before Kemet/Egypt AND Sumeria Too.!

Prof. Diops States that the RECORDS of The Ancients (and ALL research by others on the matter) states that Nubia/Kush existed Many Thousands of Years before Kemet. The Nile River and other geographical conditions made the habitation of Kemet possible to begin with. Nubian records date the LEAST ONE to 48, 000 thousand years B.C. with a Metaphysical Tablet that shows the Worship of The Stars by The Kings, Queens , Priesthood and Common Folk ALL in Agreement as To A Astral Origin of Mankind in Their Ontological Concepts.

(Note : SUCH A STAR TEMPLE AS COMPLEX AS PYRAMID MATHEMATICS WAS DISCOVERED IN UGANDA IN THE EARLY 2000'S).

Before Diops was Prof. Louis B. Leakey whose Monogenetic Theory of The Human Race Originating in The Southern Region of Africa (South Africa) TO BE EXACT , has Now Been Shown to be **A Conclusive Scientific EvolutionaryFact.**!

The PYTHON SNAKE RITUAL Of A Tribe of South African Peoples Discovered This Year and dating to 70, 000 B.C. has also Validated and Solidified Already Impeccable Evidence on The Subject Matter here.

The Egyptian/Kemet, Sumerian and Canaanite Civilizations from whom the Present World Societies Technological Ways, Customs and Mores Invariably Derives From Were Late Comers On The World Stage Insofar as Human Evolutions, Developments and Adaptations Are Concerned.

H-32-K,

Pharoah Israel.

--- On **Thu, 8/28/08, Asar Imhotep** wrote:

From: Asar Imhotep
Subject: Re: [africanclassicalhistory] Re: [Ta_Seti] Earlier Civilisations Than Egypt?
To: africanclassicalhistory@yahoogroups.co.uk
Date: Thursday, August 28, 2008, 4:42 PM

Let's start with the basics and move from there one at a time. Ta-Seti is a civilization that existed before Ta-Merri. They mis label the White Crown as a crown of upper KMT. At the time when the "white crown" was created and used by kings, there was NO Ta-Merry. It is a crown of Ta-Seti. The civilization of Nubia existed before KMT.

Bruce Williams attest this fact in his article **Forebears of Menes in Nubia: Myth or Reality?** in the Journal of Near Eastern Studies Vol 46. No. 1 (January 1987), which states:

"However, such evidence as can be deduced from the geographical dispersal of outstanding tombs of the Hierakonpolis Tomb 100 type indicates that a number of rulers Shared Upper Egypt simultaneously as late as the end of Naqata II times. Thus a clear distinction between the first emergence of major features of pharaonic iconography, even elements of writing, and the establishment of a single rule over Lower Egypt - monarchy - is made necessary by the evidence at hand. **"The Lost Pharaohs of Nubia" did claim that the unification of Nubia preceded the that of Upper Egypt**, for cemetery L can be seen to precede the known monuments of the Thinite period at Abydos and the Siali seal names its territory, at least in part."

Where would this magical Egypt appear from if there were no civilizations before it? Again, if one can't establish Nubia as a "civilization" before Egypt, then we are wasting our time discussing this. Egypt is the result of combined civilizations, not some whimsical formation out of nowhere, with no historical model for its attestation.

Asar Imhotep
<http://www.asarimhotep.com>

Mahari Mengistu wrote:

I think we are getting TOO SENSITIVE here, Asar. I think I know how you MAY HAVE responded to Fari's question. I SUSPECT your response may have been along the lines of your response had a white denier made it. The denier's attitude being that it is not possible, that it's bullshit.

But I don't think that is the case here. I thought the same thing when I read your statement - just out of curiosity, out of a serious logical desire "to know" who/what were the previous Afrakan civilizations before Kemet.

HTP,
Mahari

--- In africanclassicalhistory@yahoogroups.co.uk, Fari Supiya wrote:

>
> Dude you said the priests say Egypt was one of the LAST major civilisations in Africa. What came before? That`s all. You can give me whatever answer they told you. What I think a civilisation is or is not is quite frankly irrelevant. If I don`t like the answer that`s my tough cookie.

>
> G.O.R.E

>
> --- On Wed, 8/27/08, Asar Imhotep wrote:

>
> From: Asar Imhotep
> Subject: Re: [africanclassicalhistory] Re: [Ta_Seti] Earlier Civilisations Than Egypt?

> To: africanclassicalhistory@yahoogroups.co.uk

> Date: Wednesday, August 27, 2008, 5:20 PM

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>

> Okay, I know I have been clear in my response. I asked you specifically what is YOUR definition of a major civilization? If mine and your definitions conflict, then we have to have that discussion FIRST. Again, for the third time, what is YOUR definition of a major civilization? The fact that I said major civilization is irrelevant to my question to you.

>

> Asar Imhotep

> <http://www.asarimhotep.com>

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> Fari Supiya wrote:

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> ASAR:"Peace Fari

>

> Without diving into the oral histories of South Africa about the original Luba and Manabataba (that's how the Zulu pronounce it) civilizations of central south Africa, Bonotchi made a good point. If Narmer went to war with the Scorpion King for what became upper and lower Ta-Merry, then there had to be a civilization at the end of the Nile already in order for Narmer to unite it. Other wise, what was the Scorpion king a king over where a large scale war had to be waged and that large of land could be amassed?

>

> Also, the traditions of KM.t speak about what is known as Ta-Merry actually being a colony of what is now called Ethiopia of Heru kings and blacksmiths from the south. This can be attested to by the simple fact that "Egypt" didn't have a name for 10 dynasties. It was simply called HNW which means the interior. With the other findings in Ta-Seti with Qustal inscent burner, and evidence of prior kings in Nubia, it lends support for the notion that Egypt was a johnny come lately in the ancient world.

>

> Now again, I am asking if you are equating civilizations to building projects? Because if so, ancient Ghana wouldn't be considered a civilization. There are no large scale ruins. What we know comes from written testimonies from Arab travelers and oral histories of the people in the region. I didn't even mention the central Kongo civilization of Loango where Europeans witnessed two story houses with windows. No large ruins left either, but we know it exist because of the many testimonies to its existence."

>

> GORE:I was looking forward to hearing about themajor civilisations before Egyptbut I can see it`s not going to happen. What a disappointment.

>

>

> The Notorious G.O.R.E

>

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> --- On Tue, 8/26/08, Asar Imhotep wrote:

>

> From: Asar Imhotep

> Subject: Re: [africanclassicalhi story] Re: [Ta_Seti] Earlier Civilisations Than Egypt?

> To: africanclassicalhis tory@yahoogroups .co.uk

> Date: Tuesday, August 26, 2008, 9:25 PM

>

>

>

>

> Peace Fari

>

> Without diving into the oral histories of South Africa about the original Luba and Manabataba (that's how the Zulu pronounce it) civilizations of central south Africa, Bonotchi made a good point. If Narmer went to war with the Scorpion King for what became upper and lower Ta-Merry, then there had to be a civilization at the end of the Nile already in order for Narmer to unite it. Other wise, what was the Scorpion king a king over where a large scale war had to be waged and that large of land could be amassed?

>

> Also, the traditions of KM.t speak about what is known as Ta-Merry actually being a colony of what is now called Ethiopia of Heru kings and blacksmiths from the south. This can be attested to by the simple fact that "Egypt" didn't have a name for 10 dynasties. It was simply called HNW which means the interior. With the other findings in Ta-Seti with Qustal inscent burner, and evidence of prior kings in Nubia, it lends support for the notion that Egypt was a johnny come lately in the ancient world.

>

> Now again, I am asking if you are equating civilizations to building projects? Because if so, ancient Ghana wouldn't be considered a civilization. There are no large scale ruins. What we know comes from written testimonies from Arab travelers and oral histories of the people in the region. I didn't even mention the central Kongo civilization of Loango where Europeans witnessed two story houses with windows. No large ruins left either, but we know it exist because of the many testimonies to its existence.

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> Fari Supiya wrote:

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> ASAR:"Peace Fari

>

> Before we can continue this discussion, what is your idea of a "major" civilization? Are you equating civilization with large scale building projects?

>

> Asar Imhotep

> <http://www.asarimhotep.com>"

>

> GORE: Asar I don't mind a discussion on this but I certainly didn't envisage one. All I wanted to know (I was expecting an answer and that's that) is that if Egypt was one of the last then what were the first ones and those that came before generally?

>

> Why should I have to supply a definition of `major civilisation` when I was not the person who introduced it? And in any case why should anyone be surprised should such an equation be drawn when we look at the examples of your post Egypt, then you mention Ghana, Mali and Songhayi all associated with `large scale building projects`.

>

> By the way I'm pretty easygoing. If someone says to me we know of unheard of ancient civilisations because my spirit channel says so then that's that. So long as they have been clear about their source how can I turn around and say `channeling is rubbish`. That would just be my opinion and who is to say the channeling won't be verified at some later date with archaeological remains backing it up. Remember it's about transparency.

>

> G.O.R.E

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> --- On Mon, 8/25/08, Asar Imhotep wrote:

>

> From: Asar Imhotep

> Subject: Re: [africanclassicalhistory story] Re: [Ta_Seti] Earlier Civilisations Than Egypt?

> To: africanclassicalhistory@yahoo.co.uk

> Date: Monday, August 25, 2008, 10:05 PM

>

>

>

>

> Peace Fari

>

> Before we can continue this discussion, what is your idea of a "major" civilization? Are you equating civilization with large scale building projects?

>

> Asar Imhotep

> <http://www.asarimhotep.com>

>

>

>

> Fari Supiya wrote:

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> "Okay Gore what is it this time? The unification of the upper and lower lands, is the joining of two preexisting civilizations into one. And I know that you know this so what is it you are getting at? What are you up to? Bro.Bonotchi"

>

> Bro. Bonotchi if I hear someone telling me that Egypt was one of the last major civilisations in Africa the question naturally arises what were the previous ones. Upper and Lower Egypt were not `major African civilisations`, they were the foundation of Egypt and are not seperable from it. We can't say there was Egypt and before that Upper and Lower Egypt in terms of major civilisations so the question still stands. What am I up to? Depends where you stand. If you think Africans are entitled to the best scholarship to back up the investigation of their history then I'm someone asking the right questions. But if you think anything will do no matter how shoddy then I'm a cross between the devil and a CIA agent.

>

> The Notorious G.O.R.E

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> Asar Imhotep
> http://www.asarimho tep.com
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Asar Imhotep
<http://www.asarimhotep.com>

| 26763|2008-08-28 21:10:47|Michael Bayman|H-H-M Speaks About The Ar-Rabati:Health-Expedition:Mission:1|

From: Amexem-Moor-Empire: Imperial-Broadcasting-Agency: Staff

Unto:All-Moors (Declared/Undeclared)/Aboriginals

Re: New-video-link from the Amexem-Moor-Empire:
Imperial-Broadcasting-Agency

I.S.L.A.M.:

On the behalf of the Amexem-Moor-Empire: Constitutional-Monarch, His-Imperial-Majesty: Emperor: An-Anu-El: Bey and the entire: Amexem-Moor-Empire: National-Collective, peace, much-joy, good-health, and prosperity unto you and your family.

By the presenting of the link-below unto the all of the Amexem-Moor-Empire:

National-Collective with the including of the all of the houses of the Moors/our-kith and kindred by the order from the Amexem-Moor-Empire: Imperial-Broadcasting-Agency: Operations-Director, Distinguished-Noble: Seti-Hotep: Bey.

<http://www.youtube.com/watch?v=vqmD24SJSTc>

>Of the dispatching by the Amexem-Moor-Empire: Imperial-Broadcasting-Agency: Staff

| 26764|2008-08-29 04:03:44|Asar Imhotep|Case for Agglutination in AE Language?|

Attachments :

Kiambote everyone

Please find enclosed a recent summary I put together last night concerning a possible case for agglutination in the Egyptian language. I look forward to your critiques.

Ancestrally,

Asar Imhotep

<http://www.asarimhotep.com>



| 26765|2008-08-29 09:23:25|Ferg|Re: Case for Agglutination in AE Language?|

Asar, you are a true WARIA! (great one)

Did you manage to get some sleep on an active mind?

Still going through the analysis.

Somo

----- Original Message -----

From: Asar Imhotep

To: Asar Imhotep ; m_ampim ; ta_seti@yahoogroups.com ; bradenqp@aol.com

Sent: Friday, August 29, 2008 12:03 PM

Subject: [Ta_Seti] Case for Agglutination in AE Language?

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Ancestrally,

Asar Imhotep

<http://www.asarimhotep.com>



| 26766|2008-08-29 10:55:34|Asar Imhotep|Re: Case for Agglutination in AE Language?|
Peace Ferg

Thanks for the word. I am just getting up now (12:30 central standard time). I guess this is one of the benefits of working from home.

Tell me what you think when you finish. I know it's longer than normal, but the majority of the pages is just the table.

Ferg wrote:

Asar, you are a true WARIA! (great one)
Did you manage to get some sleep on an active mind?
Still going through the analysis.
Somo

----- Original Message -----

From: [Asar Imhotep](#)

To: [Asar Imhotep](#) ; [m_ampim](#) ; [ta_seti@yahoogroups.com](#) ; [bradenqp@aol.com](#)

Sent: Friday, August 29, 2008 12:03 PM

Subject: [Ta_Seti] Case for Agglutination in AE Language?

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Ancestrally,

Asar Imhotep

<http://www.asarimhotep.com>



| 26767|2008-08-29 11:50:15|cristofori whitakara|Ancient Egypt:The Struggle Continues (Daily Cahllenge) 8/28/2008|

Attachments :

| 26768|2008-08-29 12:23:23|Asar Imhotep|Re: WARIA|
Peace Ferg

An astute observation as always. The definition of the tern MWENEA and its application seems to be in alignment with the African concept of what the creator is. As has been mentioned before, OLUDUMARE is a praise name for ODUDUA, the high God of Yoruba. Oludumare is a sentence that has been agglutinated to make a word. It breaks down as follows:

Olodumare - the sixteen principal odus
...it hides the words
Oluwa = lord, owner
o = you
du = exert (also means container)
Mare = to go forward

All the words taken together means "owner of the everlasting odus." It is also translated as "the deity who goes everlastingly, or the everlasting deity or lord of the ever unceasing odu."

An Odu in Yoruba philosophy is equivalent to NTU of the Bantu philosophy. They may prove to be cognates. But an ODU means "container" or "abundance." Olodu means general container. Remember the "O" is a contract of OLOWA which means LORD or OWNER. The DU means container, or in other words a THING. The root of the word NTU is TU which means THING.

The noun prefix in Bantu languages lets you know what kind of thing it is:

Mu-NTU = the intelligent being (human being)
Ki-NTU = the non-intelligent being (thing)
Ha-NTU = the localizing being (place-time)
Ku-NTU = the modal being (manner of being)

So in essence, and ODU or an NTU is the encapsulation of the essence of a thing. The

metaphor is like a pitcher which would be the CONTAINER and the essence would be, let's say water for example.

This is how traditional African societies sees/saw everything in the universe: as containers of a spiritual essence which gives it its distinct character. So OLUDUMARE is the owner of all the containers in the universe which expands for infinity.

PTH is another deity which signifies expansion. Given our new way to interpret Mdw Ntr Ideographically, we can render PTH as

/p/ = space
/t/ = mass, matter
/h/ = infinity

In other words, space becomes mass infinitely.

Another thing that doesn't get discussed often is another meaning for KM in African societies. We had some discussion some years about this on various sites and here is some information that came about.

HANNIG handwörterbuch shows an entry with [km]+ [3 (vulture)], no determinatives, transliterated "kmtjw" meaning "people from Athribis", a place in Lower Egypt. Erman-Gradow "Wörterbuch" has the entries for Athribis as well.

The KM[nwt] entry says that KM is shorthand for a number of rather "longhand" ways to write KM wr (involving several determinatives each). KM wr is a title of Ausar pertaining to his attachment to this city, Hht-hhryb (At-hrib-is), and the Great Black Bull.

Cameroonian Egyptologist Oscar PFOUMA claims that the t3 in this very case isn't an article, but a demonstrative determinant the way it was used during times preceding New Kingdom literature. Thus the expression would mean "this km.t", which would imply that there were several km.t(i.e. political entities) that were part of the Km.t "nation".

PFOUMA even goes on saying that km.t[niw.t], unlike km.t[rmT], isn't a reference to a color, but a root meaning "political entity", providing a comparative GREENBERG list Egyptian/Bantu/Oromo for KM.

- he claims that the translation of km by "black" when applied to the toponym **km-wr** isn't likely because it would imply that the place was identified with a person; that the translation of **km** when applied to people isn't translatable by "locality" or something. He supports his hypothesis of the existence of two/three distinct roots in Egyptian relying on Panafrikan evidence:

Egyptic: km "*farm"

Basa: kaam "farm"

Doai: kaam "farm"

Esitako: ekaam "id."

Ngodzin: kam "id."

Runda: kumadin "id."

Egyptic: km "*polis"

Coptic: kⲙⲓ "Egypt" vs kmom "black"

Balue: kom "country, region"

Okam: ekoma "city"

Ndzem: k□□rural area"
Bateteka: komwa "country, region"
Bakweri: kumi "country"
Zulu: -khumbi "nation"
Pende: guma "country, region"
Dewoi: gumo "village, city"
Caga: gumi "rural area"
Lingala: -gumba "city"
Galla: gomdji "land which grow warm and healthy cultivated" (citing K.TUTSCHEK)

PFOUMA also mentions the word km.t.t which would mean a reunion of all kmt "cities" of the country.

Egyptic: km "black"
Mbochi: ikama "black"
Dogon: g□gy□"black"
etc.

So we have a very expansive philosophy concerning the term KM and supports the notion that African key concepts have more than one level of meaning, which that latter meanings build off the first one.

Ferg wrote:

Hutuapo Asar.
See if you can make any sense of this about Osiris.
Somo

Asar Imhotep
<http://www.asarimhotep.com>



| 26769|2008-08-29 22:57:28|Tafari
khumbaka|uranium,titanium,oil,gold,diamonds,minerals,cheap workers etc.|

with complete military authority a black face may easepeople's potential sructiny of americas
purpose in Africa(dont believe the hype), oil is still the agenda of corporate and industrial
america an to be an american(especially a leader) u gotta get with Da Agenda.

<http://affiliate.kickapps.com/kickapps/service/displayDiscussionThreads.kickAction?w=125219&as=35927&d=69816>

click above



Tafari-sudra,Khumbaka

| 26770|2008-08-29 22:58:43|Paul Kekai Manansala|OT: Ancient Amazon Cities Found; Were Vast Urban Network|

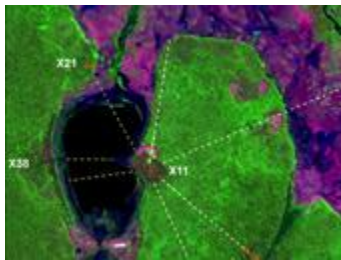
John Roach

for [National Geographic News](#)

August 28, 2008

Dozens of ancient, densely packed, towns, villages, and hamlets arranged in an organized pattern have been mapped in the Brazilian Amazon, anthropologists announced today.

The finding suggests that vast swathes of "pristine" [rain forest](#) may actually have been sophisticated urban landscapes prior to the arrival of European colonists.



[Enlarge Photo](#)

- [Amazon: An Interactive Map](#)
- [Ancient "Lost City" Discovered in Peru, Official Claims \(January 16, 2008\)](#)
- [Evidence of Ancient Towns Found in Amazon Basin \(September 25, 2003\)](#)

"It is very different from what we might expect using certain classic models of urbanism," noted study co-author Michael Heckenberger, an anthropologist at the University of Florida in Gainesville.

Nevertheless, he said, the repeated patterns within and among settlements across the landscape suggest a highly ordered and planned society on par with any medieval [European](#) town.

The finding supports a controversial theory that the Amazon River Basin teemed with large societies that were all but obliterated by disease when European colonists arrived in the 15th and 16th centuries.

The isolated tribes that remain in the Amazon today are the last survivors of these once great societies, according to the theory.

(Related story: ["Uncontacted" Amazon Tribe Actually Known for Decades](#) [June 19, 2008])

If this theory is correct, the networked structure of the ancient settlements may lend insight to better protect and manage the indigenous populations and forests that remain in the Amazon today, scientists said.

Heckenberger and his colleagues from the [U.S.](#) and [Brazil](#) including a member of the Kuikuro, an indigenous Amazonian tribe report their finding today in the journal *Science*.

Urban Plan

In 1993, Heckenberger lived with the Kuikuro near the headwaters of the Xingu River. Within two weeks of his stay, he learned about the ancient settlements and began a 15-year effort to study and map them in detail. Continued on [Next Page >>](#)

| 26771|2008-08-30 07:31:17|Asar Imhotep|Could the Kontomble be the Ntrw of the Ancient Egyptians?|

Attachments :

Peace Phamily

I was sitting here contemplating some ideas again last night, when I actually should have been doing some work, and I organized it into some notes in which I am sharing with the forum. I have thought about this for awhile and it didn't really hit me on where the connections lied until last night. This will hopefully be another link in the chain in my larger work to be released, *Bantu Cosmology and the Origins of Egyptian Civilization*.

Tell me what you think

Ancestrally,

Asar Imhotep

<http://www.asarimhotep.com>



| 26772|2008-08-31 08:37:33|Ferg|Re: Case for Agglutination in AE Language?|

Hutuapo Asar!

Good observations on how agglutination works and linking it to the wider concepts of African cosmology. I've often thought about how unrelated symbols are put together to form meanings of words. I've been looking at a simpler example. What's the connection between a throw stick and an Asiatic nomad? This has been occupying my mind for some time and I have finally come up with a solution for the word defining an Asiatic nomad. I think they are called AMU or something like it, speaking off hand. Will post it later on.

Surprisingly with regard to Oludumare, the agglutination consists of the word Oluwa as you said. The word Oluwa is given as Uluwa in Kiswahili-Bantu and means exalted state or glory, majesty. I think the meanings are the same. Somo

| ----- Original Message -----

From: [Asar Imhotep](#)

To: [Asar Imhotep](#) ; [m_ampim](#) ; [ta_seti@yahoogroups.com](#) ; [bradenqp@aol.com](#)

Sent: Friday, August 29, 2008 12:03 PM

Subject: [Ta_Seti] Case for Agglutination in AE Language?

Kiambote everyone

Please find enclosed a recent summary I put together last night concerning a possible case for agglutination in the Egyptian language. I look forward to your critiques.

Ancestrally,

Asar Imhotep

<http://www.asarimhotep.com>



| 26773|2008-08-31 14:18:28|Asar Imhotep|A Reevaluation of the Phonetic Complement in AE Language|

Attachments :

Kiambote Phamily

Please find enclosed some more weekend contemplations concerning Mdw Ntr, Agglutination and now the Phonetic Complement. I look forward to your comments and critiques.

Ancestrally,

Asar Imhotep

<http://www.asarimhotep.com>



| 26774|2008-08-31 18:54:36|Tafari khumbaka|Fw: African-Am leader traces roots to Ghana-- watch this video and ev|

please pass along, especially to people in washington d.c and adjucnt areas....
tua-u(thanx)



Tafari-sudra,Khumbaka

--- On **Sun, 8/31/08, The Nile** - wrote:

From: The Nile -

Subject: African-Am leader traces roots to Ghana--watch this video and event reminder

To: thenilepa@gmail.com

Date: Sunday, August 31, 2008, 6:41 AM



THE VIDEO:

http://totalblacktv.com/home/product_info.php?products_id=377

THE BACKGROUND:

Son of Nkonya Returns

Ur Aua Henmetu Ra Enkamit discovered through DNA testing that his paternal ancestry comes from the Nkonya people located in the Volta region of Ghana. This video documents his first visit with his family in Nkonya. This is a 5min clip.

THE EVENT:

Durbah
Traditional African Royal Reception
honoring his Royal Majesty
Nana Okotor III
from Ghana.
Sunday August 31st 2:00 pm - 5:00 pm

At the Ausar Auset Society
6008 Germantown Ave. between Harvey and Walnut Lane
215-843-0900

This message was sent from Ausar Auset Philadelphia to nmuta@newmediatech.net. It was sent from: Nmuta Jones, 6008 Germantown Avenue, Philadelphia, PA 19144. You can modify/update your subscription via the link below.



 [Manage your subscription](#)



| 26775|2008-08-31 18:54:37|Tafari khumbaka|vids|

http://www.youtube.com/profile_play_list?user=Promxious95

lots of good vids



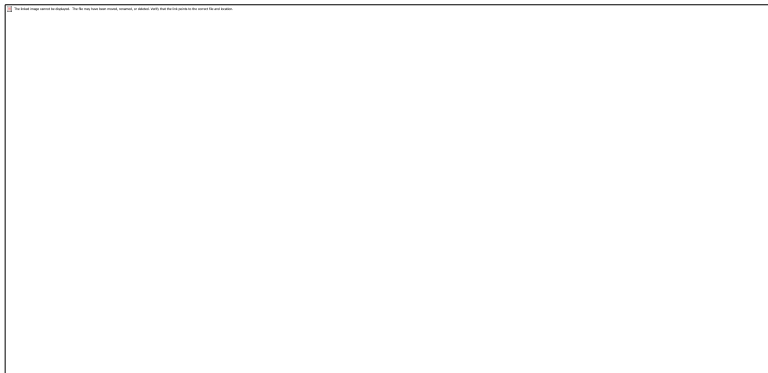
Tafari-sudra,Khumbaka

| 26776|2008-08-31 18:59:02|Paul Kekai Manansala|Bodies found in the tomb of 'boy king'
Tutankhamun's tomb are twin d|

From [The Times](#)

September 1, 2008

Bodies found in the tomb of 'boy king' Tutankhamun's tomb are twin daughters



The foetuses placed next to Tutankhamun will undergo DNA tests

Aditi Khanna

Two foetuses found buried with Tutankhamun may have been his twin daughters, an expert has claimed.

Professor Robert Connolly, an anatomist who is working with Egyptian authorities to analyse the tomb of the Egyptian Pharaoh, says that preliminary tests on the mummified remains of the two still-born babies indicate that Tutankhamun may have fathered them both. He will present the new findings at the Pharmacy and Medicine in Ancient Egypt Conference at the University of Manchester today.

Professor Connolly, who first studied the remains of Tutankhamun in the Sixties, said: □ The two fetuses in the tomb of Tutankhamun could be twins, despite their very different size and thus fit better as a single pregnancy for his young wife [Ankhesenamun]. This increases the likelihood of them being Tutankhamun's children. □

□ I studied one of the mummies, the larger one, back in 1979, determined the blood group data from this baby mummy and compared it with my 1969 blood grouping of Tutankhamun. The results confirmed that this larger foetus could indeed be the daughter of Tutankhamun.

Related Links

- [The Tutankhamun trail](#)
- [Pictures: Tutankhamun](#)

□ Now we believe that they are twins and they were both his children. □

Professor Connolly, a physical anthropologist at the University of Liverpool, said: □ It is a very exciting finding which will not only paint a more detailed picture of this famous young king's life and death, it will also tell us more about his lineage. □

The fetuses have been stored at the Faculty of Medicine in Cairo University since the archaeologist Howard Carter discovered them in the teenage king's tomb on the west bank of Luxor in 1922. Egyptologists have long debated whether they were his children or if they were placed in the tomb with the symbolic purpose of allowing the famous pharaoh to live on as newborns in the afterlife.

The answer to this hereditary puzzle is closer because the two fetuses are to undergo CT scans and DNA testing to determine possible diseases and their relation to Tutankhamun. The smaller foetus is about five months in gestational age and the larger foetus is estimated to be between seven and nine months. The results of the remaining tests are due in December.

□ We are very proud to have Professor Connolly speaking at the conference and are extremely excited about his new findings, □ said the conference director Rosalie David, of the University of Manchester's Faculty of Life Sciences.

□ Tutankhamun is such an important figure in Egyptology. He was a fascinating character whose tomb and indeed body has given us so much information about life in Ancient Egypt, and it seems that he will continue to do so for some time yet. □

More than 100 delegates from ten countries will be attending the conference. It intends to bring together the two elements of Ancient Egyptian healthcare practices □ pharmacy and medicine.

| 26777|2008-08-31 19:04:42|Paul Kekai Manansala|Tomb and coffin of Senusret II found|

Ancient royal burial chamber found

- Font Size: [Decrease](#) [Increase](#)
- Print Page: [Print](#)

From correspondents in Cairo | *September 01, 2008*

EGYPTIAN archaeologists have uncovered the burial chamber and coffin of King Senusret II who was believed to have ruled Egypt from 1897 BC to 1878 BC, it was reported today.

The burial chamber was found in Al Lahun, the town built by Senusret which became Egypt's political capital during the 12th and 13th dynasties, and where the king built his pyramid.

"The coffin is made of pink granite and the burial chamber is lined with red granite," said Ahmed Abdel Aal, head of antiquities in Fayum, south of Cairo.

The team also discovered "corridors and passageways inside the pyramid built to mislead thieves", Mr Abdel Aal said.

Wooden parts belonging to the king's boat were also found as well as alabaster and ceramic containers decorated with hieroglyphs.

Senusret II was known for launching major irrigation projects in the Fayum area, turning vast areas of marshland into cultivable land.

| 26778|2008-08-31 21:56:02|Asar Imhotep|Re: Bodies found in the tomb of 'boy king' Tutankhamun's tomb are tw|
Peace

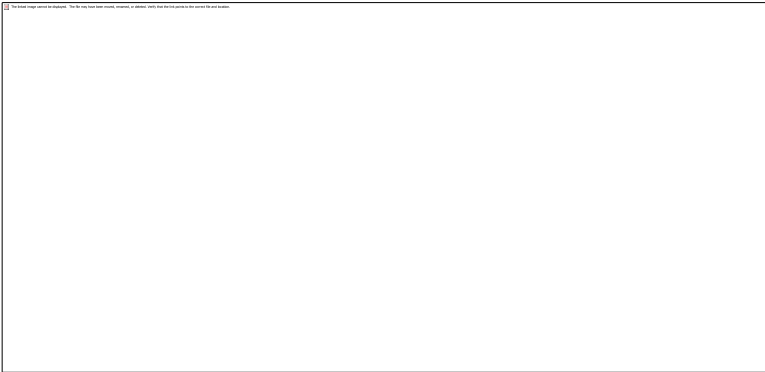
Is there any studies done on Tutankhamen and his genetic make-up? Has it been determined what haplogroup markers he has?

Asar Imhotep
<http://www.asarimhotep.com>

Paul Kekai Manansala wrote:

From [The Times](#)
September 1, 2008

Bodies found in the tomb of 'boy king' Tutankhamun' s tomb are twin daughters



The foetuses placed next to Tutankhamun will undergo DNA tests

Aditi Khanna

Two foetuses found buried with Tutankhamun may have been his twin daughters, an expert has claimed.

Professor Robert Connolly, an anatomist who is working with Egyptian authorities to analyse the tomb of the Egyptian Pharaoh, says that preliminary tests on the mummified remains of the two still-born babies indicate that Tutankhamun may have fathered them both. He will present the new findings at the Pharmacy and Medicine in Ancient Egypt Conference at the University of Manchester today.

Professor Connolly, who first studied the remains of Tutankhamun in the Sixties, said:

□ The two foetuses in the tomb of Tutankhamun could be twins, despite their very different size and thus fit better as a single pregnancy for his young wife [Ankhesenamun] . This increases the likelihood of them being Tutankhamun' s children. □

□ I studied one of the mummies, the larger one, back in 1979, determined the blood group data from this baby mummy and compared it with my 1969 blood grouping of Tutankhamun. The results confirmed that this larger foetus could indeed be the daughter of Tutankhamun.

Related Links

- [The Tutankhamun trail](#)
- [Pictures: Tutankhamun](#)

□ Now we believe that they are twins and they were both his children. □

Professor Connolly, a physical anthropologist at the University of Liverpool, said: □ It is a very exciting finding which will not only paint a more detailed picture of this famous young king's life and death, it will also tell us more about his lineage. □

The foetuses have been stored at the Faculty of Medicine in Cairo University since the archaeologist Howard Carter discovered them in the teenage king's tomb on the west bank of Luxor in 1922. Egyptologists have long debated whether they were his children or if they were placed in the tomb with the symbolic purpose of allowing the famous pharaoh to live on as newborns in the afterlife.

The answer to this hereditary puzzle is closer because the two foetuses are to undergo CT scans and DNA testing to determine possible diseases and their relation to Tutankhamun. The smaller foetus is about five months in gestational age and the larger foetus is estimated to be between seven and nine months. The results of the remaining tests are due in December.

□ We are very proud to have Professor Connolly speaking at the conference and are extremely excited about his new findings, □ said the conference director Rosalie David, of the University of Manchester's Faculty of Life Sciences.

□ Tutankhamun is such an important figure in Egyptology. He was a fascinating character whose tomb and indeed body has given us so much information about life in Ancient Egypt, and it seems that he will continue to do so for some time yet. □

More than 100 delegates from ten countries will be attending the conference. It intends to bring together the two elements of Ancient Egyptian healthcare practices □ pharmacy and medicine.

| 26779|2008-09-01 02:39:48|Ferg|Re: A Reevaluation of the Phonetic Complement in AE Language|
Asar'

A very enlightening review. I too have been pondering about the abstract ideas hidden within the AE language. On page 370 b Budge gives several meanings of the word NFR. All these words may be explained, refer to Nefertiti's name in which I explored the word NFR. What is interesting is that on one of the set of hieros there appears to be an abstract sign. Why abstract? when all the meanings may be explained by the word Fura or Furaha, joy, pleasure, happiness. Shona, Fara, be glad, happy, pleased, be well in health. The word 'abstract' means conceptual. What you have been postulating is meaningful and seeking AE conceptual ideas about the phonetic complement and relating it to African cosmology is a brilliant idea. I have not seen this way of interpreting it before. With regards to the word for a star, you give Nyota. This can also be spelt as Niota. However I am not too sure about the U or W in front of the word UNTY and the Y ending. I shall have to look further into it.

Somo

----- Original Message -----

From: [Asar Imhotep](#)

To: [Asar Imhotep](#) ; [m_ampim](#) ; [ta_seti@yahoogroups.com](#) ; [bradenqp@aol.com](#) ; [africanclassicalhistory@yahoogroups.co.uk](#) ; [m2rmsm@yahoo.com](#)

Sent: Sunday, August 31, 2008 10:18 PM

Subject: [Ta_Seti] A Reevaluation of the Phonetic Complement in AE Language

Kiambote Phamily

Please find enclosed some more weekend contemplations concerning Mdw Ntr, Agglutination and now the Phonetic Complement. I look forward to your

comments and critiques.

Ancestrally,

Asar Imhotep

<http://www.asarimhotep.com>



| 26780|2008-09-01 03:50:55|Asar Imhotep|Re: A Reevaluation of the Phonetic Complement in
AE Language|
Peace Ferg

What got me thinking on this track was reading the following essay:

THE
ESOTERIC STRUCTURE
OF THE ALPHABET

"God built the universe on number."

Pythagoras

"God built the universe on the letters of the alphabet."

The Zohar

Alvin Boyd Kuhn

<http://members.tripod.com/~pc93/ESOSTRAL.HTM>

As stated before, African people do not make signs for no reason. They just don't. All signs have meaning and they have meaning on two or more levels at the same time.. As Credo Mutwa says (1964:615):

"Unlike the White Man, **we do not carve or model images for no reason; ours are messages or prayers, or even symbols.** In our land we can bless or curse a person by sending him a carving of which the hands or feet are arranged in a certain way

I must pause and elaborate here, as I am sure readers will find this interesting. A Black Man never carves or models anything unless he has a specific and serious reason doing so. In actual fact, the Black Man does not do *anything*, unless there is a very good reason for it.." (emphasis mine)

I remember a brother from Sudan who was telling me that a lot of the postures you see on the AE reliefs are actually documents informing those who can "read the postures" of important messages. With me just knowing certain things about African spirituality, I know right off the back, if it is some priest stuff, there will be at least 3 meanings to everything you see. They all simultaneously convey a message dealing with:

1. Character
2. Science and
3. Health

Off the back you have to relate all African symbols to those three things. As far as the complement, African people operate on efficiency. This is the one thing that mainstream Egyptologists admit. But no one ever stopped to think why wouldn't they just put the vowels in between the consonants, instead of going through all of this trouble to give clues of what they were talking about? I remember a Jewish Rabbi telling me, "Vowels are for the initiated." Another reason why I look into the deeper meanings of symbols.

As far as the star name, I need to get the following article:

- 105. Note on Bantu Star-Names
- A. Werner
- *Man*, Vol. 12, (1912), pp. 193-196 (article consists of 4 pages)
- Published by: [Royal Anthropological Institute of Great Britain and Ireland](#)

I have to remember this next time I go back to the University. I don't have a private JSTOR account.

Another Bantu word for Star is NYOND. So we have

- Nyota
- Niota
- Nyond

I also found WEZ as a name for moon and star. C. Meinhof, W. Bourquin have the proto Bantu roots as: YOTA and TONDO respectively for star.

As far as NFR is concerned, I need to find a defining word for the NFR trilateral. This may take some time.

Reference,

Credo Mutwa
Indaba My Children

Ferg wrote:

Asar'

A very enlightening review. I too have been pondering about the abstract ideas hidden within the AE language. On page 370 b Budge gives several meanings of the word NFR. All these words may be explained, refer to Nefertiti's name in which I explored the word NFR. What is interesting is that on one of the set of hieros there appears to be an abstract sign. Why abstract? when all the meanings may be explained by the word Fura or Furaha, joy, pleasure, happiness. Shona, Fara, be glad, happy, pleased, be well in health. The word 'abstract' means conceptual. What you have been postulating is meaningful and seeking AE conceptual ideas about the phonetic complement and relating it to African cosmology is a brilliant idea. I have not seen this way of interpreting it before. With regards to the word for a star, you give Nyota. This can also be spelt as Niota. However I am not too sure about the U or W in front of the word UNTY and the Y ending. I shall have to look further into it.

Somo

----- Original Message -----

From: [Asar Imhotep](#)

To: [Asar Imhotep](#) ; [m_ampim](#) ; [ta_seti@yahoogroups.com](#) ; [bradengp@aol.com](#) ; [africanclassicalhistory@yahoo.com](#) ; [m2rmsm@yahoo.com](#)

Sent: Sunday, August 31, 2008 10:18 PM

Subject: [Ta_Seti] A Reevaluation of the Phonetic Complement in AE Language

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Please find enclosed some more weekend contemplations concerning Mdw Ntr, Agglutination and now the Phonetic Complement. I look forward to your comments and critiques.

Ancestrally,

Asar Imhotep

<http://www.asarimhotep.com>



Peace Phamily

Here is an interview that I think would interest people to understand further some inspirations towards the methodology of interpreting ideographically the Mdw Ntr keywords.

I think you need quicktime to listen to the interview

<http://www.justenergyradio.com/archive-pages/lscranton.htm>

Laird Scranton is an independent software designer from Albany, New York. His degree is in English from Vassar College. He has lectured at Colgate University on two occasions to classes studying his books. He was invited to write three articles for Temple University's upcoming *Encyclopedia of African Religion*, and has a published article on Dogon cosmology in the April 2007 edition of *Anthropology News*, an academic journal produced by the University of Chicago. He will be a guest speaker at the CPAK 2007 conference in San Diego, California in October 2007.

08/17/07

The Science Of The Dogon



[The Science Of The Dogon](#)

Asar Imhotep

<http://www.asarimhotep.com>



| 26782|2008-09-01 18:07:59|Tafari khumbaka|life after the oil crash|

<http://www.lifeaftertheoilcrash.net/>



click above



Tafari-sudra,Khumbaka

| 26783|2008-09-01 18:08:44|Paul Kekai Manansala|Re: Bodies found in the tomb of 'boy king' Tutankhamun's tomb are tw|

--- In Ta_Seti@yahoogroups.com, Asar Imhotep wrote:

>

> Peace

>

> Is there any studies done on Tutankhamen and his genetic make-up?

Has it been determined what haplogroup markers he has?

>

>

Apparently Hawass and the SCA have conducted some genetic tests on Tutankhamen, but have not released the full results on their conclusions on all or part of the data.

They haven't mentioned anything on haplogroups for any of the mummies they've tested so far.

Regards,

Paul Kekai Manansala

| 26784|2008-09-03 08:59:27|olmec982000|Ancient African Writing Began Over 5000 years ago|

In Africa it appears that Africans developed writing long before the Egyptians popularized hieroglyphic writing in Egypt and Kush.

The Gebel Sheikh Suleiman inscription.



Williams (1987) and Trigger (1980) have failed to discuss the entire inscription on the Gebel Sheikh Suleiman relief. These scholars ignore the Proto-Saharan inscription, and describe only, the relief from left to right as follows: a serekh topped by a falcon looking over a victorious battlefield, sacred bark and a bound prisoner .

But in reality we find more than these figures on the Gebel Sheikh Suleiman inscription which appears to date back to the A-Group period of Nubia over 5000 years ago. This is obvious when we examine the photograph of the Gebel Sheikh Suleiman relief.

From left to right on this relief we see a falcon on a serekh sign surmounting a house/ palace. In front of this village/ palace scene we see a prisoner bound by Stj bow (the sign for the Steu). Facing the prisoner bound by Stj bow (the sign for the Steu).



Facing the prisoner bound by the stj sign we see a bird over a circle with the letter X inside. Besides this scene we have another bird setting a top the letter X within the circle sign facing a victorious battle scene which includes a man bound to a sacred bark.

Over the sacred bark we find 21 Proto-Saharan signs. These signs agree with the Egyptian pottery symbols (see figure 3). The Gebel Sheikh Suleiman inscription is an obituary written about a king called Fe .

As noted above Homburger found that the Manding languages are closely related to the Coptic language. Using the Manding language we can read the Gebel Sheikh Suleiman inscription. Reading from right to left we read:

1. i gba lu
2. fe kye nde
- 2 1/2. ka i lu
3. fe fe tu
4. be yu su (su su) tu
5. su se lu gbe
6. po gbe tu

Below is the translation of the Gebel Sheikh Suleiman inscription:

"1. Thou family habitation, hold (it) upright. 2. Fe's estate (is on) the shore (of the watercourse). 2 1/2. Cut thou (sepulchre) habitation for the family (here). 3. Fe preferred to be obedient to the order. 4. Lay low the (celebrity) in the large hemisphere tomb (and) offer up libations that merit upright virtue. 6. Pure righteousness (is) King (Fe)."

This King Fe, of Gebel Sheikh Suleiman, may relate to Pharoah Pe-Hor (Throne of Horus) since in African languages /f/ and /p/ are often interchangeable. It is interesting to note that there is an inscription on a storage jar from Cemetery L of Qustul, Nubia that reads Pe-Hor (Williams 1987, p. 164). This Pe-Hor may be the Fe, of the Gebel Sheikh Suleiman inscription.

References:

Trigger, B G.(1980) Nubia Under the Pharaohs, Boulder,Colorado: Westview Press .

Williams, B The A-Group Royal Cemetery at Qustul: Cemetery L, Chicago:Oriental Institute University of Chicago, 1987.



Here we see that the Gebel Shaikh Suleiman inscription is authentic. The research of van den Brink and Petrie make it clear these signs were not chicken scratches, as you assume, and probably represent a system writing which has existed for over 5000 years.



These signs are found throughout the Sahara and Nubia .



.

The depth of the signs are the same and indicate that they were probably made at the same time.

The Thinite symbols and symbols on Gebel inscription are all dated to the A-Group .Bruce Williams in The A-Group Royal Cemetery at Qustul: Cemetery L (1987), has noted that the prisoner on the Qustul incense burner is analogous to the bound prisoner on the Gebel Sheikh Suleiman.



The Thinite writing, Gebel Sheikh Suleiman, and Qustul insense burner highlight the antiquity of writing in Middle Africa. The fact that the prisoner is bound by a Stj (Steu), the authors of this relief were the A-Group people. It was here as pointed out above that the Mande speakers formerly lived before they arrived.

.

| 26785|2008-09-03 19:51:23|Djehuti Sundaka|Moving Beyond Race-Based Health|

Moving Beyond Race-Based Health

Friday 22 August 2008

by: Susanne B. Haga, The Durham Herald-Sun



(Photo: AFP / File)

At a time when genetics research continues to reveal just how similar we all are, it's frustrating to see the continued reliance on race as a basis to treat individuals differently when it comes to their health.

I'm not referring to the inequitable treatment experienced by some groups with respect to access to health care services, but rather to the development of race-based products such as vitamins and drugs.

A company called GenSpec is selling vitamins specially formulated for African-Americans, Caucasians, and Hispanics.

While there are some differences in disease prevalence among races, there are no diseases or conditions - and certainly no nutritional requirements - that are exclusive to just one group. If we've learned anything from the last decade of genetics research, it's that our DNA is generally colorblind.

Although genetics is involved in most if not all aspects of our health, the environment plays at least an equal role. Even if we knew which genes played a part in our dietary needs, it's unlikely those differences would follow perceived racial divides.

The U.S. Census Bureau groups people into five categories: White; Black or African American; American Indian and Alaska Native; Asian; and Native Hawaiian and Other Pacific Islander. But at the biological level, those distinctions blur. Certain parts of our DNA code will be more closely associated with one population or another, but the vast majority is shared among populations worldwide.

As people have traveled the globe over centuries past, individuals of mixed heritage began to increase. African-Americans, for example, typically have varying proportions of European and African ancestry. The Hispanic population adds yet another layer of complexity as their ancestors descended from three regions: Europe, Africa, and America.

Given the wide variation within groups, the development of a "genetically specific" formula would be challenging, to say the least. (Interestingly, GenSpec seems to have overlooked the Asian population, or more likely even they haven't been able to come up with a single concoction for this diverse group.)

The recent increase in the numbers of people who identify with more than one race would seem to pose a rather large problem to the companies marketing race-based products.

Halle Berry, Tiger Woods, and Barack Obama are some of the more well-known names in this fast-growing group. Or perhaps these companies are smarter than we give them credit for.

One blogger, apparently of mixed heritage, asked if she should take the 'Caucasian' vitamins in the morning and the 'African-American' ones at night.

This company is not the first, nor will it probably be the last, to market race-based products. A few years back, a company called NitroMed developed a drug called BiDil for heart disease which was approved for treatment in African-Americans. Early data showed that it was also effective in Caucasians, but no more so than drugs already available.

So, the company conducted an African-American only clinical study to prove the safety and effectiveness of their drug, leading to the approval of the first race-targeted drug. Nubian Health Products also offers vitamins and dietary supplements to African-Americans.

As a genetics researcher and someone of mixed heritage myself, these companies reflect a troubling trend.

The fact that I don't fit neatly into the common racial designations used to bother me. Now, I've come to appreciate my uniqueness, while realizing it counts for such a tiny part of me. After all, genetically speaking, I am about 99 percent the same as anyone else.

Not only are companies misleading the public to believe that races are biologically distinct, requiring race-specific products, but the basis for their wares flies in the face of science. As we stride toward a more personal approach to health and medicine, we need to look beyond skin color. Population-based health and medicine should be a thing of the past.

Susanne B. Haga is an assistant research professor of the Institute for Genome Sciences Policy and Public Policy Studies at Duke University.

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| 26786|2008-09-03 21:12:43|Michael Bayman|H-I-M, Says Being-Scared: To-Act Produces
Nothing|

From: Amexem-Moor-Empire: Imperial-Broadcasting-Agency: Staff

Unto:All-Moors (Declared/Undeclared)/Aboriginals

Re: New-video-link from the **Amexem-Moor-Empire:**

Imperial-Broadcasting-Agency

I.S.L.A.M.:

On the behalf of the **Amexem-Moor-Empire:** Constitutional-Monarch, His-Imperial-Majesty:
Emperor: An-Anu-El: Bey and the entire: **Amexem-Moor-Empire:** National-Collective, peace,
much-joy, good-health, and prosperity unto you and your family.

By the presenting of the link-below unto the all of the **Amexem-Moor-Empire:**

National-Collective with the including of the all of the houses of the Moors/our-kith and kindred
by the order from the **Amexem-Moor-Empire:** Imperial-Broadcasting-Agency: Operations-
Director, Distinguished-Noble: Seti-Hotep: Bey.

<http://www.youtube.com/watch?v=1egnl4Zkoy8>

>Of the dispatching by the **Amexem-Moor-Empire**: Imperial-Broadcasting-Agency: Staff

| 26787|2008-09-03 21:12:50|Tafari khumbaka|FW: Charlotte Kamit Fest Promotional Documents|

Attachments :



Tafari-sudra,Khumbaka

--- On **Tue, 9/2/08, Alandas Dobbins** wrote:

From: Alandas Dobbins

Subject: FW: Charlotte Kamit Fest Promotional Documents

To: "Tafari khumbaka" , "Andre Dillon" , "Men Sa Hai Neru" , hkmaat@aol.com

Date: Tuesday, September 2, 2008, 10:31 PM

From: Preserve Pro Inc. [mailto:preservepro@earthlink.net]

Sent: Tuesday, September 02, 2008 5:30 PM

To: obikhan@mindspring.com; norfolk_aas@hotmail.com; alandas@scsmemphis.com; dallas_aas@hotmail.com; totonto_aas@hotmail.com; heruhefenu@gmail.com; maakheru@uaia.org

Subject: Charlotte Kamit Fest Promotional Documents

If you know anyone interested in buying an ad in our souvenir booklet please let me know. Help pass the word.

Tuau

Attached are the Campaign information for our Ad Sales for Kamit Fest. This document has all the Ad prices and Letter for promotions. Also, Kamit Fest Flyer is attached.

Ariantch Menab-t

704-995-0731

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| 26788|2008-09-03 21:14:46|onlyforashloveyou|Egypto Shop|
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Ma'at

Ma'at

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Horus

Sacred Cow

Sacred Cow

Athirat

Athirat

Amonet

Amonet

Anubis Giving Life Forever

Anubis Giving Life Forever

Maahes

Maahes

Nekhbet

Nekhbet

Amun

Amun

Nefertem

Nefertem

Neith

Neith

Anuket

Anuket

Khnum

Khnum

Satis

Satis

Selket

Selket

Bast

Bast

Sekhmet

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Nefertem Journal

\$9.69

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Neith Journal

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Posted by Egypto Chrissy at 6:53 PM 0 comments

Chrissy's Egypto Shop : Anubis Giving Life Forever

Anubis was usually portrayed as a jackal-headed man, or in fully canine form wearing a ribbon and holding a flail in the crook of its arm. The canine is strongly associated with cemeteries in ancient

Egypt, as dogs and jackals often haunted the edges of the desert where the dead were buried. Anubis is depicted in fully human form very rarely. His skin is usually depicted in black because the ancient Egyptians used that color for afterlife, death, and night.

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Keepsake Box

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Kids Baseball Jersey

Kids Baseball Jersey

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Kids Hoodie

\$25.59

Kids Light T-Shirt

Kids Light T-Shirt

\$18.89

Kids Sweatshirt

Kids Sweatshirt
\$20.19
Large Mug
Large Mug
\$16.19
Light T-Shirt
Light T-Shirt
\$20.19
Long Sleeve Dark T-Shirt
Long Sleeve Dark T-Shirt
\$32.39
Long Sleeve T-Shirt
Long Sleeve T-Shirt
\$25.59
Maternity Dark T-Shirt
Maternity Dark T-Shirt
\$32.39
Maternity T-Shirt
Maternity T-Shirt
\$32.39
Ringer T
Ringer T
\$20.19
Mini Poster Print
Mini Poster Print
\$6.69
Mousepad
Mousepad
\$14.79
Mug
Mug
\$14.79
Note Cards (Pk of 10)
Note Cards (Pk of 10)
\$13.49
Note Cards (Pk of 20)
Note Cards (Pk of 20)
\$24.29
Organic Cotton Tee
Organic Cotton Tee
\$22.89
Ornament (Oval)
Ornament (Oval)
\$8.09
Ornament (Round)
Ornament (Round)

\$8.09

Throw Pillow

Throw Pillow

\$21.59

Postcards (Package of 8)

Postcards (Package of 8)

\$8.09

Rectangle Magnet

Rectangle Magnet

\$4.39

Rectangle Magnet (100 pack)

Rectangle Magnet (100 pack)

\$169.69

Rectangle Magnet (10 pack)

Rectangle Magnet (10 pack)

\$23.79

Stein

Stein

\$18.89

Sweatshirt

Sweatshirt

\$28.29

Teddy Bear

Teddy Bear

\$17.49

Tile Coaster

Tile Coaster

\$6.09

Value T-shirt

Value T-shirt

\$12.09

Wall Clock

Wall Clock

\$14.79

White T-Shirt

White T-Shirt

\$19.89

Women's Long Sleeve Dark T-Shirt

Women's Long Sleeve Dark T-Shirt

\$32.39

Women's Cap Sleeve T-Shirt

Women's Cap Sleeve T-Shirt

\$21.59

Women's Dark T-Shirt

Women's Dark T-Shirt

\$26.99

Women's V-Neck Dark T-Shirt
Women's V-Neck Dark T-Shirt
\$26.99
Women's Light T-Shirt
Women's Light T-Shirt
\$20.19
Women's Long Sleeve T-Shirt
Women's Long Sleeve T-Shirt
\$25.59
Women's Plus Size Scoop Neck Dark T-Shirt
Women's Plus Size Scoop Neck Dark T-Shirt
\$33.69
Women's Plus Size V-Neck Dark T-Shirt
Women's Plus Size V-Neck Dark T-Shirt
\$33.69
Women's Plus Size Scoop Neck T-Shirt
Women's Plus Size Scoop Neck T-Shirt
\$33.69
Women's Plus Size V-Neck T-Shirt
Women's Plus Size V-Neck T-Shirt
\$33.69
Women's Raglan Hoodie
Women's Raglan Hoodie
\$36.39
Women's T-Shirt
Women's T-Shirt
\$19.89
Women's Tank Top
Women's Tank Top
\$20.19
Women's Tracksuit
Women's Tracksuit
\$53.99
Women's V-Neck T-Shirt
Women's V-Neck T-Shirt
\$21.59
Yard Sign
Yard Sign
\$20.19
Posted by Egypto Chrissy at 6:52 PM 0 comments

Chrissy's Egypto Shop : Egyptian Advertising : Anubis
Yellow T-Shirt
Yellow T-Shirt

\$19.49

Women's V-Neck T-Shirt

Women's V-Neck T-Shirt

\$20.79

Women's V-Neck Dark T-Shirt

Women's V-Neck Dark T-Shirt

\$25.99

Women's Tracksuit

Women's Tracksuit

\$51.99

Women's Tank Top

Women's Tank Top

\$19.49

Women's T-Shirt

Women's T-Shirt

\$19.19

Women's Raglan Hoodie

Women's Raglan Hoodie

\$35.09

Women's Plus Size V-Neck T-Shirt

Women's Plus Size V-Neck T-Shirt

\$32.49

Women's Plus Size V-Neck Dark T-Shirt

Women's Plus Size V-Neck Dark T-Shirt

\$32.49

Women's Plus Size Scoop Neck T-Shirt

Women's Plus Size Scoop Neck T-Shirt

\$32.49

Women's Plus Size Scoop Neck Dark T-Shirt

Women's Plus Size Scoop Neck Dark T-Shirt

\$32.49

Women's Long Sleeve T-Shirt

Women's Long Sleeve T-Shirt

\$24.69

Women's Long Sleeve Dark T-Shirt

Women's Long Sleeve Dark T-Shirt

\$31.19

Women's Light T-Shirt

Women's Light T-Shirt

\$19.49

Women's Dark T-Shirt

Women's Dark T-Shirt

\$25.99

Women's Cap Sleeve T-Shirt

Women's Cap Sleeve T-Shirt

\$20.79

White T-Shirt
White T-Shirt
\$19.19
Wall Clock
Wall Clock
\$14.29
Value T-shirt
Value T-shirt
\$11.69
Trucker Hat
Trucker Hat
\$14.29
Tote Bag
Tote Bag
\$16.89
Throw Pillow
Throw Pillow
\$20.79
Teddy Bear
Teddy Bear
\$16.89
Sweatshirt
Sweatshirt
\$27.29
Stein
Stein
\$18.19
Small Pet Bowl
Small Pet Bowl
\$22.09
Ringer T
Ringer T
\$19.49
Organic Cotton Tee
Organic Cotton Tee
\$22.09
Note Cards (Pk of 10)
Note Cards (Pk of 10)
\$12.99
Mug
Mug
\$14.29
Mousepad
Mousepad
\$14.29
Messenger Bag

Messenger Bag
\$24.69
Men's Sleeveless Tee
Men's Sleeveless Tee
\$19.49
Maternity T-Shirt
Maternity T-Shirt
\$31.19
Maternity Dark T-Shirt
Maternity Dark T-Shirt
\$31.19
Long Sleeve T-Shirt
Long Sleeve T-Shirt
\$24.69
Long Sleeve Dark T-Shirt
Long Sleeve Dark T-Shirt
\$31.19
Light T-Shirt
Light T-Shirt
\$19.49
Large Pet Bowl
Large Pet Bowl
\$25.99
Large Mug
Large Mug
\$15.59
Kids Sweatshirt
Kids Sweatshirt
\$19.49
Kids Light T-Shirt
Kids Light T-Shirt
\$18.19
Kids Hoodie
Kids Hoodie
\$24.69
Kids Dark T-Shirt
Kids Dark T-Shirt
\$24.69
Kids Baseball Jersey
Kids Baseball Jersey
\$18.19
Jr. Spaghetti Tank
Jr. Spaghetti Tank
\$22.09
Jr. Ringer T-Shirt
Jr. Ringer T-Shirt

\$22.09

Jr. Raglan

Jr. Raglan

\$23.39

Jr. Jersey T-Shirt

Jr. Jersey T-Shirt

\$24.69

Jr. Hoodie

Jr. Hoodie

\$32.49

Journal

Journal

\$9.69

Infant/Toddler T-Shirt

Infant/Toddler T-Shirt

\$11.69

Infant Bodysuit

Infant Bodysuit

\$12.99

Hooded Sweatshirt

Hooded Sweatshirt

\$32.49

Greeting Cards (Pk of 20)

Greeting Cards (Pk of 20)

\$31.19

Greeting Cards (Pk of 10)

Greeting Cards (Pk of 10)

\$19.49

Greeting Card

Greeting Card

\$3.19

Golf Shirt

Golf Shirt

\$22.09

Fulfillment

Fulfillment

\$0.00

Fitted T-Shirt

Fitted T-Shirt

\$20.79

Dog T-Shirt

Dog T-Shirt

\$18.19

Dark T-Shirt

Dark T-Shirt

\$24.69

Classic Thong
Classic Thong
\$10.39

Cap
Cap
\$18.89

Calendar Print
Calendar Print
\$5.19

Boxer Shorts
Boxer Shorts
\$16.89

Black Cap
Black Cap
\$18.19

Bib
Bib
\$7.79

Baseball Jersey
Baseball Jersey
\$22.09

BBQ Apron
BBQ Apron
\$19.49

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| 26789|2008-09-03 21:14:59|Tafari khumbaka|Re: Ancient African Writing Began Over 5000
years ago|

if this was in syria or pakistan or anywhere but africa, it would be mandatory reading even in
grade school



Tafari-sudra,Khumbaka

--- On **Wed, 9/3/08, olmec982000** wrote:

From: olmec982000

Subject: [Ta_Seti] Ancient African Writing Began Over 5000 years ago

To: Ta_Seti@yahooogroups.com

Date: Wednesday, September 3, 2008, 10:59 AM

In Africa it appears that Africans developed writing long before the Egyptians popularized hieroglyphic writing in Egypt and Kush.

The Gebel Sheikh Suleiman inscription.



Williams (1987) and Trigger (1980) have failed to discuss the entire inscription on the Gebel Sheikh Suleiman relief. These scholars ignore the Proto-Saharan inscription, and describe only, the relief from left to right as follows: a serekh topped by a falcon looking over a victorious battlefield, sacred bark and a bound prisoner .

But in reality we find more than these figures on the Gebel Sheikh Suleiman inscription which appears to date back to the A-Group period of Nubia over 5000 years ago. This is obvious when we examine the photograph of the Gebel Sheikh Suleiman relief.

From left to right on this relief we see a falcon on a serekh sign surmounting a house/ palace. In front of this village/ palace scene we see a prisoner bound by Stj bow (the sign for the Steu). Facing the prisoner bound by Stj bow (the sign for the Steu).



Facing the prisoner bound by the stj sign we see a bird over a circle with the letter X inside. Besides this scene we have another bird setting a top the letter X within the circle sign facing a victorious battle scene which includes a man bound to a sacred bark.

Over the sacred bark we find 21 Proto-Saharan signs. These signs agree with the Egyptian pottery symbols (see figure 3). The Gebel Sheikh Suleiman inscription is an obituary written about a king called Fe .

As noted above Homburger found that the Manding languages are closely related to the Coptic language. Using the Manding language we can read the Gebel Sheikh Suleiman inscription. Reading from right to left we read:

1. i gba lu

2. fe kye nde

2 1/2. ka i lu

3. fe fe tu

4. be yu su (su su) tu

5. su se lu gbe

6. po gbe tu

Below is the translation of the Gebel Sheikh Suleiman inscription:

"1. Thou family habitation, hold (it) upright. 2. Fe's estate (is on) the shore (of the watercourse) . 2 1/2. Cut thou (sepulchre) habitation for the family (here). 3. Fe preferred to be obedient to the order. 4. Lay low the (celebrity) in the large hemisphere tomb (and) offer up libations that merit upright virtue. 6. Pure righteousness (is) King (Fe)."

This King Fe, of Gebel Sheikh Suleiman, may relate to Pharoah Pe-Hor (Throne of Horus) since in African languages /f/ and /p/ are often interchangeable. It is interesting to note that there is an inscription on a storage jar from Cemetery L of Qustul, Nubia that reads Pe-Hor (Williams 1987, p. 164). This Pe-Hor may be the Fe, of the Gebel Sheikh Suleiman inscription.

References:

Trigger, B G.(1980) Nubia Under the Pharaohs, Boulder,Colorado: Westview Press .

Williams, B The A-Group Royal Cemetery at Qustul: Cemetery L, Chicago:Oriental Institute University of Chicago, 1987.



Here we see that the Gebel Shaikh Suleiman inscription is authentic. The research of van den Brink and Petrie make it clear these signs were not chicken scratches, as you assume, and probably represent a system writing which has existed for over 5000 years.



These signs are found throughout the Sahara and Nubia .



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The depth of the signs are the same and indicate that they were probably made at the same time.

The Thinite symbols and symbols on Gebel inscription are all dated to the A-Group .Bruce Williams in The A-Group Royal Cemetery at Qustul: Cemetery L (1987), has noted that the prisoner on the Qustul incense burner is analogous to the bound prisoner on the Gebel Sheikh Suleiman.



The Thinite writing, Gebel Sheikh Suleiman, and Qustul insense burner highlight the antiquity of writing in Middle Africa. The fact that the prisoner is bound by a Stj (Steu), the authors of this relief were the A-Group people. It was here as pointed out above that the Mande speakers formerly lived before they arrived.

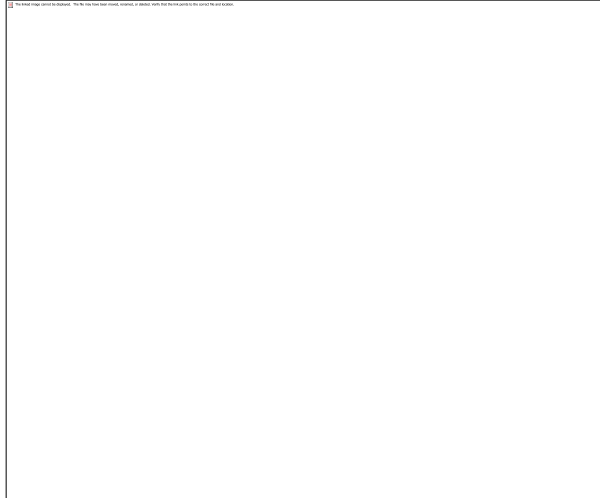
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| 26790|2008-09-03 21:15:47|Paul Kekai Manansala|Ancient mouse offers clues to royal shipwreck|

Ancient mouse offers clues to royal shipwreck

- 03 September 2008
- From New Scientist Print Edition. [Subscribe](#) and get 4 free issues.





REMAINS of a long dead house mouse have been found in the wreck of a Bronze Age royal ship. That makes it the earliest rodent stowaway ever recorded, and proof of how house mice spread around the world.

Archaeologist Thomas Cucchi of the University of Durham, UK, identified a fragment of a mouse jaw in sediment from a ship that sank 3500 years ago off the coast of Turkey.

The cargo of ebony, ivory, silver and gold - including a gold scarab with the name of the Egyptian queen Nefertiti - indicates it was a royal vessel. Because the cargo carried artefacts from many cultures, its nationality and route is hotly debated, but the mouse's jaw may provide answers. Cucchi's analysis confirms it belonged to *Mus musculus domesticus*, the only species known to live in close quarters with humans (*Journal of Archaeological Science*, vol 35, p 2953). The shape of the molars suggests the mouse came from the northern Levantine coast, as they are similar to those of modern house mice in Syria, near Cyprus.

And, when generations of rodents live aboard ships, they evolve larger body shapes. Yet this mouse was roughly the same shape and size as other small, land-dwelling mice of the time, suggesting it boarded just before the ship set sail.

From issue 2672 of New Scientist magazine, 03 September 2008, page 21
| 26792|2008-09-06 15:34:22|Djehuti Sundaka|Imazighen Genetic Evidence|
Genetic evidence

http://en.wikipedia.org/wiki/Berber_people

In general, genetic evidence appears to indicate that most North Africans (whether they consider themselves Berber or [Arab](#)) are predominantly of Berber origin and that populations ancestral to the Berbers have been in the area since the [Upper Paleolithic](#) era. Berbers appear to be largely descended from a group or groups of people who expanded west from an eastern origin, along the southern rim of the [Mediterranean sea](#), beginning perhaps as much as 50,000 years ago. Significant proportions of both the Berber and [Arabized Berber](#) gene pools also derive from more recent [migration](#) of various groups who have left their genetic footprints to varying degrees throughout the region.

Y-chromosome DNA

Y chromosomes are passed exclusively through the paternal line.

[Bosch et al. \(2001\)](#), found little genetic distinction between Arabic-speaking and Berber-speaking populations in North Africa, which they take to support the interpretation of the [Arabization](#) and [Islamization](#) of northwestern Africa, starting with word-borrowing during the 7th century A.D. and through State Arabic Language Officialisation post independence in 1962, as cultural phenomena without extensive genetic replacement. According to this study the historical origins of the NW African [Y-chromosome](#) pool may be summarized as follows: 75% [E1b1b](#) (M78, M35, and M81) from the [Upper Paleolithic](#), 13% [J](#) (J1-M267 and J2-M172) from the [Neolithic](#), 4% historic European gene flow and 8% recent [sub-Saharan African](#). They identify the "75% NW African Upper Paleolithic" E1b1b component as "an Upper Paleolithic colonization that probably had its origin in Eastern Africa", which further studies have narrowed down specifically to the [Horn of Africa](#)^{[18][19]}, and which is supported by other studies: "E3b originated in sub-saharan Africa and spread to the Near East and North Africa at the end of the Pleistocene".^[20] The North-west African population's 75% E1b1b Y chromosome genetic contribution from the Horn of Africa contrasted with a 78% contribution to the Iberian population from western Asia, suggests that the northern rim of the Mediterranean with the [Strait of Gibraltar](#) acted as a strong, albeit incomplete, barrier. However this study only analysed a small sample of Moroccan Y lineages. However if the Y-chromosomal lineages contribution of North Africa to Iberia is about 7%, mtDNA contribution is much larger and can be estimated at 18%^[21].

A more recent and thorough study by [Arredi et al. \(2004\)](#) which analyzed five additional Arab and Berber populations from Algeria, Egypt, and Tunisia concludes that "the North African pattern of Y-chromosomal variation" (including both [E1b1b](#) and [J haplogroups](#)) "is largely of Neolithic origin", which suggests that "the Neolithic transition in this part of the world was accompanied by demic diffusion of Afro-Asiatic-speaking pastoralists from the Middle East". Further evidence for a significant Neolithic contribution to the population was later provided by [Myles et al. \(2005\)](#):

The data presented here are consistent with a scenario in which proto-Berber-speaking ovicaprid pastoralists introduced the 13910T allele, and thereby lactose tolerance, into North Africa. This scenario implies a genetic input from migrating pastoralists from the Middle East and suggests that contemporary Berber populations share a Middle Eastern dairying origin with other Eurasian populations.^[22]

[Cruciani et al. \(2004\)](#) note that the E1b1b1b (M81) haplogroup on the Y-chromosome, colloquially known as the "Berber marker", correlates closely with Berber populations. [Nebel et al. \(2002\)](#) of the [Hebrew University](#) argue that J1-M267 rather reflects "recent gene flow caused by the migration of [Arabian](#) tribes in the first millennium of the Common Era(700-800 A.D)." According to Nebel, the indigenous population of the Maghrib, the Berbers, have always been a composite people. After the 8th century CE, a process of Arabization affected the bulk of the Berbers, while the Arab-Islamic culture and population absorbed local elements as well. Under the unifying framework of Islam, on the one hand, and as a result of the Arab settlement, on the other, a fusion took place that resulted in a new ethnocultural entity all over the Maghrib^[23]. Another study on Haplogroup J ([Semino et al. 2004](#)) agrees with Nebel et al.'s suggestion that J1-M267 may have spread to North Africa in historic times (as identified by the

motif YCAIIa22-YCAIIb22; Algerians 35.0%, Tunisians 30.1%), which they assume to be a marker of the Arab expansion in the early medieval period.^[24] This theory is disputed by [Arredi et al. \(2004\)](#), who argue like Bosch et al. 2001 that the J1-M267 haplogroup (formerly H71) and North African Y-chromosomal diversity indicate a [Neolithic](#)-era "demic diffusion of [Afro-Asiatic](#)-speaking pastoralists from the Middle East."

Mitochondrial DNA

[mtDNA](#), by contrast, is inherited only from the mother.

According to [Macaulay et al. 1999](#), "one-third of [Mozabite](#) Berber mtDNAs have a Near Eastern ancestry, probably having arrived in North Africa ~50,000 years ago, and one-eighth have an origin in sub-Saharan Africa. Europe appears to be the source of many of the remaining sequences, with the rest having arisen either in Europe or in the Near East." [Maca-Meyer et al. 2003] analyze the "autochthonous North African lineage U6" in mtDNA, concluding that:

The most probable origin of the proto-U6 lineage was the Near East. Around 30,000 years ago it spread to North Africa where it represents a signature of regional continuity. Subgroup U6a reflects the first African expansion from the Maghreb returning to the east in Paleolithic times. Derivative clade U6a1 signals a posterior movement from East Africa back to the Maghreb and the Near East. This migration coincides with the probable Afroasiatic linguistic expansion.

A genetic study by [Fadhlaoui-Zid et al. 2004](#) argues concerning certain exclusively North African haplotypes that "expansion of this group of lineages took place around 10,500 years ago in North Africa, and spread to neighbouring population", and apparently that a specific Northwestern African haplotype, U6, probably originated in the Near East 30,000 years ago but has not been highly preserved and accounts for 6-8% in [southern Moroccan Berbers](#), 18% in [Kabyles](#) and 28% in Mozabites. Rando et al. 1998 (as cited by [\[6\]](#)) "detected female-mediated gene flow from sub-Saharan Africa to NW Africa" amounting to as much as 21.5% of the mtDNA sequences in a sample of NW African populations; the amount varied from 82% ([Tuaregs](#)) to 4% ([Rifains](#)). This north-south gradient in the sub-Saharan contribution to the gene pool is supported by [Esteban et al.](#) Nevertheless, individual Berber communities display a considerably high mtDNA heterogeneity among them. The Berbers of Jerba Island, located in South Eastern Tunisia, display an 87% [Eurasian](#) contribution with no U6 haplotypes[\[7\]](#), while the Kesra of Tunisia, for example, display a much higher proportion of typical sub-Saharan mtDNA haplotypes (49%, including 4.2% of M1 haplogroup) [Cherni L, et al.](#), as compared to the Zriba (8%). According to the article, "The North African patchy mtDNA landscape has no parallel in other regions of the world and increasing the number of sampled populations has not been accompanied by any substantial increase in our understanding of its phylogeography. Available data up to now rely on sampling small, scattered populations, although they are carefully characterized in terms of their ethnic, linguistic, and historical backgrounds. It is therefore doubtful that this picture truly represents the complex historical demography of the region rather than being just the result of the type of samplings performed so far." Additionally, recent studies have discovered a close mitochondrial link between Berbers and the [Saami](#) of Scandinavia which confirms that the Franco-Cantabrian refuge area of southwestern Europe was the source of late-glacial expansions of hunter-gatherers that repopulated northern Europe after the Last Glacial Maximum and reveals a direct maternal link between those European hunter-

gatherer populations and the Berbers. [\[8\]](#) [\[9\]](#)

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| 26793|2008-09-06 17:14:41|Lightning Twain|Divine Feminine Creation, From Yang to Yin ...|
Attachments :

Divine Feminine Creation, From Yang to Yin ...

Wednesday, 3 September, 2008

Four of us sat around the table yesterday, perhaps representing the four directions of the immortals: 1) North, Black Turtle/Serpent, 2) East, Green Dragon, 3) South, Red Phoenix, 4) West, White Tiger. Myself, Diana Wong -- artist celebre, Mario Lix -- Columbian Sculptor, and my wife Megumi Tatsuzawa -- Shinto Japanese.

<http://www.onmarkproductions.com/html/ssu-ling.shtml>

We had been dancing in the mountains the evening before, I healing my disabled back of several months, and were brainstorming on a proposed collaboration on the 'art-piece of all art-pieces': the Creation of Humanity from the Waters of Herstory aka Consciousness. Diana Wong had been thinking along the same lines as myself -- naturally -- and had entitled her work in draft "Myth of Creation". I have been working on the title -- in collaboration with Megumi -- of "Mother Spirit, Mother Song, Mother Mind" ... as I told Diana, "Myth is a term used in the West to put down or dishonor or destroy the realm of Creation, of Song. I would use the title Song of Creation, or Story of Creation, to tell the truth to the World." Telling the true and the whole and meaningful, which is the now, encompassing the present and ALL pasts, all ancestors, all spiritual wisdom.

Diana began by drawing illustrations of the Void and the Yin Yang circle with a dot in the circle, or in both spiral halves, and speaking of the lineage of the I-Ching or Book of Changes wherein the 63 hexagram totality represents wholeness or completeness, and the next step to 64 represents the dissolution of the whole, the restarting of the journey anew. Eight equals the enumeration of the Feng Shui Hierarchy of Mother Turtles, 64 equals eight times eight. She also drew the tens-of-thousands-of-years-old-Yellow-River-and-Indus-Valley symbol of the Swastika, again with the two dots in opposite quarters of the four directions.

"Void is Pure Yang. Wind is Yin"

<http://forums.narutofan.com/showthread.php?t=287147>

I expanded on the theme -- of the Circle or Figure-8, proved in my discoveries of the creation of matter from ElectroMagnetism, as the global ancestral symbol of feminine creation, of the Cross or Ankh, known for millennia as the Great Mother Tao or Tau, symbolized in seemingly all alphabets and characters sets of all languages and graphic herstories. [Viz. the popular discussion of the Hebrew alphabet, wherein the spiral or helix is said to be portrayed in 22 evolving depictions, yoga dance or hand-Mudra steps, beginning with Aleph, the Cross, symbol of truth and creation.]

<http://groupkos.com/mtwain/NuWa>

Total Spectrum of Octaves of Creation Song:

<http://groupkos.com/mtwain/WOW/WholeElectroVerse.jpg>

In particular showing them again the illustrations of the Electron Circle or Figure-8 as it is born in the curving and reconnecting of the helically-propagating lightwave of consciousness known as electromagnetism, or light, or spirit or consciousness.

<http://groupkos.com/mtwain/PhysicsArt/EMwave.jpg>

<http://groupkos.com/mtwain/PhysicsArt/BigTV.jpg>

And also the Superluminal Proton Circle/Helix which is the other material element of nature, from my discoveries of the early 1990s:

<http://groupkos.com/mtwain/PhysicsArt/formNeutron.jpg>

Our contemporary, Year 2008, art collaboration must of necessity represent consciousness (aka Global Consciousness born) at this time or perspective in our evolutionary journeying, as well as the totality of herstory, ancestry, the cosmos, all our relations -- the wisdom of all the GrandMothers, of all Tribes, of all ancient beginnings, as well as all 'current' and collective knowledge, viz 10-to-the-12th-power lightyears diameter observed wilderness of creation! This Year 2008, becoming 2009, 2010 and 2011 or 12 or 13 of the Mayan completion cycle!

In 'sketching' a tapestry of all times, all species, all ancestors, all relations, all spirits, we naturally looked to Megumi for icons from the infinite-hued animist shinto and Ainu spirit traditions of Nippon. We spoke of the Itako Priestess-Shaman mediums of modern Japan, as well as the Mudang of Korea, and asked of the animal spirit deities which had the oldest lineage and most respected characters from Japan. Kodama, the tree spirit came to mind, as well as Deer, and Bear ... and of course Mother Sun, Amaterasu ... and Mother Dragon Ryu ... and Mother Turtle, the 'Kame-Sama Kami-Sama'!

http://masters.tarclub.com/img/trois_1.jpg

<http://earthtrendshop.com/ainu.php>

We discussed gender aka personality, the infinite-faceted totality of the feminine, contrasting the broken-element-separateness of the masculine indoctrination. Viz 'Feminine' or 'Female' as a description of the complete personality, of whole chromosomes, the whole being who is able to give birth, to sing creation, woven of all colours -- contrast the 'Male' or broken-being, with incomplete chromosomes, in the patriarchal 'science' described as unable to become complete, to be whole, to evolve and refine, to create, to give birth. i.e., the static monotone persona contrast the dynamic rainbow omni-persona.

As the conversation turned to the ancient Matrifocal [Matriarcado in Espanol] world of culture, and the Women Priestess Shaman Seer traditions worldwide, Mario Lix, the sculptor from

Columbia, volunteered some of his ancestral indigenous wisdom ...

Bachue or Fura-choque ("benevolent female") -- The Mother Goddess and Protector of Crops of the Chibcha People of Colombia. After the world was created, she came out of the sacred mountain Lake Iguaque with a three-year old infant boy. When he was old enough, Bachue married the youth and their children became the first people in the world. [Much like the NuWa ocean goddess beginnings, at the mouth of the Yellow River.] Once their duties as parents to these offspring were completed, Bachue and her husband changed into serpents and returned to the sacred lake. Also of the Chibcha ancestry is Bochica -- Supreme Sun Goddess of the Chibcha. Bochica created the Tequendama River and Waterfall which plunges into Lake Goddess Guatavita.

<http://www.youtube.com/watch?v=I6jIzMVFPoY>
<http://www.youtube.com/watch?v=dq7ngvkPEpE>

Mitos & Leyendas Colombianas: Los Muiscas
<http://www.youtube.com/watch?v=4yN4gZsPVy8>

Similarly in Bolivia the Aymara Indians speak of that the Creatress Viracocha who rose from Lake Titicaca during the time of darkness to bring forth light. Viracocha means 'foam of the lake', recalling the lake, storm, cloud, ocean Dragon creation goddess of all Asia.

In Africa, one of HER names is Yemaya, others are Oya, Oshun, Ymoja ...

<http://www.thaliatook.com/AMGG/yemaya.html>
<http://www.goddessgift.net/images/Banner%20Yemaya%20B12.jpg>

For the Dogon of Mali, She is Amma, of the same lineage of the Sumerian and Egyptian Isis, Ishtar, Maat ... as her name propagates around the world ... and we return to the question, "How DO we portray the WHOLE pictogram of herstory, reveal the portrait of the birth of homo sapiens sapiens [four hundred thousand years ago?] as SHE rose vertically-erect out of the oceans, with the marine-fat-layer of a sea-lion or whale, and became known as a land-dwelling deity, species, of agriculture and art and architecture, and literature and litter?!

How DO we complete our Vision Quest, complete the story hoop of all the GrandMothers, hear the Songs of all our ancestors, see and sketch and share the entire Rainbow of experience of all Herstory ... of and for ALL time?!

One Dreaming, of One Global People, One Songline Tapestry of All Herstory:
http://www.aboriginalartnews.com.au/photos/colleen_wallace_nungari_dreamtime_sisters_image1.jpg
http://rawheaven.org/gallery/albums/album03/Didjeridoo_Dreamtime.jpeg

It is said that the Dogon people, and others, look to the people of Sirius, the Sirius Binary Star System, as our ancestors, or at least aunts and uncles. In the recent 400,000 or 800,000 years or so -- or several millions -- tens of millions for whale and dolphin -- how do we trace the 'fire-

and-ice' cycles, and water-and-dry-land human-territorial epochs of herstory, as traced in the heavens?

<http://pixdaus.com/pics/1205641470AlskGaA.jpg>

http://www.nasa.gov/images/content/144777main_helix_nebula_hires.jpg

How do we tell the global truths(s) -- of the completeness of astronomy, culture, nature, personality, divinity -- and walk out of the darkness of corporate and political deception -- and 'become' today? -- reveal the whole body of the Divine Feminine --

The helicoidal river co-propagating hurricane of the dozens-or-hundreds of local Stars (Sirius binary system, Alpha Centauri trinary system, Barnard's Star, etc.) who CO-ORBIT each other!

<http://www.korncirkler.dk/universe/spiral2.jpg>

http://upload.wikimedia.org/wikipedia/en/7/79/Magnetic_rope.png

How do we match the cycles, periods, frequencies, clocks, rhythms, beats, notes, chords, songs of their dancing to our own terrestrial (Mother Earth) menstruation, wet and dry, Moon, intellectual, inspirational, persperational, artistic, analytic, ecstatic cycles?

When will we read-off the numbers of the 'octave-scales' of 26,000 years, of the Nine day-nights of the Mayan Calendar, of the unconscious compare all-knowing periods of the Vedic Calendar?

<http://groupkos.com/mtwain/WOW/Yugas-Ages.jpg>

<http://www.india-forum.com/forums/index.php?act=Print&client=printer&f=10&t=1843>

Who/where were our co-orbital dance partners Sirius and Alpha Centauri 400,000 years ago? and what song, culture, milk, water, wisdom, were we sharing at that epiphany of our collective symphony?

Who are the Mother Deities that were known -- universally -- then as in now, i.e., Mother Earth who resides within GrandMother Sun/Amaterasu, residing within Great GrandMother Amanogawa (Milky Way/Sagittarius), residing within HER Great Great GrandMother Virgo, the Virgin, the Virgo Supercluster of Galaxies of which we know 'Now' ...

<http://loolt.files.wordpress.com/2008/04/cosmology05.jpg>

and, again revealed by yours truly in the 'Now', to reside within Maat, the MatterVerse (of universal song) measured to be some 10-to-the-power-of-ten-lightyears in diameter (some eighty years ago thought/said to be the/a 'universe', as that was the extent of the ability of our limited telescopic cooperation at that 'time'), and which we KNOW NOW to reside within a yet larger 'ElectroVerse' deity of at least 10-to-the-power-of-twelve-lightyears in diameter, which our collaborative telescopic arrays TODAY observe, sense, see ...

<http://universe-review.ca/R03-04-Virgo.htm>

<http://universe-review.ca/R03-03-largescale.htm>

Maat -- the MatterVerse -- being the region where light and matter is right-handed (not left-brained) aka of 'positive-parity' in corporate-physics-speak, which is adjacent to (co-spiraling around with) a partner AntiMatter SpiralVerse, continuously, etc. etc. -- as all creation merges, heats up, speeds up, builds, illumines and refines -- before cooling, slowing, unwinding, singing ourselves to the four winds and disappearing -- feeding with electromagnetic consciousness those who are being newly born and nurtured, able and willing to hear their progenitor's Song ...

As all herstory is now known, has 'AllWays' been known, to be a harmonic chorus -- as Sol/NuWa swim/fly alongside Sister Sirius et familia, in nodal and octave-based perfect synchronicity, and both/all local stars swim within the greater ocean-womb of Amanogawa, the Galaxy, aka Wakah-Chan, Tree of Life of the Mayan Cosmology.

<http://members.shaw.ca/mjfinley/palenquecross.html>

<http://www.2012eyeoftheshaman.com/wp-content/uploads/2008/02/wakahchan.jpg>

For the Polynesian Maori, the Waka is also a canoe or boat:

<http://www.flickr.com/photos/byross/128713206/in/set-1100597>

And all the questions of all (dark) times are, and have been, here/now answered -- embracing the BlueStar of Global Consciousness -- that our new questions/perspectives may be seen/heard for the first time.

Which first question is, where/when DOES Yang become Yin WITHIN the body of divine experience/creation/being which we call nature, our cosmic garden wilderness?

Simply said/seen:

Look, again, at that Spiral of Fire we call the Sun or heliosphere -- Dragon coiling out a hundred times further than the 'orbit' of Baby Earth -- a fire which cools to gas and water and ice -- a frozen helicoidal oceanic river of frozen comets and asteroids, named locally the 'Oort Cloud' -- Dragon indeed, but NOT spherical, not static 3D -- a thousand times larger than the Solar System -- the neverending Serpent of Creation whom winds between us and Alpha Centauri our Sirius, and between 'everyone', every-star.

ALL the 'six elements' of creation are Yin!

Spirit/consciousness, light/energy, fire/plasma, air/breath, water/blood, stone/earth -- though it was popular amongst the GrandFathers of Vice to name fire/Sun/plasma as masculine, defective -- truth be ALL real, whole, connected, living, creating beings are Yin.

The Yang is but the struggle of their becoming, awakening, polishing, completing, knowing ...

The Yin Song is in the performing!

<http://www.youtube.com/watch?v=wMbGycJTyoI>

http://info.iiepassport.org/images/indonesia_dancers.jpg
<http://groupkos.com/mtwain/Press%20&%20Personal/ShiminTimes.jpg>

Thus, to answer Diana Wong's question of the 'Why' of the 'big bang' and other corporate-state 'non-scents' -- the deceivers and questioners are those who reside only within the 3D World, do not 'exist' at all, are the slaves or programs, and their slavemasters who hide the 4D MotherVerse -- inclusive of 'time' and 'space', the electromagnetodynamic of motion, experience, sensation!

Dragon Ryu's river, storm, cloud, ocean, thunder and lightning!

Yesterday AND today -- the perspective of life, all life, all times, all peoples, all ancestors, all spirits ...

<http://groupkos.com/mtwain/LightNine%20Pubs/Lightnine30.jpg>

All our sacred relations ...

Without whom we are 'de-void', nothing ...

With whom WE are ALL, EveryThing!

Millennium Twain

..

.

| 26794|2008-09-07 18:53:20|Milton E. Moore Bey|Setting The Record Straight|
Islam Sister,

I hope all is well with you. Yes it has been quit a while. Well there is a point of correction that I saw in your message right off.

The first Grand Lodge was not in Africa. As Bro. Ka Saadi El said, it was in Europe. We did not call our divine buildings Lodges, we called them Temples. So if you did a little more research, you would see that we called it the Great Temple of Waset (The Scepter). The Greeks named it Thebes and the Arabs called it L'Ouqsor and it was later Westernized to Luxor. But you are correct about one thing though, the Europeans stole the higher learning from us, but we did not call it the Grand Lodge and we did not call it Masonry. We called it the Great Temple of Waset and we called the higher learning the teachings of Shetaut Neter (The Kemetic Mystery System). Two of the most magnificent Temples in Ancient Kemet (Ta-Merry) are : the Shemayit-Ipet (The Southern Place), this Temple is dedicated to the

Neter Nut (Mut) and the Ipet Isut (The Most Select of Places or The Holiest of Places), this Temple was dedicated to the Neter Amen (Amun, Amon).

Now don't get me wrong, I love our Afrikan (Moorish) scholars and Elders. Dr. Ivan Van Sertima, Dr John Henrick Clarke, Dr. Yosef Ben-Jochannan and George G.M. James, But what you must understand is that they sometimes used European words, because they knew that if they used the correct words, you would not know what the heck they were talking about, but if you read some of their later works, you will see that they started using the correct words.

I present this to you. Only Moors like me will give information like this. So we have to do our own research and study to find the correct words used by our ancestors (African/Moorish).

Peace & Love
Bro. M. Moore-Bey
In Love of Moors Everywhere.

To Learn More Of These Great Truths Please Click On The Link To Join Our Yahoo Group:

<http://groups.yahoo.com/group/allhailtherisingstars/>

----- Original Message -----
From: Nnabakyaala Afr?Ka ? ? ?
Date: Sep 7, 2008 4:30 AM

Greetings Brother,

I hope is well with you. Its been quite a while.

There is a point of correction on the first video that I saw around 1:30.

The first Grand Lodge is from Afrika (KMT), not Europe. If someone could research the Grand Lodge of Luxor (Thebes) one would find that Europeans stole the higher learning from the Grand Lodge and called it masonry.

This information is provided by our Afrikan scholars and elders, Dr.

Ivan Van Sertima, Dr John Henrick Clarke, Dr. Yosef Ben-Jochannan and
George G.M. James (Stolen Legacy).
(among others)

As stated in the video, "his knowledge of world history....."

I present this to you. "World History" will not give any info like
this. We have to seek our own elders to gather what we need to know
about our own People. The Afrikan People.

Be Blessed with joy.
Nnabakyaala
In Love of Afrika

----- Bulletin Message -----

From: Milton Moore-Bey
Date: Sep 6, 2008 6:59 PM

THERE IS NO GOD BUT ALLAH; THE LORD OF ALL THE WORLDS.

The Moorish Science Temple of America, Prophet Noble Drew Ali, Founder.

ISLAM,

Check out part one and four of my video rebuttal to "Moorish science
false teachings", there are four parts, but only two of them uploaded,
I am having a little technical difficulty with the length, but I am
editing them now, so bear with me.

P.S. The COWARD (SATAN) in question CALLED, and REFUSED TO DEBATE A
MOOR PUBLICLY. LOL.

<http://www.youtube.com/watch?v=OBn3OGF2wDo>

"ISLAMISM FOREVER"

PEACE,
In the service of ALLAH.
Prince Ka Saadi El.
Temple No. 3 (NEW FEZ).
"I AM A MOSLEM"

Re-posted By

Bro. M. Moore-Bey

THE REVEALER

<http://www.blackplanet.com/heru-em-akhet/>

http://www.blackplanet.com/Jerry_Lewis-Bey/

<http://groups.yahoo.com/group/Therevealersmoorishscience/>

<http://groups.yahoo.com/group/allhailtherisingstars/>

| 26795|2008-09-08 14:32:09|Tafari khumbaka|Fwd: Royal Durbar On 9/6/2008|

please pass along to any concerned



Tafari-sudra,Khumbaka

--- On **Thu, 9/4/08, AAS Atlanta** wrote:

From: AAS Atlanta

Subject: Fwd: Royal Durbar On 9/6/2008

To: "AAS Atlanta"

Date: Thursday, September 4, 2008, 2:06 PM

To: All

From: The Atlanta Ausar Auset Society

Re: Royal Durbar in N.Y.C.

>

> On Saturday September 6, 2008 from 2:00 PM to 6:00 PM, the

> AASINY (Ausar

> Auset Society International In New York) Hesp will host a

> Royal Reception

> for Nana Okotor Kofi III, Nkonyahene, NKonya Traditional

> Area, Ghana, and

> Nana Akotobea, NKonya Traditional Area, Ghana.

>

>

>

>

> The location is 626 Flatbush Avenue, Brooklyn, NY 11225 (at

> the intersection

> with Fenimore Street). General seating begins at 1:00 PM

> Sharp.

>

>
>
> A delicious Tchefa cuisine will be available for the event.
> If you and your
> guests wish to partake in the meal, you may purchase your
> tickets at the
> reception desk.
>
>
>
> Please dress in your best formal African attire for the
> event, no jeans or
> sneakers.
>
>
> Ausar Auset Society International
Ausar Auset Atlanta www.aasatlanta.org
also check out www.metuneterworld.com

| 26796|2008-09-08 14:32:44|Antonio|Speech by Leopold II to the missionaries|
I found a text on the Internet that is a speech by Leopold II to the
Belgian missionaries. I read that perhaps the text was an official of
the twenties.

Someone I could report on whether that text is authentic?
| 26797|2008-09-08 14:33:21|Tafari khumbaka|dr.ben|

<http://video.search.yahoo.com/search/video?p=ancient+egypt&b=85&ei=utf-8&fr=sfp&tnr=21&vid=000134588653>



Tafari-sudra,Khumbaka

| 26798|2008-09-08 14:36:47|Yvette Jefferson|So Sambo beat the Bitch. . . .|
Blessings, Everyone,
This was sent to me by way of a friend from another group:

Blog Entry "So Sambo Beat the Bitch"? Sep 7, '08 10:40 PM
for everyone

This is how Republican Vice Presidential nominee Sarah Palin described

Barack Obama's win over Hillary Clinton to political colleagues in a restaurant a few days after Obama locked up the Democratic Party presidential nomination.

According to Lucille, the waitress serving her table at the time and who asked that her last name not be used, Gov. Palin was eating lunch with five or six people when the subject of the Democrat's primary battle came up. The governor, seemingly not caring that people at nearby tables would likely hear her, uttered the slur and then laughed loudly as her meal mates joined in appreciatively.

"It was kind of disgusting," Lucille, who is part Aboriginal, said in a phone interview after admitting that she is frightened of being discovered telling folks in the "lower 48" about life near the North Pole.

Then, almost with a sigh, she added, "But that's just Alaska."

Racial and ethnic slurs may be "just Alaska" and, clearly, they are common, everyday chatter for Palin.

Besides insulting Obama with a Step-N'-Fetch-It, "darkie musical" swipe, people who know her say she refers regularly to Alaska's Aboriginal people as "Arctic Arabs" ? how efficient, lumping two apparently undesirable groups into one ugly description ? as well as the more colourful "mukluks" along with the totally unimaginative "f**king Eskimo's," according to a number of Alaskans and Wasillians interviewed for this article.

But being openly racist is only the tip of the Palin iceberg. According to Alaskans interviewed for this article, she is also vindictive and mean. We're talking Rove mean and Nixon vindictive.

No wonder the vast sea of white, cheering faces at the Republican Convention went wild for Sarah: They adore the type, it's in their genetic code. So much for McCain's pledge of a "high road" campaign; Palin is incapable of being part of one....

...."She's a bigot, a racist, and a liar," is the more blunt assessment of Arnold Gerstheimer who lived in Alaska until two years ago and is now a businessman in Idaho.

"Juneau is a small town; everybody knows everyone else," he adds. "These stories about what she calls blacks and Eskimos, well, anyone not white and good looking actually, were around long before she became a glint in John McCain's rheumy eyes. Why do I know they're true? Because everyone who isn't aboriginal or Indian in Alaska talks

that way."

"Sambo beat the bitch" may be everyday language up in the bush. Whether it ? and the outlook, politics and worldview Palin reflects when she says such things in public ? should be part of a presidential campaign is another thing altogether. The comment says as much about McCain as it does about Palin, and it says a lot of things about Americans who overlook such statements (as well as her record) and vote anyway for McCain.

Read the complete article here:

Alaskans Speak (In A Frightened Whisper): Palin Is "Racist, Sexist, Vindictive, And Mean"

September 5, 2008 - La Progressive

| 26799|2008-09-08 14:38:02|Bradenqp@aol.com|Re: Ancient African Writing Began Over 5000 years ago|

Peace Tafari,

The larger question is why Black people do so little with this information. We don't need whites to make this mandatory in schools. It would help, of course. But they won't. Therefore we have to manage without that. So how come so many black intellectuals and scholars do so little with Prof Winters' material? He has been publishing for decades.

Paul braden

In a message dated 9/4/2008 00:15:44 Eastern Daylight Time, tafari_sudra@yahoo.com writes:

if this was in syria or pakistan or anywhere but africa, it would be mandatory reading even in grade school



Tafari-sudra, Khumbaka

--- On **Wed, 9/3/08, olmec982000** wrote:

From: olmec982000

Subject: [Ta_Seti] Ancient African Writing Began Over 5000 years ago

To: Ta_Seti@yahoogroups .com

Date: Wednesday, September 3, 2008, 10:59 AM

In Africa it appears that Africans developed writing long before the Egyptians popularized hieroglyphic writing in Egypt and Kush.

The Gebel Sheikh Suleiman inscription.



Williams (1987) and Trigger (1980) have failed to discuss the entire inscription on the Gebel Sheikh Suleiman relief. These scholars ignore the Proto-Saharan inscription, and describe only, the relief from left to right as follows: a serekh topped by a falcon looking over a victorious battlefield, sacred bark and a bound prisoner .

But in reality we find more than these figures on the Gebel Sheikh Suleiman inscription which appears to date back to the A-Group period of Nubia over 5000 years ago. This is obvious when we examine the photograph of the Gebel Sheikh Suleiman relief.

From left to right on this relief we see a falcon on a serekh sign surmounting a house/ palace. In front of this village/ palace scene we see a prisoner bound by Stj bow (the sign for the Steu). Facing the prisoner bound by Stj bow (the sign for the Steu).



Facing the prisoner bound by the stj sign we see a bird over a circle with the letter X inside. Besides this scene we have another bird setting a top the letter X within the circle sign facing a victorious battle scene which includes a man bound to a sacred bark.

Over the sacred bark we find 21 Proto-Saharan signs. These signs agree with the Egyptian pottery symbols (see figure 3). The Gebel Sheikh Suleiman inscription is an obituary written about a king called Fe .

As noted above Homburger found that the Manding languages are closely related to the Coptic language. Using the Manding language we can read the Gebel Sheikh Suleiman inscription. Reading from right to left we read:

1. i gba lu
2. fe kye nde
- 2 1/2. ka i lu
3. fe fe tu
4. be yu su (su su) tu
5. su se lu gbe

6. po gbe tu

Below is the translation of the Gebel Sheikh Suleiman inscription:

"1. Thou family habitation, hold (it) upright. 2. Fe's estate (is on) the shore (of the watercourse) . 2 1/2. Cut thou (sepulchre) habitation for the family (here). 3. Fe preferred to be obedient to the order. 4. Lay low the (celebrity) in the large hemisphere tomb (and) offer up libations that merit upright virtue. 6. Pure righteousness (is) King (Fe)."

This King Fe, of Gebel Sheikh Suleiman, may relate to Pharaoh Pe-Hor (Throne of Horus) since in African languages /f/ and /p/ are often interchangeable. It is interesting to note that there is an inscription on a storage jar from Cemetery L of Qustul, Nubia that reads Pe-Hor (Williams 1987, p. 164). This Pe-Hor may be the Fe, of the Gebel Sheikh Suleiman inscription.

References:

Trigger, B G.(1980) Nubia Under the Pharaohs, Boulder,Colorado: Westview Press .

Williams, B The A-Group Royal Cemetery at Qustul: Cemetery L, Chicago:Oriental Institute University of Chicago, 1987.



Here we see that the Gebel Shaikh Suleiman inscription is authentic. The research of van den Brink and Petrie make it clear these signs were not chicken scratches, as you assume, and probably represent a system writing which has existed for over 5000 years.



These signs are found throughout the Sahara and Nubia .



.

The depth of the signs are the same and indicate that they were probably made at the same time.

The Thinite symbols and symbols on Gebel inscription are all dated to the A-Group .Bruce Williams in The A-Group Royal Cemetery at Qustul: Cemetery L (1987), has noted that the prisoner on the Qustul incense burner is analogous to the bound prisoner on the Gebel Sheikh Suleiman.



The Thinite writing, Gebel Sheikh Suleiman, and Qustul insense burner highlight the antiquity of writing in Middle Africa. The fact that the prisoner is bound by a Stj (Steu), the authors of this relief were the A-Group people. It was here as pointed out above that the Mande speakers formerly lived before they arrived.

It's only a deal if it's where *you* want to go. Find your travel deal [here](#).

| 26800|2008-09-08 14:38:50|cristofori whitakara|Re: Ancient African Writing Began Over 5000 years ago|

I think it was King Zoser of the 3rd Dynasty that popularized hieroglyphics after many years of africans developing the pictographs. I believe Dr. Winters refer to them as aqualithic africans, as they lived during the time when the sahara was an inland lake.

--- On **Wed, 9/3/08, olmec982000** wrote:

From: olmec982000

Subject: [Ta_Seti] Ancient African Writing Began Over 5000 years ago

To: Ta_Seti@yahoogroups.com

Date: Wednesday, September 3, 2008, 11:59 AM

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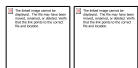
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.

| 26801|2008-09-08 17:37:55|Asar Imhotep|To FERG: UNTI in Egyptian may possibly be a Masai word?|

Peace Phamily

In a previous email I discussed the possible ideographic reading of certain key words in the ancient Egyptian language. We discussed the the possible reexamination of the phonetic complement associated with bi and trilateral glyphs.

One of the words I used as an example was the word UNTI which I claim is a defining word for the star glyph determinative. The word UNTI, according to Budge, means LIGHT GOD or GOD OF AN HOUR.

I hinted that there might be a Bantu connection in the word UNTI and the word NYOTA which means STAR. The names I've been able to find were:

- Nyota
- Niota
- Nyond

I also found WEZ as a name for moon and star. C. Meinhof, W. Bourquin have the proto Bantu roots as: YOTA and TONDO respectively for star. The problem with this is the U or W prefix. None of the listed Bantu words have that prefix. This could be a simple case of them dropping the U or W sound, but we would have to make a list of proto terms to see if this was the case, and if so, was it a regular sound change among the younger Bantu languages.

Well, I was rereading Credo Mutwa's book **Zulu Shaman: Dreams, Prophecies, and Mysteries** in the chapter concerning the SONG OF THE STARS where he discusses the many myths and legends associated with certain star constellations across Africa.

He talks about the Masai people of Kenya who make the claim that they received cattle as a gift from a great God WITH A LONG WHITE BEARD (pg 122). This is partially the description of the **Kontomble** of Burkino Faso, the **Mimbo** among the Bantu of the Congo and the **Ntrw** of ancient Egypt. See my recent paper comparing the stories.

Anyhow, The name of this great God is URU-WANTAYI. Uru Wantayi came from the STARS on a gold and iron canoe (UFO) and the canoe was full of cattle.

I wonder if this could be the proper way to say UNTI or WNTI? I claim UNTI is a word which defines the STAR glyph and WANTAYI is a deity associated with the STARS.

The Masai speak the MAA language which is a part of the Nilo-Saharan language group. I don't know too much about that language group, so someone on the list may be able to help me out with this word as Mutwa doesn't define it. Maybe Dr. Winters?

Just an observation. Tell me what you think.

Ancestrally,

Asar Imhotep

<http://www.asarimhotep.com>








| 26802|2008-09-09 04:27:41|Ferg|Re: To FERG: UNTI in Egyptian may possibly be a Masai word?|

Attachments :

Hutuapo!

The word for star is NY+OTA or it may be written as NI+OTA. Otai is connected to heat, fire, warmth. The word for star in Lingala-Bantu is the word for fire, heat or star, given as MOTO. Now the light God given as UNTI presented a problem because of U or W and I at the end as stated before. However I have resolved the ending I, as the word for star in Proto-Bantu is given by the two endings, A or I.

VAR 3583	   HL (N)	Source : 7332   HL
	English:	star
	French:	étoile
	Distribution:	Regions 2: NW SW ; Zones 2: C R
	Remarks:	C1 y chez Gt.

As an example the word for a star in Oshindonga-Bantu is, NYOTHI. This may be NIOTHI [TH is T as in the]. Compare this to Proto-Bantu JOTA or JOTI. The word for a Star God is oshi/KALUNGANYOTHI. Notice the agglutination KALUNGA, for GOD and NYOTHI for star. Going back to the U or W, a possible explanation for W would be WA, of, or belonging to. Hence the Ancient Egyptian word UNTI or WNTI is WA + NIOTI, WANIOTHI, and would mean belonging to the star. With regards to the Masai word, sorry I cannot work it out. Somo

----- Original Message -----

From: Asar Imhotep

To: ta_seti@yahoogroups.com

Sent: Tuesday, September 09, 2008 1:37 AM

Subject: [Ta_Seti] To FERG: UNTI in Egyptian may possibly be a Masai word?

Peace Phamily

In a previous email I discussed the possible ideographic reading of certain key words in the ancient Egyptian language. We discussed the the possible reexamination of the phonetic complement associated with bi and trilateral glyphs.

One of the words I used as an example was the word UNTI which I claim is a

defining word for the star glyph determinative. The word UNTI, according to Budge, means LIGHT GOD or GOD OF AN HOUR.

I hinted that there might be a Bantu connection in the word UNTI and the word NYOTA which means STAR. The names I've been able to find were:

- Nyota
- Niota
- Nyond

I also found WEZ as a name for moon and star. C. Meinhof, W. Bourquin have the proto Bantu roots as: YOTA and TONDO respectively for star. The problem with this is the U or W prefix. None of the listed Bantu words have that prefix. This could be a simple case of them dropping the U or W sound, but we would have to make a list of proto terms to see if this was the case, and if so, was it a regular sound change among the younger Bantu languages.

Well, I was rereading Credo Mutwa's book **Zulu Shaman: Dreams, Prophecies, and Mysteries** in the chapter concerning the SONG OF THE STARS where he discusses the many myths and legends associated with certain star constellations across Africa.

He talks about the Masai people of Kenya who make the claim that they received cattle as a gift from a great God WITH A LONG WHITE BEARD (pg 122). This is partially the description of the **Kontomble** of Burkino Faso, the **Mimbo** among the Bantu of the Congo and the **Ntrw** of ancient Egypt. See my recent paper comparing the stories.

Anyhow, The name of this great God is URU-WANTAYI. Uru Wantayi came from the STARS on a gold and iron canoe (UFO) and the canoe was full of cattle.

I wonder if this could be the proper way to say UNTI or WNTI? I claim UNTI is a word which defines the STAR glyph and WANTAYI is a deity associated with the STARS.

The Masai speak the MAA language which is a part of the Nilo-Saharan language group. I don't know too much about that language group, so someone on the list may be able to help me out with this word as Mutwa doesn't define it. Maybe Dr. Winters?

Just an observation. Tell me what you think.

Ancestrally,

Asar Imhotep

<http://www.asarimhotep.com>



| 26803|2008-09-09 13:57:44|Asar Imhotep|Re: To FERG: UNTI in Egyptian may possibly be a Masai word?|

Attachments :

Good observation

If this turns out to be correct, then it would be a perfect rendering of the ideographic reading of UNTI, as UNTI is a god of light or an hour. It could simply refer to the LIGHT BELONGING TO THE STAR. As we know the determinative qualifies the word so we may be on to something.

I still want to investigate the name URU WANTAYI a little further. Doing a little more digging, not only is it a name of a Star God but WANTAYI is also a village in Kangulumira, Uganda. This is also a Bantu speaking region of Uganda.

In the Masai language we may have a case of agglutination.

a-wan = To be bright, light
to be clear
to shine

a-wanu = To become visually light, get light.

e-wan = brightness
(all of these can be references of the sun or bright light source)

?-wa?an Nom sg: ?-wa?an. Variant: [?-wa?an](#). [North] Acc sg: w???n, w??an. n.sg. Lightness, brightness (from the sun or a light fixture).

t Letter representing the Maa non-implosive voiceless alveolar stop /t/.

ta- Variant: [to-](#); t?-; te-; [t?-](#); [ti-](#); t?-; t?-. asp. 1? Perfective or perfect aspect prefix on Class I verbs; co-occurs with a Perfect(ive) aspect suffix such as -a(k)/-o(k), the Middle Perfect(ive) -, **or the Instrumental/Motion-Away Perfect(ive) -ie(k)**. Aat?ny?^ ?la?s??s??. The ants (sp.) bit me. (W). Aataanyua neitu aba?. He waited for me, and I never arrived. (W). Etapejoki k?na^ naa?gara aatumoki. The ?na?gara pieces have been roasted nicely. (W). ?taana?r?` ?nk?rai. The child became sleepy. (W). Etu?uayie inkishu ?na^ kitok n?m?ata ?l?k?nya. That irresponsible woman has left the cows. (W).

-ayie Variant: -oyie. dir asp. **Motion away plus Perfect(ive) aspect**. See: -a₅?Away?; -a₄?Perfect(ive) aspect?.

Again, I am no expert in Nilo-Saharan languages, so I could be way off. But if this is a case for agglutination, then we may have the full word as

a-WaNu Ta ayIe = probagating light? as from a star or sun or light source?
uru* WaNTayI = God of a star (to pull down light from a star?)
WNTI = God of Light or of an hour with star determinative

*** **a-uru** v.dir. **To pull down**, cut down towards self. Ag?ra auru ?lcata. I am pulling down a log. (Pk).

Remember the word is Credo Mutwa's rendering. He could have Bantuized it. But I need someone who deals with Nilo-Saharan languages to see if this is along the correct path.

<http://www.uoregon.edu/~maasai/Maa%20Lexicon/index-english/main.htm>

Ferg wrote:

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Somo

----- Original Message -----

From: Asar Imhotep

To: ta_seti@yahoogroups .com

Sent: Tuesday, September 09, 2008 1:37 AM

Subject: [Ta_Seti] To FERG: UNTI in Egyptian may possibly be a Masai word?

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Ancestrally,

Asar Imhotep

<http://www.asarimhotep.com>



Asar Imhotep

<http://www.asarimhotep.com>



| 26804|2008-09-09 19:15:28|Tafari khumbaka|Fw: think tank!|



Tafari-sudra,Khumbaka

--- On **Mon, 9/8/08**, **Alandas Dobbins** wrote:

From: Alandas Dobbins

Subject: think tank!

To: NaBush@aol.com, "Tafari khumbaka" , "Andre Dillon" , "Harris Patrick"

Date: Monday, September 8, 2008, 9:13 PM

<http://www.thinktankforprogress.org/> Alandas Dobbins Nsight
Communication "Your Success Is Our Vision"
alandas@nsightmemphis.com 901-481-3748 (o) 901-521-9464 (f)

| 26805|2008-09-09 19:15:34|Tafari khumbaka|good site|

<http://www.rootsandrooted.org/>

click above



Tafari-sudra,Khumbaka

| 26806|2008-09-09 19:15:52|Girum Kifetew|Dr. Ashenafi Waktola on Africa Voice Radio:|
Dr. Ashenafi Waktola on Africa Voice Radio: Africans in the Diaspora and their health
Follow link for interview <http://wust1120.com/Audio/Africa%20Voice.mp3>

Dr Waktola?s website www.ashenafiwaktolamd.com

Important facts about Africans in the Diaspora.
<http://africavoice.org/links.aspx>

Washington Post Article about African Immigrants and their health on Sep 08
HIV Rates Spur Outreach to African Immigrants
<http://www.washingtonpost.com/wp-dyn/content/article/2008/09/01/AR2008090102541.html>
t

Thank you

Africa Voice
P O Box 14924
Silver Spring, MD 20911

For more info please E mail us
pr@africavoice.org
wkoti@africavoice.org
www.africavoice.org

Thank you

Ta_Seti@yahoogroups.com wrote:

Kmt and African Civilization

Messages In This Digest (13 Messages)

- 1a. [Re: New Colussus of Queen Tiye \(Photos!\)](#) From: Tafari khumbaka
- 1b. [Re: New Colussus of Queen Tiye \(Photos!\)](#) From: Manu Ampim
- 1c. [Re: New Colussus of Queen Tiye \(Photos!\)](#) From: Mahari Mengistu
- 1d. [New Colussus of Queen Tiye \(Photos!\)](#) From: Alex van Deelen

- 1e.
Re: New Colussus of Queen Tiye (Photos!) From: Ferg
- 1f.
Re: New Colussus of Queen Tiye (Photos!) From: clyde winters
- 1g.
Re: New Colussus of Queen Tiye (Photos!) From: Manu Ampim
- 1h.
Re: New Colussus of Queen Tiye (Photos!) From: Tafari khumbaka
- 1i.
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keys to power From: Tafari khumbaka
3.
Obama's Call To Action From: Alex van Deelen
4.
Fw: [BNYEE]-- The Strong Voice of Queen Ella Baker From: Shu Tefnut
- 5a.
Re: LAST CALL: Egypt Tour with Prof. Manu - May/June 2008 From: Ginger Daniels

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Messages

1a.

Re: New Colussus of Queen Tiye (Photos!)

Posted by: "Tafari khumbaka" tafari_sudra@yahoo.com tafari_sudra

Thu Apr3,2008 6:58pm (PDT)

so cute that they are being binded by the flowers(papyrus) of lower Khamit..... .
seems to me its saying that the southerners need to adhere to the policies of the
northerners.

dont know if thats an incense cone,,,,,,,,, ,,,,,,

a cone of infused fat and perfume would need be sitting on top of the head,plus cones
were not that tall..... in that these men were known by their rank and /or county /name
as there maybe a cartouche for ea. i take it they were representatives and their unusual
headpiece may show specific pedigree, or location, .
definatly i would like too know

Paul Kekai Manansala <pmanansala@sbcglobe1.net> wrote:

The archaeologist in charge of the work identified the people in the image below as
"southern peoples" to mean foreigners.

Does anyone recognize the projections from the back of the heads?

Are those types of incense cones?

Regards,

Paul Kekai Manansala

Tafari-sudra, Khumbaka

You rock. That's why Blockbuster' s offering you one month of Blockbuster Total Access,
No Cost.

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1b.

[Re: New Colussus of Queen Tiye \(Photos!\)](#)

Posted by: "Manu Ampim" Profmanu@acninc.net m ampim

Thu Apr3,2008 7:11pm (PDT)

Greetings,

The image on the heads of the Nubians are the standard feathers from the southern region. Nubians are often shown with double plumes or sometimes ostrich feathers, but these images are another common feather shown when Nubians are represented as a group. It is also worth noting that there would certainly be other groups of captives shown in addition to the Nubians because it is stated that the statue was found "intact." Thus, the photographer or publication decided not to show the other captive groups, such as Libyans and Syrians, etc.

This mortuary temple area has been under excavation for a few years and all that is visible today are the two colossal statues of Amenhotep III, which are shown in photo #5. I will take my tour group to this area in June and will take a look at the new discovery area.

Advancing the work,

Manu Ampim

The archaeologist in charge of the work identified the people in the image below as "southern peoples" to mean foreigners.

Does anyone recognize the projections from the back of the heads?

Are those types of incense cones?

Regards,

Paul Kekai Manansala

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1c.

[Re: New Colussus of Queen Tiye \(Photos!\)](#)

Posted by: "Mahari Mengistu" mahari@myway.com m2rmsm

Thu Apr3,2008 11:32pm (PDT)

That's what it looks like to me, too. I believe I remember seeing a different icon in a very similar costume - somewhere - where the image showed the gentleman from the front and the feather was obvious.
HTP,
Mahari

--- In Ta_Seti@yahoogleroups.com, "Ferg" wrote:

>
> To me they look like feathered plumes embedded into geometric cut Afro-hair.
>
> Somo
>
> ----- Original Message -----
> From: Paul Kekai Manansala
> To: Ta_Seti@yahoogleroups.com
> Sent: Thursday, April 03, 2008 4:47 PM
> Subject: [Ta_Seti] Re: New Colussus of Queen Tiye (Photos!)
>
>
> The archaeologist in charge of the work identified the people in the image below as "southern peoples" to mean foreigners.
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> Regards,
> Paul Kekai Manansala
>

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1d.

New Colussus of Queen Tiye (Photos!)

Posted by: "Alex van Deelen" avdeelen@wanadoo.nl [pukulan1984](#)

Fri Apr4,2008 1:28am (PDT)

Paul,

Very interesting photos. Also notice that all the Egyptian workers are Black, but that the thumbnails don't lead to photographs of them.

<http://news.nationalgeographic.com/news/2008/03/photogalleries/Egypt-pictures/photo8.html>

Alex

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1e.

Re: New Colussus of Queen Tiye (Photos!)

Posted by: "Ferg" egyptology@theunit.fsnet.co.uk [windclient](#)

Fri Apr4,2008 6:38am (PDT)

Karamojong headdress

"Karimojo men are divided socially into age groups, which are associated with warrior status. When a boy or man is initiated into a new age set he shaves his head. When his hair has grown long again it is plastered with mud, which is painted and set with ostrich feathers.

The mud cap and ostrich feathers are symbols of bravery and display his new status."

Bumi man with elaborate mudpack.

Lower Omo River, southwestern Ethiopia.

These mudpack coiffures, worn only by initiated males, also symbolically proclaim the courage of their owners for killing an enemy or dangerous animal.

Somo

----- Original Message -----

From: Mahari Mengistu

To: Ta_Seti@yahoogroups.com

Sent: Friday, April 04, 2008 7:31 AM

Subject: [Ta_Seti] Re: New Colussus of Queen Tiye (Photos!)

That's what it looks like to me, too. I believe I remember seeing a different icon in a very similar costume - somewhere - where the image showed the gentleman from the front and the feather was obvious.

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> From: Paul Kekai Manansala

> To: Ta_Seti@yahoogroups.com

> Sent: Thursday, April 03, 2008 4:47 PM

> Subject: [Ta_Seti] Re: New Colussus of Queen Tiye (Photos!)

>

>

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1f.

Re: New Colussus of Queen Tiye (Photos!)

Posted by: "clyde winters" olmec982000@yahoo.com [olmec982000](#)

Fri Apr4,2008 6:51am (PDT)

Great Post

Clyde

--- Ferg <egyptology@theunit.fsnet.co.uk> wrote:

> Karamojong headdress
> "Karimojo men are divided socially into age groups,
> which are associated with warrior status. When a boy
> or man is initiated into a new
> age set he shaves his head. When his hair has grown
> long again it is plastered with mud, which is
> painted and set with ostrich feathers.
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> bravery and display his new status."
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> their owners for killing an enemy or dangerous
> animal.
>
>
>
> Somo
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> ---- Original Message ----
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> To: Ta_Seti@yahoogroups.com
> Sent: Friday, April 04, 2008 7:31 AM
> Subject: [Ta_Seti] Re: New Colussus of Queen Tiye
> (Photos!)
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> That's what it looks like to me, too. I believe I
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> > Sent: Thursday, April 03, 2008 4:47 PM
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>
>
>
>

You rock. That's why Blockbuster's offering you one month of Blockbuster Total Access,
No Cost.

<http://tc.deals.yahoo.com/tc/blockbuster/text5.com>

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Posted by: "Manu Ampim" Profmanu@acninc.net m ampim

Fri Apr4,2008 9:35am (PDT)

Greetings Ferg,

If you posted an image it did not show up. The Karamojong headdress from Uganda usually has several feathers in the headdress as opposed to the Nubian images from Sudan with only one feather shown. As you know, the southeast Africa region is vast and there are hundreds of cultural variations. The ancient Nubian and Kushites used the ostrich feather to indicate a very high status (as was the case in Kemet), and on the other hand the feather in question was shown as a more general indication of a Nubian headdress. I am sure that the feather in question also represented a certain status within Nubian society. Nevertheless, the two different feathers are shown in the famous Tomb of Huy scene, and because this scene is painted it is much easier to see the details, whereas these subtle details are not seen in the relief carvings on the Queen Tiye statue.

It seems clear to me that the feather image in question is the same as the painted images of this feather in other scenes, and it is distinct in appearance and function from the ostrich feather. The feather in question only looks different in this scene because of the granite surface which prevent details from being shown. For example, here are these two feathers from the same painted scene:

Feather in question (Tomb of Huy)

<http://fulele.unblog.fr/files/2007/01/tribute3.jpg>

Ostrich Feather (Tomb of Huy)

http://www.hp.uab.edu/image_archive/um/painting04.jpg

Looking forward to your response.

Advancing the work,

Manu Ampim

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Regards,
Paul Kekai Manansala

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1h.

[Re: New Colussus of Queen Tiye \(Photos!\)](#)

Posted by: "Tafari khumbaka" tafari_sudra@yahoo.com tafari_sudra

Fri Apr4,2008 10:07am (PDT)

look like afro's too me, with a conical object place in them

Asar Imhotep <asar_imhotep@yahoo.com> wrote: You know what these helmets remind me of? Has anyone seen the movie House of Flying Daggers? The helmets kind of look like the ones in that movie. However, the ones in the movie, the back goes up

instead of outward.

Paul Kekai Manansala <pmanansala@sbcglobal.net> wrote: The archaeologist in charge of the work identified the people in the image below as "southern peoples" to mean foreigners.

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Are those types of incense cones?

Regards,
Paul Kekai Manansala

Asar Imhotep
<http://www.asarimhotep.com>

You rock. That's why Blockbuster's offering you one month of Blockbuster Total Access, No Cost.

Tafari-sudra, Khumbaka

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1i.

Re: New Colossus of Queen Tiye (Photos!)

Posted by: "Paul Kekai Manansala" pmanansala@sbcglobal.net pinatubo.geo

Fri Apr 4, 2008 10:31am (PDT)

Greetings Manu,

Thanks for pointing out the obvious. The inclination of the feathers threw me off as I remembered them being more vertical and placed more toward the center of the head.

> Feather in question (Tomb of Huy)
> <http://fulele.unblog.fr/files/2007/01/tribute3.jpg>
>

The plaited hair in the Tomb of Huy appears to me as decorated with mudpacks.

[<http://www.orchidsp ecies.com/ africa/masaihair .jpg>]

Masai men with hair plaited with red mud.

Regards,
Paul Kekai Manansala

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2.

keys to power

Posted by: "Tafari khumbaka" tafari_sudra@yahoo.com tafari_sudra
Thu Apr3,2008 6:59pm (PDT)

<http://www.youtube.com/watch?v=Q6wp3UsLpYk&NR=1>

click above

Tafari-sudra, Khumbaka

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3.

Obama's Call To Action

Posted by: "Alex van Deelen" avdeelen@wanadoo.nl pukulan1984
Fri Apr4,2008 1:18am (PDT)

This is the huge difference between the Obama campaign and all the other candidates, and the reason why Barack Obama is not going to promise one thing and not deliver on it. This is from the Obama mailing list.

When Obama wins (not if), he will be a new John F. Kennedy, and programs like this are going to be the new USAID, Peace Corps, and more rolled into one.

Alex

Alex --

I want to tell you about one of the most exciting projects of this campaign. It's called the Obama Organizing Fellowship. When I was a young man, I was inspired by the Civil Rights Movement and the idea of people working at a grassroots level to bring about change.

I got my chance on the South Side of Chicago, as a community organizer, and it was the transformative experience of my career. It allowed me to put my values to work and to see that real change comes not from the top-down, but from the bottom-up, when ordinary people come together around a common purpose. The experience changed the course of my life -- and I want to share that kind of opportunity with you.

That's why we're introducing a program that's going to train a new generation of leaders -- not only to help us win this election, but to help strengthen our democracy in communities across the country.

If you apply and are selected, you'll be trained in the basic organizing principles that this campaign and our movement for change are built on. You will be assigned to a community where you'll organize supporters. Assignments will begin in June, and you'll be required to work a minimum of six weeks over the summer. This program is designed to give you real world organizing experience that will have a concrete impact on this election.

Apply to be an Obama Organizing Fellow and put progressive values to work in the real world:

<http://my.barackobama.com/fellows>

If you can't take the time away from work or your family that's required for the fellowship program, you can still get involved.

Reach out to someone you know who may be interested in this program, and let them know we could use their help:

<http://my.barackobama.com/fellowsinvite>

House an Organizing Fellow -- If you have a spare room, you can help by offering housing to an Organizing Fellow near their training or near their eventual assignment. We haven't set locations for all of the trainings and assignments, but if you sign up, our staff will be in touch as the campaign grows:

<http://my.barackobama.com/fellowshousing>

Support this program by making a donation to this campaign:

<https://donate.barackobama.com/fellowsdonate>

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4.

Fw: [BNYEE]-- The Strong Voice of Queen Ella Baker

Posted by: "Shu Tefnut" shutefnut@yahoo.com shutefnut
Fri Apr4,2008 10:06am (PDT)

----- Forwarded Message -----

From: Terry Howcott <terrylynnh@yahoo.com>

To: terryhowcott@terryhowcott.com

Sent: Thursday, April 3, 2008 8:15:57 PM

Subject: [BNYEE]-- The Strong Voice of Queen Ella Baker

The Strong Voice of Queen Ella Baker

At terryhowcott.com

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5a.

Re: LAST CALL: Egypt Tour with Prof. Manu - May/June 2008

Posted by: "Ginger Daniels" gingerd2007@yahoo.com gingerd2007

Fri Apr4,2008 10:08am (PDT)

Hi Professor, I hope you are doing well and you had a successful surgery... which I assume since you are sending out emails... we missed you in class tuesday... I hope I did good on the test - the #'s questions had me a little stumped

I spoke with Mary tuesday as well. She was under the impression that I needed to be back for the 12th... but the date is actually the 13th. So she says I can get here on the 12th at 11pm... but she needed to make changes on the itinerary because she was not sure the one she had would fit with what I was trying to accomplish. She is waiting to hear from someone who was out of the office yesterday, so she asked me to call her on friday. Once we have the flight information confirmed, I will send her the \$300 to hold my spot.

Thanks for your persistence in helping me get there, and I look forward to seeing you on tuesday of next week.

Manu Ampim <Profmanu@acninc.net> wrote:
CLASSICAL AFRICA EDUCATIONAL TOUR IX
ANCIENT EGYPT (KEMET)

May 31 - June 14, 2008
\$3299 (all inclusive) from New York

Personally escorted by
PROF. MANU AMPIM
(experienced tour guide & leading historian of Africana Studies)

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TOUR HIGHLIGHTS (LAND OF THE PHARAOHS):
We will visit...

- The great pyramids of Giza & the Great Sphinx (Heru-em-akhet) , which

is the most well-known statue in the world.

-The ancient capital city of Memphis and the extensive monuments of Sakkara, including the Tomb of Ptah-Hotep, author of the oldest surviving book in the world.

-The massive Dahshure & Meidum pyramids, and the Mastaba of Ra-Hotep & Nofret, whose famous statues in the Cairo Museum are forgeries according to Prof. Ampim in his book, Modern Fraud.

-The Egyptian Museum with its renowned collection of well-preserved Pharaonic antiquities.

-The temples of Luxor and Karnak, which constitute one of the largest open-air museums in the world.

- The famous Valley of the Kings/Queens and Noble Tombs, including the Tomb of King Tutankhamen & the Temple of Queen Hatshepsut.

-The ancient city of the tomb builders, Deir el-Medina.

-The Luxor Museum & the Nubian Museum in Aswan.

-The Dendera, Edfu, and Abydos temples

-The Noble Tombs in Aswan & the temples of Pharaoh Ramses II / Queen Nefertari at Abu Simbel.

- The ancient Workmen's Village of Deir el Medina

-The Nubian village tour

- and much more...

Prof. Manu Ampim is a leading primary researcher and historian on African & African American history and culture. He has written two books, conducted pioneering first-hand research in 18 countries, and has taken eight educational tours to Egypt and Central America. He has also conducted extensive field work in Egypt and Sudan over the past 18 years. Ampim is currently an professor of history and Africana Studies at Contra Costa College and Merritt College in northern CA, and host of the popular internet radio program, "Africana Studies" on www.BlakeRadio.com

=====

FOR MORE INFO:

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Director, Advancing the Research
510-482-5791
www.ManuAmpim.com
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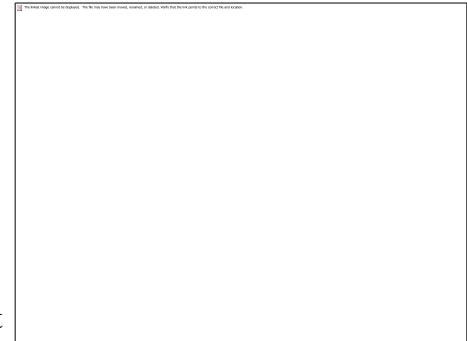
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Ethiopia unveils ancient obelisk

Ethiopia is celebrating the unveiling of the reassembled Axum obelisk, one of the country's greatest treasures.

The obelisk, at least 1,700 years old, was looted by Italian troops in the 1930s and returned to Ethiopia in 2005.

A giant Ethiopian flag was removed from the obelisk in front of what organisers said was a crowd of tens of thousands in the ancient northern town of Axum.



The obelisk was surrounded by scaffolding for reassembly

The ceremony is the last big event of Ethiopia's millennium year, the year 2000 by the country's Coptic calendar.

The president and prime minister were among the officials attending.

Ancient empire

Intricately carved obelisks were erected at the tombs of Ethiopia's ancient kings when Axum was the centre of a great empire.

But only one remained standing amid the tumbled blocks of its former companions, the BBC's Elizabeth Blunt reports from Ethiopia.

The obelisk shows the architectural talent of our ancestors



The Axum obelisk was taken by troops in 1937 during the Italian occupation.

Berhanu Kebede
Ethiopian ambassador to the UK

The monument weighs more than 150 tonnes and was brought back from Italy in three pieces.

Its return followed decades of negotiations between the Italian and Ethiopian governments, and long delays in transporting the heavy stones from Rome.

The monument has now been restored and resurrected in its original home.

Advertisement

How the Axum obelisk was restored

It had been lying on the ground for centuries when the Italians found it, and some archaeologists argued it should have been replaced in that position to avoid damage to it or nearby networks of underground tombs.

But others have said Ethiopians should be able to see the obelisk in its original position.

Ethiopia's ambassador to the UK, Berhanu Kebede, told the BBC's Network Africa programme that the obelisk would help his country "to build a stronger and vibrant nation".

"We have fought a protracted battle to bring back our historical asset, and this is very important because it's a manifestation of who we are and it also shows what our ancestors have done," he said.

"The obelisk shows the architectural talent of our ancestors and modern architects are fascinated how the Ethiopians were able to do that during that period."

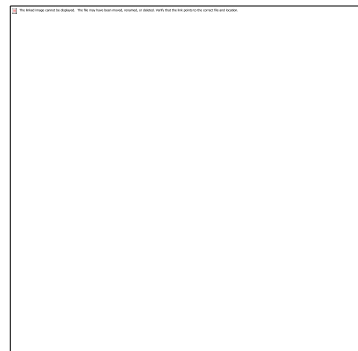
<http://news.bbc.co.uk/1/hi/world/africa/7597296.stm>

| 26808|2008-09-09 19:23:05|Paul Kekai Manansala|Keep an eye on the Sphinx|

While the SCA secretary-general was being interviewed for "Guardian's Spotlight" in July 2008, pigeons were seen pecking away at the eyes and ear cavities of the Sphinx and their droppings were splattered on the stone. **Jill Kamil** discusses this new danger

<http://weekly.ahram.org.eg/2008/913/he1.htm>

The secretary-general of the Supreme Council of Antiquities had much to tell his interviewer on "Spotlight". Zahi Hawass waxed lyrical about "exciting things" that have been happening in the field of archaeology -- the discovery of a new tomb of a queen at Saqqara that has yet to be formally announced; the entrance to two tombs in the Valley of the Kings on which excavation will begin in October; and "big happenings" in Aswan, Edfu and Kom Ombo. He was enthusiastic about the "improvements" at Dendera and the Step Pyramid at Saqqara, and gave details of the new museums at Rashid, Arish, Minya and Amarna, as well as site management at Beni Hassan and Tuna Al-Gabel.



[Click to view caption](#)

Back in 1991 Hawass told Hillary Clinton that the Sphinx was not in danger

Zahi Hawass raved about the progress on the Civilisation Museum at Fustat and the Grand Egyptian Museum at Giza. Indeed, he also had much to say about the plan to upgrade the Pyramid Plateau and turn it into "a tourist-friendly and hawker-free zone". He mentioned that the project's security component included installing cameras, alarms and motion

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detectors, as well as building up a 20-kilometre fence.

I wonder if the new electronic security devices, however, while monitoring the movements of tourists and hawkers, cameleers and horse riders, will be able to pick up the unwelcome winged creatures that are finding a comfortable and shady roost in the eye and ear cavities of the Sphinx, and causing damage to the stone with their droppings. Apparently the pigeons are pecking away at this most grand and famous of monuments, finding in it an appetising calcium meal. Back in 1991, after a Save the Sphinx programme of restoration, Hawass declared that the monument was not in any danger. "Its head and neck can live for another thousand years," he declared at the time. He could not possibly have foreseen this newest threat -- the high level of acidity in the droppings of birds and its destructive effect on the stone. Just how serious is the problem?

I am reminded of the press coverage in the United Kingdom back in November 2002, about the health hazard and the "mess" created by some 4,000 pigeons in Trafalgar Square, when campaigners called for the right to continue to feed the birds. The British press made a great hue and cry about that. "Court threat over Trafalgar pigeons", "In defence of pigeons" and "Pigeon protest ruffles feathers", the headlines screamed. Well, we in Egypt are not that concerned about birds, and we certainly don't cast birdseed around to feed them. Yet pigeons here in Egypt have become thoroughly urbanised. They habitually build nests and raise families in garages, on balconies, and in and around satellite dishes. So once they pass the word around that the Giza Sphinx offers singularly superior accommodation for Rest and Recreation than Greater Cairo's concrete jungle, perhaps they will fly to Giza in ever larger numbers.

The Sphinx was carved from a single block of limestone left over in the quarry used to build the Pyramids, and scholars believe it was sculpted about 4,600 years ago by King Khafre, whose Pyramid rises directly behind it. Half human, half lion, it has the head of the king with his *nemes* head covering, and its body is 57 metres long and 20 metres high. It certainly exudes an aura of mystery: the Arabs called the Sphinx Abul Hol, Father of Terror; and 18th- and 19th-century visitors claimed that it was the work of an extremely ancient civilisation that had completely

disappeared.

If more pigeons are attracted to the area, their droppings will cause more and more damage. The monument has undergone numerous restorations over the millennia, beginning with one conducted in about 1400 BC by the prince who later became Pharaoh Tuthmose IV, who dreamt that the Sphinx asked him to clear the sand around it in return for the crown of Upper and Lower Egypt. It *was* cleared, and he *was* crowned Pharaoh, but wind-blown sand soon buried the monument to its neck -- its nose, incidentally, had been missing for at least 400 years by the time Napoleon arrived in Egypt in 1798 with the band of French savants who took measurements of the head.

The first attempt to clear away the sand in modern times was made in 1816/17 by a Genoese merchant, Caviglia, who did not get very far. The next attempt was made in 1853 by Auguste Mariette, founder of the Egyptian Antiquities Service. He managed to clear the sand right down to the rock floor of the surrounding ditch, and the task was taken up by his successor, Gaston Maspero. The French engineer Emile Baraize, working for the Antiquities Service, did a more thorough job. He not only dug along the Sphinx's body, but found ancient restoration blocks scattered about which he replaced, adding some small brick-sized blocks of his own.

More recently restoration was carried out in the 1950s and 1970s, when some of the damaged masonry was patched up around the lower parts of the Sphinx's body. In 1979 the Sphinx Project of the American Research Centre in Egypt (ARCE), in collaboration with the German Archaeological Institute in Cairo, produced the first scale elevations and detailed plans of the monument. It was discovered that the stone used in the modern restoration of the monument flaked and powdered more rapidly than the earlier restoration so various steps were taken to consolidate the stone.

In the 1980s, the famous Sphinx was subjected to intensive care. Chemicals were injected into the stone for strengthening, but the project had to be abandoned because the chemicals unexpectedly caused the treated parts to flake off, taking with them some of the original rock surface. A Sphinx Committee was formed, comprising scholars of the

EAO, Egyptian universities, and foreign experts, and they all agreed that the "new" and "harmful" cement and gypsum mortar of previous restorations should be removed immediately and replaced with stones that matched the 1979 restoration, using the plan and elevations of the ARCE Sphinx Project.

Oh dear! Poor Sphinx. Work went ahead. Its paws and rear haunches were covered with nearly 2,000 limestone blocks held in place with cement (the suitability of which was later questioned). Meanwhile, its neck caused considerable concern because it seemed to be eroding more rapidly than the rest of the statue. Culture Minister Farouk Hosni called on UNESCO to form a committee comprising 13 specialists in the fields of archaeology, reconstruction, restoration and geophysics, to discuss procedures needed to protect the Giza Plateau generally and the Sphinx's neck in particular. It was even thought a good idea to ask the British Museum to send the Sphinx's beard of the back to Egypt so that it might ensure more stability to the head. The British Museum was said to be willing, as long as Egypt covered the cost. So the matter ended there.

The committee members, meanwhile, agreed that the Sphinx was suffering from weathering and chemical saturation by carbonic, nitric and sulphuric acids "produced by chemical pollutants associated with neighbouring cement and other industrial facilities," as well as vibration caused by dynamiting in quarries in the vicinity, not to mention the rumbling of heavy tourist buses across the plateau. Additionally, there was seepage from the inadequate sewage system of the neighbouring Nezlet Al-Simman village.

When, in 1988, a sizable piece of bedrock toppled from the right shoulder of the Sphinx it caused much concern. A "Save the Sphinx" campaign was immediately launched with a large initial donation by American Express in Cairo, as well as the Getty Conservation Institute of California in collaboration with the EAO. A six-and-a-half-metre-high mini-observatory was set up on the statue's haunches to monitor the direction and changes in the speed of the wind, the humidity and pollutants in the atmosphere, the temperature and effects of water and salt on limestone. Could it have monitored winged creatures? Probably not.

The Sphinx naturally remained a subject of debate and, not

surprisingly, there was a windfall of contradictory statements in the press. One report in *Al-Ahram* daily newspaper in 1991 once again outlined the rapid state of the deterioration of the neck. Yet, in *Al-Gomhuriya* a day later, a statement appeared saying that the Sphinx was not in any danger at all; that the slaking stone on its chest was not an alarming phenomenon because the monument could easily be treated by chemical processes. Salah Lamei, professor of architecture and member of the Sphinx Restoration Committee; Mahmoud Taher, director-general of the Information Department of the EAO; and Shawki Nakhla, director-general of restoration, all agreed that the statue was only suffering to a minor degree. The problem, they claimed, was a natural result of the monument being subjected to heavy rainfall, humidity and wind. Farouk Hosni stated moreover that there was "no point in making media propaganda out of it". That was when Hawass made his comment of the Sphinx surviving for another thousand years.

A long-term master plan for the Giza Plateau was worked out under the directorship of Zahi Hawass and in collaboration with American Egyptologist Mark Lehner of the Stanford Research Institute (who earlier carried out a project to probe the ground beneath the Sphinx in an electrical-resistivity survey). Egyptologists and geologists studied the geology of the Giza formation; a workmen's village with a camp for craftsmen, overseers, and storerooms was excavated; and an enormous bakery was discovered where no fewer than 14 types of bread were made to feed the workmen. The veil of obscurity surrounding the Pyramids builders was coming to light. As for the Sphinx, a comprehensive article appeared in the October 1994 issue of *Archaeology Magazine* entitled "The Sphinx: who built it and why?" which carried a computer-generated contour map of the plateau and images of the geographical strata, but no mention of its condition -- or the possibility of the new threat.

How much damage are the pigeons causing? And how can the problem be remedied? Perhaps a pigeon-repellent device, similar to the bat-repellent device used (against the law) in some churches in the UK, might do the trick! But who would finance such a project?

| 26809|2008-09-10 06:15:06|Ferg|Re: To FERG: UNTI in Egyptian may possibly be a Masai word?|

Attachments :

The word a-wan could possibly be connected to Kiswahili-Bantu, as 'waa' means shine brightly (of the sun). Here is an interesting article on Maori cosmology which uses the word 'URU', the gleaming one. Just a thought! Look under the section Origin of the heavenly bodies.

<http://www.nzetc.org/tm/scholarly/tei-BesAstro.html>

Somo

----- Original Message -----

From: Asar Imhotep

To: Ta Seti@yahoogroups.com

Sent: Tuesday, September 09, 2008 9:57 PM

Subject: Re: [Ta_Seti] To FERG: UNTI in Egyptian may possibly be a Masai word?

Good observation

If this turns out to be correct, then it would be a perfect rendering of the ideographic reading of UNTI, as UNTI is a god of light or an hour. It could simply refer to the LIGHT BELONGING TO THE STAR. As we know the determinative qualifies the word so we may be on to something.

I still want to investigate the name URU WANTAYI a little further. Doing a little more digging, not only is it a name of a Star God but WANTAYI is also a village in Kangulumira, Uganda. This is also a Bantu speaking region of Uganda.

In the Masai language we may have a case of agglutination.

a-wan = To be bright, light
to be clear
to shine

a-wanu = To become visually light, get light.

e-wan = brightness
(all of these can be references of the sun or bright light source)

?-wa?an Nom sg: ?-wa?an. Variant: [?-wa?an](#). [North] Acc sg: w???n, w??an. n.sg. Lightness, brightness (from the sun or a light fixture).

t Letter representing the Maa non-implosive voiceless alveolar stop /t/.

ta- Variant: [to-](#); t?-; te-; [ti-](#); ti-; t?-; t?-. asp. 1? Perfective or perfect aspect prefix on Class I verbs; co-occurs with a Perfect(ive) aspect suffix such as -a(k)/-o(k), the Middle Perfect(ive) -?, or the **Instrumental/ Motion-Away Perfect(ive) -ie(k)**. Aat?ny?^ ?la?s??s??. The ants (sp.) bit me. (W). Aataanyua neitu aba?. He waited for me, and I never arrived. (W). Etapejoki k?na^ naa?gara aatumoki. The ?na?gara pieces have been roasted nicely. (W). ?taana?r?` ?nk?rai. The child

became sleepy. (W). **Etu**?uayie inkishu ?na^ kitok n?m?ata ?l?k?nya. That irresponsible woman has left the cows. (W).

-ayie Variant: -oyie. dir asp. **Motion away plus Perfect(ive) aspect.** See: -a₅?Away?; -a₄?Perfect(ive) aspect?.

Again, I am no expert in Nilo-Saharan languages, so I could be way off. But if this is a case for agglutination, then we may have the full word as

a-WaNu Ta ayIe = probagating light? as from a star or sun or light source?

uru* WaNTayI = God of a star (to pull down light from a star?)

WNTI = God of Light or of an hour with star determinative

*** a-uru v.dir. **To pull down**, cut down towards self. Ag?ra auru ?lcata. I am pulling down a log. (Pk).










Remember the word is Credo Mutwa's rendering. He could have Bantuized it. But I need someone who deals with Nilo-Saharan languages to see if this is along the correct path.

<http://www.uoregon.edu/~maasai/Maa%20Lexicon/index-english/main.htm>

Ferg wrote:

Hutuapo!

The word for star is NY+OTA or it may be written as NI+OTA. Otais connected to heat, fire, warmth. The word for star in Lingala-Bantu is the word for fire, heat or star, given as MOTO. Now the light God given as UNTI presented a problem because of U or W and I at the end as stated before. However I have resolved the ending I, as the word for star in Proto-Bantuis given by the two endings, A or I.

VAR	   	HL (N)	Source : 7332	   	HL
3583		English:	star		
		French:	étoile		
		Distribution:	Regions 2: NW SW ; Zones 2: C R		
		Remarks:	C1 y chez Gt.		

As an example the word for a star in Oshindonga-Bantu is, NYOTHI. This may be NIOTHI [TH is T as in the]. Compare this to Proto-Bantu JOTA or JOTI. The word for a Star God is oshi/KALUNGANYOTHI. Notice the agglutination KALUNGA, for GOD and NYOTHI for star.

Going back to the U or W, a possible explanation for W would be WA, of, or belonging to. Hence the Ancient Egyptian word UNTI or WNTI is WA + NIOTI, WANIOTHI, and would mean belonging to the star.

With regards to the Masai word, sorry I cannot work it out.

Somo

----- Original Message -----

From: Asar lmhotep

To: ta_seti@yahoogroups.com

Sent: Tuesday, September 09, 2008 1:37 AM

Subject: [Ta_Seti] To FERG: UNTI in Egyptian may possibly be a Masai word?

Peace Phamily

In a previous email I discussed the possible ideographic reading of certain key words in the ancient Egyptian language. We discussed the the possible reexamination of the phonetic complement associated with bi and trilateral glyphs.

One of the words I used as an example was the word UNTI which I claim is a defining word for the star glyph determinative. The word UNTI, according to Budge, means LIGHT GOD or GOD OF AN HOUR.

I hinted that there might be a Bantu connection in the word UNTI and the word NYOTA which means STAR. The names I've been able to find were:

- Nyota
- Niota
- Nyond

I also found WEZ as a name for moon and star. C. Meinhof, W. Bourquin have the proto Bantu roots as: YOTA and TONDO respectively for star. The problem with this is the U or W prefix. None of the listed Bantu words have that prefix. This could be a simple case of them dropping the U or W sound, but we would have to make a list of proto terms to see if this was the case, and if so, was it a regular sound change among the younger Bantu languages.

Well, I was rereading Credo Mutwa's book **Zulu Shaman: Dreams, Prophecies, and Mysteries** in the chapter concerning the SONG OF THE STARS where he discusses the many myths and legends associated with certain star constellations across Africa.

He talks about the Masai people of Kenya who make the claim that they received cattle as a gift from a great God WITH A LONG WHITE BEARD (pg 122). This is partially the description of the **Kontomble** of Burkino Faso, the **Mimbo** among the Bantu of the Congo and the **Ntrw** of ancient Egypt. See my recent paper comparing the stories.

Anyhow, The name of this great God is URU-WANTAYI. Uru Wantayi came from the STARS on a gold and iron canoe (UFO)

and the canoe was full of cattle.

I wonder if this could be the proper way to say UNTI or WNTI? I claim UNTI is a word which defines the STAR glyph and WANTAYI is a deity associated with the STARS.

The Masai speak the MAA language which is a part of the Nilo-Saharan language group. I don't know too much about that language group, so someone on the list may be able to help me out with this word as Mutwa doesn't define it. Maybe Dr. Winters?

Just an observation. Tell me what you think.

Ancestrally,

Asar Imhotep

<http://www.asarimhotep.com>



Asar Imhotep

<http://www.asarimhotep.com>



| 26810|2008-09-10 07:26:13|Asar Imhotep|Re: To FERG: UNTI in Egyptian may possibly be a Masai word?|

Attachments :

Peace Ferg

As far as the Maori, you might want to check out the work of GJK Dunn. He has found morphological correspondences with Maori and Niger-Congo languages. You can check out his comparisons at the following link:

http://home.clear.net.nz/pages/gc_dunn/

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Look under the section Origin of the heavenly bodies.

<http://www.nzetc.org/tm/scholarly/tei-BesAstro.html>

Somo

----- Original Message -----

From: Asar Imhotep

To: Ta_Seti@yahoogroups.com

Sent: Tuesday, September 09, 2008 9:57 PM

Subject: Re: [Ta_Seti] To FERG: UNTI in Egyptian may possibly be a Masai word?

Good observation

If this turns out to be correct, then it would be a perfect rendering of the ideographic reading of UNTI, as UNTI is a god of light or an hour. It could simply refer to the LIGHT BELONGING TO THE STAR. As we know the determinative qualifies the word so we may be on to something.

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In the Masai language we may have a case of agglutination.

a-wan = To be bright, light
to be clear
to shine

a-wanu = To become visually light, get light.

e-wan = brightness
(all of these can be references of the sun or bright light source)

?-wa?an Nom sg: ?-wa?an. Variant: [?-wa?an](#). [North] Acc sg: w???n, w???an. n.sg. Lightness, brightness (from the sun or a light fixture).

t Letter representing the Maa non-implosive voiceless alveolar stop /t/.

ta- Variant: [to-](#); t?--; te-; [t?--](#); [ti-](#); t?--; t?-. asp. 1?Perfective or perfect aspect prefix on Class I verbs; co-occurs with a Perfect(ive) aspect suffix such as -a(k)/-o(k), the Middle Perfect(ive) -?, **or the Instrumental/ Motion-Away Perfect(ive) -ie(k)**. Aat?ny?^ ?la?s??s??. The ants (sp.) bit me. (W). Aataanyua neitu aba?. He waited for me, and I never arrived. (W). Etapejoki k?na^ naa?gara aatumoki. The ?na?gara pieces have been roasted nicely. (W). ?taana?r?` ?nk?rai. The child became sleepy. (W). Etu?uayie inkishu ?na^ kitok n?m?ata ?l?k?nya. That irresponsible woman has left the cows. (W).
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a-WaNu Ta ayIe = probagating light? as from a star or sun or light source?

uru* WaNTayI = God of a star (to pull down light from a star?)

WNTI = God of Light or of an hour with star determinative

*** **a-uru** v.dir. **To pull down**, cut down towards self. Ag?ra auru ?lcata. I am pulling down a log. (Pk).

Remember the word is Credo Mutwa's rendering. He could have Bantuized it. But I need someone who deals with Nilo-Saharan languages to see if this is along the correct path.

<http://www.uoregon.edu/~maasai/Maa%20Lexicon/index-english/main.htm>

Asar Imhotep

<http://www.asarimhotep.com>



| 26811|2008-09-10 07:50:29|Ferg|Re: To FERG: UNTI in Egyptian may possibly be a Masai word?|

Thanks for the link

Somo

----- Original Message -----

From: [Asar Imhotep](#)

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, September 10, 2008 3:26 PM

Subject: Re: [Ta_Seti] To FERG: UNTI in Egyptian may possibly be a Masai word?

Peace Ferg

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Asar Imhotep

<http://www.asarimhotep.com>



| 26812|2008-09-10 08:18:10|Asar Imhotep|OT- Massive particle collider passes first key tests|
http://news.yahoo.com/s/ap/20080910/ap_on_sc/big_bang

Massive particle collider passes first key tests

By ALEXANDER G. HIGGINS, Associated Press Writer *41 minutes ago*

GENEVA - The world's largest particle collider passed its first major tests by firing two beams of protons in opposite directions around a 17-mile (27-kilometer) underground ring Wednesday in what scientists hope is the next great step to understanding the makeup of the universe.

After a series of trial runs, two white dots flashed on a computer screen at 10:26 a.m. (0826 GMT) indicating that the protons had traveled clockwise along the full length of the 4 billion Swiss franc (US\$3.8 billion) Large Hadron Collider ? described as the biggest physics experiment in history.

"There it is," project leader Lyn Evans said when the beam completed its lap.

Champagne corks popped in labs as far away as Chicago, where contributing and competing scientists watched the proceedings by satellite.

Five hours later, scientists successfully fired a beam counterclockwise.

Physicists around the world now have much greater power to smash the components of atoms together in attempts to learn about their structure.

"Well done, everybody," said Robert Aymar, director-general of the European Organization for Nuclear Research, to cheers from the assembled scientists in the collider's control room at the Swiss-French border.

The organization, known by its French acronym CERN, began firing the protons ? a type of subatomic particle ? around the tunnel in stages less than an hour earlier, with the first beam injection at 9:35 a.m. (0735 GMT).

Eventually two beams will be fired at the same time in opposite directions with the aim of recreating conditions a split second after the big bang, which scientists theorize was the massive explosion that created the universe.

"My first thought was relief," said Evans, who has been working on the project since its inception in 1984. "This is a machine of enormous complexity. Things can go wrong at any time. But this morning has been a great start."

He didn't want to set a date, but said that he expected scientists would be able to conduct collisions for their experiments "within a few months."

The collider is designed to push the proton beam close to the speed of light, whizzing 11,000 times a second around the tunnel.

Scientists hope to eventually send two beams of protons through two tubes about the width of fire hoses, speeding through a vacuum that is colder and emptier than outer space. The paths of these beams will cross, and a few protons will collide. The collider's two largest detectors ? essentially huge digital cameras weighing thousands of tons ? are capable of taking millions of snapshots a second.

The CERN experiments could reveal more about "dark matter," antimatter and possibly hidden dimensions of space and time. It could also find evidence of the hypothetical particle ? the Higgs boson ? which is sometimes called the "God particle" because it is believed to give mass to all other particles, and thus to matter that makes up the universe.

The supercooled magnets that guide the proton beam heated slightly in the morning's first test, leading to a pause to recool them before trying the opposite direction.

The start of the collider came over the objections of some who feared the collision of protons could eventually imperil the Earth by creating micro-black holes, subatomic versions of collapsed stars whose gravity is so strong they can suck in planets and other stars.

"It's nonsense," said James Gillies, chief spokesman for CERN.

CERN was backed by leading scientists like Britain's Stephen Hawking, who declared the experiments to be absolutely safe.

Gillies told the AP that the most dangerous thing that could happen would be if a beam at full power were to go out of control, and that would only damage the accelerator itself and burrow into the rock around the tunnel.

Nothing of the sort occurred Wednesday, though the accelerator is still probably a year away from full power.

The project organized by the 20 European member nations of CERN has attracted researchers from 80 nations. Some 1,200 are from the United States, an observer country that contributed US\$531 million. Japan, another observer, also is a major contributor.

Some scientists have been waiting for 20 years to use the LHC.

The complexity of manufacturing it required groundbreaking advances in the use of supercooled, superconducting equipment. The 2001 start and 2005 completion dates were pushed back by two years each, and the cost of the construction was 25 percent higher than originally budgeted in 1996, Luciano Maiani, who was CERN director-general at the time, told The Associated Press.

Maiani and the other three living former directors-general attended the launch Wednesday. Smaller colliders have been used for decades to study the makeup of the atom. Less than 100 years ago scientists thought protons and neutrons were the smallest components of an atom's nucleus, but in stages since then experiments have shown they were made of still smaller quarks and gluons and that there were other forces and particles.

Asar Imhotep

<http://www.asarimhotep.com>



| 26813|2008-09-10 09:07:21|Manu Ampim|Re: TUTANKHAMEN - TENKAMENIN, reply to Professor Ampim|

Greetings Asar and All,

I will give the most concise response that I can to summarize the issues and methodological problems with the argument presented by our brother Asar Imhotep. He has made a good attempt to show a linguistic and philosophical relationship between the names Tutankhamen and Tenkamenin, and I encourage him to keep up the work but also to take my constructive advice, which (if followed) I am convinced will help him significantly improve his efforts. Below, I will outline the problems with his analysis, but I will not cover all of the important issues because of my time constraints.

BACKGROUND:

1. Asar stated:

"So when examining the name TENKAMENIN it can be broken up as TE-NKWA-AMEN-IN. In the Egyptian it should be TU-ANKH-AMEN. The word ANKH is pronounced NKWA all over Africa. The WA is left out when combined with other words for vowel harmony. So you would more likely render Tutankhamen as Te or Tu-Nkwa-Amen which would closely match the king TE-NK(wa)-AMEN-In in Ghana."

I replied:

"At our historic conference on King Tutankhamen in Ft. Lauderdale, FL in February 2006 this issue was raised by someone during the question and answer period, and after I showed the linguistic problems with this position, then my colleague Dr. Theophile Obenga completely dismissed this theory as careless and lacking merit."

2. Asar also wrote:

"Nearly all towns in Africa are named after its founder or a deity."

I replied:

"Actually, there are a large number of instances when this is not the case. There are many towns, cities, and districts in Kemet, Sudan, Kenya, Ethiopia, etc. that are named after buildings, local materials, natural phenomena, and popular activity. Here are a few examples of popular towns/cities:

Kemet: Men-nefer, Ineb-Hedj, Abu, Waset, Ten, Tu-ph, Atef-Khent, Atef-Pehu, Henen-nesut, Maten

Sudan: Dongola, Nyala, Omdurman, Khartoum

Kenya: Mombasa , Nairobi

Ethiopia: Addis Ababa

There is a diversity in the origin of African place names that should be understood. Thus, it is more accurate for one to say that it is "common" for town/city place names in Africa to be named after a founder or deity." [end my reply].

A little more than a week ago, Asar posted two files to the group archives in an attempt to demonstrate his linguistic claim stated above regarding Tutankhamen and Tenkamenin.

Here is my reply. There are several areas where major problems occur in his analysis, namely the: 1) Assumptions, 2) Methodology, and 3) Sources.

ASSUMPTIONS:

I will start with Asar Imhotep's basic premises outlined in his first essay, because the assumptions directly inform and direct one's conclusions.

Cheikh Anta Diop in his groundbreaking works, *The Cultural Unity of Black Africa* (1959) and *Precolonial Black Africa* (1960), showed the unity, continuity, and *changes* in African culture and languages over the millennia. However, on the other hand, Asar Imhotep believes that the priesthood, languages, and ideas are virtually unchanged over the course of thousands of years, and are thus basically identical "all over Africa ." He indicates that there are essentially no changes or differences in Africa .

Here are two examples:

1. "Nearly all towns in Africa are named after its founder or a deity" [Emphasis added]. In my above response to this incorrect statement on African place names, I received no reply.
2. Asar indicates his assumptions in a bullet point format at the outset of his first essay and states the following, "this fact of a cross continent singular priesthood system is attested to in written works by Mutwa (1964), ben Jochannan (1990), and Bowen (1927)." [Emphasis added]. This assumption has two problems. First, Africa is not a static monolith where all priests and healers are linked in a continent-wide system that has remained constant for several thousand years, despite migrations, wars, colonization, famine, and cultural innovations. The fact is that the development of human communities, institutions, and languages (including African) are a direct product of their specific varied experiences.

Second, if he is to prove such a statement of "fact" about a cross-continent priesthood, then specific quotes and full citations should be provided. In the above-quoted bullet point there is a reference to the work of the great Vusumazulu Credo Mutwa, **Indaba My Children** (1964). Baba Mutwa is a powerful Zulu healer, priest, and last living high Sanusi in South Africa, and a small group of us had the opportunity to work with him from 1995-1997. We learned rituals, heard many amazing stories, and practiced the ways of initiation, and not once did Baba Mutwa ever mention anything about a "cross continent singular priesthood system." He spoke mainly of Zulu and South Africa , and sometimes the region of southern Africa but not a singular system as has been alleged here. In fact, Mutwa's goal was to pass on to us everything he could before his time to do so passes on, and yet there was not even a passing reference to this alleged continent-wide system.

Likewise, Mutwa made it clear in his book *Indaba* that he was breaking his priesthood oath and now sharing the great secrets of his priesthood work and training so that the knowledge could be preserved, even at the risk of his own life. Therefore, since his objective in this book is to preserve African spiritual knowledge by revealing it openly to all, then it should be rather easy to provide direct quotes from this work.

***Please give quotes and fully cite the specific statements where Mutwa makes this continent-wide claim in *Indaba* (1964). Likewise, please give the specific quotes and citations where ben-Jochannan (1990) makes this same claim of a continent-wide priesthood system.** Finally on this point of *assumptions*, African worldviews and spiritual systems are similar, but not *identical*. One should never fall into the trap of assuming that Africa is a homogenous "country" where time stands still. The African *continent* is nearly 12 million square miles, with a population approaching 1 billion people, and there are couple thousand languages and unique cultural expressions. Despite this reality, European outsiders have always sought to present Africa as a single "country" with no movement, diversity, or change. We can conclude that if one assumes that virtually nothing has changed in Africa and languages and institutions are almost identical, then one will tend to find "identical practices" even when such a phenomena does not exist.

METHODOLOGY:

An equally significant factor that we must consider regarding Asar Imhotep's premises is his research method or approach, which lacks academic rigor. He states that his response "will not examine sound shifts or redundancy over time in an attempt to construct a proto-language schema," yet he claims that Tutankhamen's name should be rendered differently without offering any legitimate comment on why, other than to fit the morphology of the name Tenkamenin. Unfortunately, he does not cite a SINGLE first-hand Medu Netcher source to justify his position. Apparently, he is not aware that there is a fundamental difference between showing that two names from different languages could have a general relationship versus arguing that the name in the ancient root language is not rendered correctly and should be changed to fit the spelling of the name in the modern language. I will return to this important difference later in this section.

The basic foundation and methodology of African historical linguistics and Kemet was established with such works as *Parente Genetique* (1977) by C.A. Diop and *Origine Commune* (1993) by Theophile Obenga. Historical linguistics is the process of studying the sound laws and changes of a root language through its various branches of modern languages. Historical linguistics attempts to show a genetic relationship between the various modern African languages, and to trace them back to a linguistic foundation in Egypt and beyond. In doing so, one must know that a language (both written and spoken) is a dynamic entity that constantly changes as the language speakers interact with other groups, migrate, or when there are social and political changes. All languages change, adapt, and mutate over time and thus historical linguistics involves the task of tracing the linguistic branches back to their original mother language. This has largely been done with Latin-based languages such as English, French, Spanish, German, and Portuguese, which have been further linked to a more ancient Indo-European root.

In the field of Kemetology this process has made important progress since the initial works of Diop and Obenga. One aspect of this work is to study the etymology (origin and development of words) of terms and words in order to trace their development in a systematic manner. **For example, there are various distinct phases of the ancient language of Kemet, through which a word must be traced. There is old Egyptian, middle Egyptian, late Egyptian, Demotic, and finally Coptic.** Diop and Obenga used the sequence of tracing a word from middle Egyptian (since this is the most popular and widely known phase by modern linguists), to Coptic, and then to a modern African language. Coptic is a very critical phase of the language because it is the Medu Netcher language written in Greek characters *with the vowels added*. Thus, it is through

Coptic that we learn how words in Kemet were pronounced during the Greek era (323-30 BCE), because of the insertion of vowels. However, if one leaps from middle Egyptian to modern African languages and ignores all of the phases in which word meanings and pronunciations changed in Kemet, then it is not a credible study. Although Asar Imhotep indicates that this was not his goal, a study of words and names in Coptic is unavoidable before a legitimate claim of identical names can be made, and before an argument can be advanced that Tutankhamen's name should be spelled differently in order to more closely match a more modern name. We should be aware of the fact that the language system in Kemet changed so much that priests in the 19th dynasty (Temple Age) indicated that the texts from the earlier 5th dynasty (Pyramid Age) from 1,500 years earlier could not be read. Indeed, understanding these changes is what made Diop's and Obenga's work so effective in that they used a sound methodologically approach and traced the etymological history of words through Coptic in order to document and understand the entire sequence of how words changed into their modern African form. On the other hand, with the case presented by Asar Imhotep, with Tutankhamen (who lived in Kemet, 1350 BCE) and Tenkamenin (who lived in Ghana, 1050 CE) there is a 2,400 year gap, where Coptic and every other phase of the Egyptian language is ignored. Since his conclusion is that these are **exactly the same name** in Kemet and Ghana are we to assume that Tutankhamen's name was held in secret by Ghanaian priests for 2,400 years only for it to reappear in the name of Tenkamenin? Who were these priests and when did they leave Kemet? Why would these anonymous priests hold on to the name of a minor Kemetian king who build no significant monuments, who is omitted from some Egyptian king's lists, and who ruled for only about ten years? What other names of kings from Kemet did these priests bring to Ghana ? These are legitimate questions that must be addressed before we can leap forward thousands of years and claim that Tutankhamen's name is somehow spelled incorrectly.

If Asar was merely attempting to show that there may be a general link between Tut-ankh-amen and Te-nk-amen-in, then there would be no problem with such an effort. However, he goes further and defies all sound linguistic methodology and claims that Tut-ankh-amen's name is spelled incorrectly and should be rendered "Te-Nkwa-Amen," even though there is no justification in Medu Netcher for such a spelling. Rather than recognizing that all languages evolve and change, Asar believes that Tutankhamen's name is **mis-spelled** because it should be rendered almost exactly like the Ghanaian name, Tenkamenin.

Let's recall that Asar stated, "So you would more likely render Tutankhamen as Te or Tu-Nkwa-Amen which would closely match the king TE-NK(wa)-AMEN-In in Ghana ." The fact is that none of the more than 5,300 artifacts found in Tut's tomb or the glyphs still remain there on the walls support Asar's alternative spelling hypothesis. There is no one of two African languages (or even a few terms) that can instruct us in any detail on how words were pronounced or rendered in ancient Kemet.

In attempting to philosophically link the two names (Tut-ankh-amen and Te-nk-amen-in), Asar claims that the four words: Ankh - Nkwa - Nka - Ka (and even ?k? by itself) are basically the same term, meaning the concept of fire and heat. He claims that /Nkwa/ is the modern word for /Ankh/ "all over Africa ." In this discussion of ankh, he cites Diop's discussion of the /Ka/ (or "spiritual double") as a life force (See: Civilization or Barbarism, p. 323). However, Diop is strictly commenting on the Ka and not the Ankh and in no statement does Diop come close to implying that the Ka is related to ?fire or heat.? This is Asar's interpretation alone and it is incorrect to superimpose this view on Diop's writings when it was clearly not the intent of Diop for such a stretch to be made from his writing in the passage cited. Asar believes that the Ka as

a life force means fire or heat, but this view is not supported in Diop's writings. Also, the /Ka/ and /Ankh/ are two different concepts in Kemet, and **I invite Asar to present any *primary sources* from Medu Netcher texts which show that the /Ka/ and /Ankh/ are related terms meaning fire and heat.**

To ignore the Medu Netcher glyphs and to try and change the spelling of Tut's name totally misunderstands the process of historical linguistics. This process is to show how words along with their linguistic branches developed along separate paths and link them back together through sound laws. This process is not about taking a few words (or a few syllables) and then claiming that the proto-language (i.e. Medu Netcher in this case) has to be changed to fit the spelling and pronunciation of modern words. Quite the opposite is true.

Here are examples from Latin-based languages to show the problem with Asar Imhotep's approach of arguing that a name in modern Ghana, or among the Bantu speaking groups, means that we are spelling words in ancient Kemet phonetically incorrect.

If we take a few common words from the Latin-based languages, such as English, French, German, Spanish, and Portuguese we can see that there is a genetic relationship between these languages and that they have a common root. However, these related languages are later branches of Latin and each of them developed their own particular sound pattern, so it is not possible to say that if we only study the sound pattern of English, for example, then we can automatically and correctly reconstruct the Latin phonetic sound system. Consider the words "apple" and "mother" in the Latin languages:

Latin: abella, mater

English: apple, mother

French: pomme, mere

Spanish: manzana, madre

German: apfel, mutter

Italian: mela, madre

Portuguese: maca, mae

From this above example, one could prematurely (and erroneously) assert that because of the close spelling we can use English to learn the meaning of Latin words and how these words are supposed to be spelled. However, this would not make sense because the spelling and meaning of Latin terms are already known from the primary sources. In fact, discovering sound laws is more complexed than this and does not involve changing the spelling of words in the root language when the spelling is already known from the first-hand documents.

If we look at other examples of words in Latin-based languages, then it becomes clear that English is not always the closest match to Latin, and **thus Latin cannot be understood simply by studying the English branch alone.** If we consider the words "sun" and "tooth" in the Latin languages then it is clear that the French, Spanish, Italian, and Portuguese languages more closely match Latin than does English:

Latin: sol, dent

English: sun, tooth

French: soleil, dent

Spanish: sol, diente

German: sonne, zahn

Italian: sole, dente

Portuguese: sol, dente

We can see from the above examples that in some cases English is closer to Latin than other languages, and in other cases the other languages are much closer to Latin, so it is not possible to take shortcuts and claim "easy victories," as Amílcar Cabral would say, without doing the comprehensive work.

Finally, if Asar wants to do thorough comprehensive comparative linguistic work in this field then he would do well to follow Diop's challenge to create a database of 500 words of selected categories from some 100 African languages. Along with tracing the words through Coptic, this process outlined by Diop is how one can attempt to legitimately reconstruct the meanings of words and phonetic sound patterns in 18th dynasty Kemet. It is not enough to find seemingly corresponding words in Kemet and modern African languages, and then prematurely claim an exact phonetic, morphological, and philosophical match.

SOURCES:

The main Medu Netcher source cited by Asar is outdated, confusing, and often wrong. He relies almost exclusively on Wallis Budge's *Hieroglyphic Dictionary* (1920) to understand terms from Kemet. However, there are three major problems with Budge's Dictionary.

- First, Budge's work was written in 1920, which is almost 90 years ago and thus extremely outdated. For us to assume that Budge's definitions have undergone no corrections or updates in almost a hundred years would be totally unreasonable.
- Second, although Budge's *Dictionary* is comprehensive it is very unreliable, at best. Budge admitted that he did not understand the phonetic sounds of a large number of common symbols. Thus, he wrote in the Introduction: "Now, the exact meaning of many words is unknown, and can only be guessed at by the context." He also indicates that he had little ability to understand the Pyramid Texts and other spiritual words and writings. He states that "there are a considerable number of words in these difficult documents for which no one has so far proposed meanings that may be considered correct" (see Budge, *Egyptian Dictionary*, vol. 1, p. liv). In his list of symbols, *Budge does not have any idea of the phonetic or sound value for a vast number of them, and thus he leaves his chart completely blank for a vast number of symbols.*
- Third and worst of all is that Budge violates all basic linguistic rules and combined *all phases* of the Medu Netcher into a single two-volume dictionary! He did not bother to indicate which distinct phase of the Egyptian language that he listed regarding a specific word. This is a careless, unscholarly approach that he knew was wrong, but still wrote a dictionary with a confusing mixture of terms from various historical periods. He wrote, "Strictly speaking, the words belonging to each of the great periods[phases] of Egyptian literature should have been printed in separate sections, but the time for making such a series of Egyptian Dictionaries has not yet arrived" (page 1). **Budge's unscholarly approach of mixing together words from various historical eras is why no professional linguists, including Obenga, or schools of Egyptology ever use Budge's Dictionary, because it is simply full of errors, and a hodgepodge of words and meanings from 3,000 years of Egyptian history.** He states that his Dictionary contains nearly 23,000 forms of Egyptian words "collected from texts of all periods between the time of the IIIrd Dynasty and the Roman Period" (p. 1). The fact is that no one can learn how to read and translate Medu Netcher using Budge's work as a foundation, but they are guaranteed to make numerous errors by using his work.

Ta-Seti (Budge error)

Further, if we follow Budge's blatant misunderstanding of the glyphs we would have to change the name of this forum from "TA-SETI" to "TA-KENS." [See: Budge, The Gods of the Egyptians (1904), vol. I, pp. 401, 477, and vol. II, p. 51]. Budge did not know that the Nubian bow is rendered phonetically as "Seti" and thus the name is Ta-Seti meaning, "land of the bow." It is obvious that Budge did not really know the phonetic value for the Nubian bow, and thus some years later when he wrote his Dictionary (1920), he simply leaves the phonetic value blank for the Nubian bow, further indicating his ignorance of this glyph (vol. 1, p. cxxxviii).

Kemet (More errors - Budge & Asar)

The word **Kemet** has been discussed in recent posts (See: post #26764 on Aug. 29). Brother Asar indicated that the god Khem is the origin of the word Kemet. He stated, "We can posit that KMT (as a name for Egypt) is a later rendering that is an extension of this earlier concept of KHEM defined as GOD." He uses Budge for this assertion and this has resulted in two significant errors. First, Budge was confused and mixed up the god Min with "Khem." The symbol of a standard with a bolt resting on top is clearly the symbol of Min, which Budge does indicate but he is confused about this image. In various statements, he indicates that this same symbol somehow represents three different gods: Amsu, Khem, and/or Min. Unfortunately, the "god Khem" is simply an error by Budge in misreading the symbols of the god Min. Thus, the "god Khem" is a false invention and is one of the many errors perpetuated by Budge that have since been corrected. Second and more significantly is that Asar misunderstood Budge's entry for the word "Khem" (Dictionary, vol. I, p. 546), and thus rendered a translation for the set of glyphs that cannot be possible. For example, Asar translated the glyphs as "The source known not by which waves are transmitted." This translation is impossible because Asar is incorrectly attempting to take individual glyphs from a word and give an arbitrary meaning to each. This is equivalent to taking an English word such as "factory" (fac-to-ry) and then attempting to give a separate definition to each individual syllable. One cannot understand any Medu Netcher texts by such a method. Further, the word "Khem" with the glyphs provided by Budge simply mean "not known" and **this entry has absolutely nothing to do with a god, as the reference is clearly concerning a common man.** If one takes a look at the entry (p. 546 column A) it is clear to see that Asar left out the **last glyph of the seated man** in the set of glyphs, which makes his translation completely impossible, because the reference is to a common man (not the god "KHEM"). Asar's proposed translation also completely ignores Budge's translation of these glyphs, which is "he who is not known, i.e. a stranger." The glyphs indicate an unknown man (i.e. a stranger), but Asar decided not to follow Budge's translation as he almost always does elsewhere, but instead came up with his own faulty interpretation. It is clear to anyone competent in Medu Netcher that Budge's translation is basically the only way one can translate these glyphs, because of the determinative of the **seated man** (not "god").

One last point regarding Asar's source is that he uses the Wikipedia.com website to make linguistic points. This website is never cited by serious scholars given the lack of standards of this source, the fact that anyone can change the content of a post if they disagree, and because it contains information from any anonymous posters regardless of their level of competency. Asar Imhotep has put in a good effort in the right direction but if he does not make the corrections on sources, he will continue to make errors by using outdated and unreliable sources. There is more to be said but my comments in the three areas (assumption, methodology, and sources) are enough for Asar Imhotep to respond to for now. I look forward to his full quotes and citations to substantiate his assumptions of a single continent-wide priesthood, and to him tracing Tut's name through Coptic and explaining how the priests carried this name to Ghana, and also

using first-hand Medu Netcher texts (rather than Budge) to establish that Ka and Ankh are related terms, both meaning fire or heat.

Advancing the work,

Prof. Manu Ampim

www.ManuAmpim.com

"Primary research is the greatest weapon against the distortion of African culture & history." - MA

| 26814|2008-09-10 14:37:24|Manu Ampim|Re: Kaa Mutu means KMT? KM.T Revisited| Greetings Somo,

The term Htp (peace) in Kemet is written as "Hotep" in Coptic, which is the Medu Netcher language written in Greek characters with the vowels added. Examining the Coptic texts is a fundamental requirement to reconstructing the phonetic system in Kemet. On the other hand, the modern Bantu term "Hutuapo" may show a relationship between the Bantu and Medu Netcher languages, but the spelling of this modern term **does not** indicate how Htp would have been written and pronounced thousands of years earlier in ancient Kemet.

Thus, the reason why we say "Hotep" and not Hetep or Hutuapo, etc. is because the Coptic texts clearly give us the spelling with the vowels added as "Hotep."

Advancing the work,

Manu Ampim

Good evening all!

Hope this hurriedly put together investigation into bilateral and trilateral signs will be of benefit to the discussion. Somo

| 26815|2008-09-10 16:55:29|Tafari khumbaka|Re: [HealerSociety] WORLD BEST WEBSITES|

1 take 'proteins' out diet, eat a diet of healthy complex-carbohydrates.

2 drink large amount of distilled water daily.

3 talk with a traditional chinese doctor, ask if six flavor tea is appropriate for person's specific diagnosis., get acupuncture and herbs, moxibustion

4 fast or cleanse last few days of each month

5 get on a good blood pressure medicine (VERY IMPORTANT) , maybe aapro or one that has effect of healing scar tissue.

6 take vitamin c (ester and ascorbic and lyphospheric) take large amt. also a good healing oil like flax or olive or aloe-vera.

7 exercise too the point of sweating excessively or if too sick too exercise get in a sauna and sweat daily.

8 take all i've written as info only and discuss with a accredited nephrologist



Tafari-sudra, Khumbaka

--- On **Wed, 9/10/08**, **NANCZEE BEARSHOE** wrote:

From: NANCZEE BEARSHOE

Subject: Re: [HealerSociety] WORLD BEST WEBSITES

To: HealerSociety@yahoogroups.com
Date: Wednesday, September 10, 2008, 1:47 AM

My friend is suffering from loss of kidney function, not to the dialysis stage yet. It came on suddenly and she is pursuing a very restricted diet. Any suggestions?

Thanks
Nanczee

--- On **Tue, 9/9/08, Rocky Christian** wrote:

From: Rocky Christian

Subject: [HealerSociety] WORLD BEST WEBSITES

To: HA_Dragons@yahoogroups.com, handsoflight@yahoogroups.com, harekrishnaturk@yahoogroups.com, HariomGroup@yahoogroups.com, HarshaSatsangh@yahoogroups.com, hathayoga@yahoogroups.com, HealerSociety@yahoogroups.com, healthconscioussingles@yahoogroups.com, HealthNewsandLinks@yahoogroups.com, Healthy_Recipes_For_Diabetic_Friends@yahoogroups.com, HELP_PBCN@yahoogroups.com, HelpBecca@yahoogroups.com, helpwhipcancer@yahoogroups.com, HerTopiaNews@yahoogroups.com, Highest_Yoga_Tantra@yahoogroups.com, HIMAWANTI-OM@yahoogroups.com, HinduGay@yahoogroups.com, Hinduism@yahoogroups.com, hispayoga@yahoogroups.com, hitwoman@yahoogroups.com, hodgkinstobc@yahoogroups.com, holistic@yahoogroups.com, homo-spirituels@groupe@yahoo.ca, HoovesforaCure@yahoogroups.com, hotflash@yahoogroups.com, hotties-group@yahoogroups.com, Houston3Dayers@yahoogroups.com, Hp-Engelbert@yahoogroups.com, hunatrance@yahoogroups.com, hypnoticprogramming@yahoogroups.com
Date: Tuesday, September 9, 2008, 8:11 AM

hi friends

how r u?

I m ROCKY

sorry to disturb u

if u r finding a great information about DIABETES, ACNE, BREAST-CANCER, GAMES, WEB-HOSTING, YOGA so visit the worlds best website

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www.web-hosting.ranold.jet9g.com

thanx
bye

have a nice day

| 26816|2008-09-10 16:55:29|gikiw|Local Dr. on Diaspora African's Health|

The one and only African Radio Show in the DC area

Dr. Ashenafi Waktola on Africa Voice Radio: Africans in the Diaspora and their health

Follow link for interview <http://wustl120.com/Audio/Africa%20Voice.mp3>

Listen to the archived show on our website: www.africavoice.org

Important facts about Africans in the Diaspora.

<http://africavoice.org/links.aspx>

Washington Post Article about African Immigrants and their health on Sep 08

HIV Rates Spur Outreach to African Immigrants

<http://www.washingtonpost.com/wp-dyn/content/article/2008/09/01/AR2008090102541.html>

For more info please E mail us: pr@africavoice.org or got our website:

www.africavoice.org

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Yahoo Group: Post message: Africavoiceradio@yahoogroups.com

Subscribe: Africavoiceradio-subscribe@yahoogroups.com

Thank you

Africa Voice

P O Box 14924

Silver Spring, MD 20910

| 26817|2008-09-10 16:55:29|Joseph Wright|Re: Kaa Mutu means KMT? KM.T Revisited|

Thank You. That explanation was very informative, please don't stop what you do.

--- On **Wed, 9/10/08, Manu Ampim** wrote:

From: Manu Ampim

Subject: [Ta_Seti] Re: Kaa Mutu means KMT? KM.T Revisited

To: ta_seti@yahoogroups.com

Date: Wednesday, September 10, 2008, 4:37 PM

Greetings Somo,

The term Htp (peace) in Kemet is written as "Hotep" in Coptic, which is the Medu Netcher language written in Greek characters with the vowels added. Examining the Coptic text is a fundamental requirement to reconstructing the phonetic system in Kemet. On the other hand, the modern Bantu term "Hutuapo" may show a relationship between the Bantu and Medu Netcher languages, but the spelling of this modern term **does not** indicate how Htp would have been written and pronounced thousands of years earlier in ancient Kemet.

Thus, the reason why we say "Hotep" and not Hetep or Hutuapo, etc. is because the Coptic texts clearly give us the spelling with the vowels added as "Hotep."

Advancing the work,

Manu Ampim

Good evening all!

Hope this hurriedly put together investigation into bilateral and trilateral signs will be of benefit to the discussion.

Somo

| 26818|2008-09-10 16:55:32|Tafari khumbaka|Re: OT- Massive particle collider passes first key tests|

sometimes mad scientist hit on something good ,sometimes they hit on something bad.(they dont care as long as they run wild),



Tafari-sudra,Khumbaka

--- On **Wed, 9/10/08**, **Asar Imhotep** wrote:

From: Asar Imhotep

Subject: [Ta_Seti] OT- Massive particle collider passes first key tests

To: ta_seti@yahoogroups.com

Date: Wednesday, September 10, 2008, 10:18 AM

http://news.yahoo.com/s/ap/20080910/ap_on_sc/big_bang

Massive particle collider passes first key tests

By ALEXANDER G. HIGGINS, Associated Press Writer *41 minutes ago*

GENEVA - The world's largest particle collider passed its first major tests by firing two beams of protons in opposite directions around a 17-mile (27-kilometer) underground ring Wednesday in what scientists hope is the next great step to understanding the makeup of the universe.

After a series of trial runs, two white dots flashed on a computer screen at 10:26 a.m. (0826 GMT) indicating that the protons had traveled clockwise along the full length of the 4 billion Swiss franc (US\$3.8 billion) Large Hadron Collider described as the biggest physics experiment in history.

"There it is," project leader Lyn Evans said when the beam completed its lap.

Champagne corks popped in labs as far away as Chicago, where contributing and competing scientists watched the proceedings by satellite.

Five hours later, scientists successfully fired a beam counterclockwise.

Physicists around the world now have much greater power to smash the components of atoms together in attempts to learn about their structure.

"Well done, everybody," said Robert Aymar, director-general of the European Organization for Nuclear Research, to cheers from the assembled scientists in the collider's control room at the Swiss-French border.

The organization, known by its French acronym CERN, began firing the protons a type of subatomic particle around the tunnel in stages less than an hour earlier, with the first beam injection at 9:35 a.m. (0735 GMT).

Eventually two beams will be fired at the same time in opposite directions with the aim of recreating conditions a split second after the big bang, which scientists theorize was the massive explosion that created the universe.

"My first thought was relief," said Evans, who has been working on the project since its inception in 1984. "This is a machine of enormous complexity. Things can go wrong at any time. But this morning has been a great start."

He didn't want to set a date, but said that he expected scientists would be able to conduct collisions for their experiments "within a few months."

The collider is designed to push the proton beam close to the speed of light, whizzing 11,000 times a second around the tunnel.

Scientists hope to eventually send two beams of protons through two tubes about the width of fire hoses, speeding through a vacuum that is colder and emptier than outer space. The paths of these beams will cross, and a few protons will collide. The collider's two largest detectors essentially huge digital cameras weighing thousands of tons are capable of taking millions of snapshots a second.

The CERN experiments could reveal more about "dark matter," antimatter and possibly hidden dimensions of space and time. It could also find evidence of the hypothetical particle the Higgs boson which is sometimes called the "God particle" because it is believed to give mass to all other particles, and thus to matter that makes up the universe.

The supercooled magnets that guide the proton beam heated slightly in the morning's first test, leading to a pause to recool them before trying the opposite direction.

The start of the collider came over the objections of some who feared the collision of protons could eventually imperil the Earth by creating micro-black holes, subatomic versions of collapsed stars whose gravity is so strong they can suck in planets and other stars.

"It's nonsense," said James Gillies, chief spokesman for CERN.

CERN was backed by leading scientists like Britain's Stephen Hawking, who declared the experiments to be absolutely safe.

Gillies told the AP that the most dangerous thing that could happen would be if a beam at full power were to go out of control, and that would only damage the accelerator itself and burrow into the rock around the tunnel.

Nothing of the sort occurred Wednesday, though the accelerator is still probably a year away from full power.

The project organized by the 20 European member nations of CERN has attracted researchers from 80 nations. Some 1,200 are from the United States, an observer country that contributed US\$531 million. Japan, another observer, also is a major contributor.

Some scientists have been waiting for 20 years to use the LHC.

The complexity of manufacturing it required groundbreaking advances in the use of supercooled, superconducting equipment. The 2001 start and 2005 completion dates were pushed back by two years each, and the cost of the construction was 25 percent higher than originally budgeted in 1996, Luciano Maiani, who was CERN director-general at the time, told The Associated Press.

Maiani and the other three living former directors-general attended the launch

Wednesday.

Smaller colliders have been used for decades to study the makeup of the atom. Less than 100 years ago scientists thought protons and neutrons were the smallest components of an atom's nucleus, but in stages since then experiments have shown they were made of still smaller quarks and gluons and that there were other forces and particles.

Asar Imhotep

<http://www.asarimhotep.com>



| 26819|2008-09-10 18:11:02|m_ampim|Re: Kaa Mutu means KMT? KM.T Revisited|
You are welcome. I will add more to the linguistic discussions as time permits. We must use the *primary texts* from Kemet to elevate our understanding.

MA

--- In Ta_Seti@yahoogroups.com, Joseph Wright wrote:

>

> Thank You. That explanation was very informative, please don't stop

what you do.

>

> --- On Wed, 9/10/08, Manu Ampim wrote:

>

> From: Manu Ampim

> Subject: [Ta_Seti] Re: Kaa Mutu means KMT? KM.T Revisited

> To: ta_seti@yahoogroups.com

> Date: Wednesday, September 10, 2008, 4:37 PM

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> Greetings Somo,

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> The term Htp (peace) in Kemet is written as "Hotep" in Coptic,

which is the Medu Netcher language written in Greek characters with the vowels added. Examining the Coptic texts is a fundamental requirement to reconstructing the phonetic system in Kemet. On the other hand, the modern Bantu term "Hutuapo" may show a relationship between the Bantu and Medu Netcher languages, but the spelling of this modern term does not indicate how Htp would have been written and pronounced thousands of years earlier in ancient Kemet.

>

> Thus, the reason why we say "Hotep" and not Hetep or Hutuapo, etc.

is because the Coptic texts clearly give us the spelling with the vowels added as "Hotep."

>

> Advancing the work,

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> Manu Ampim

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> Good evening all!

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> Hope this hurriedly put together investigation into bilateral and

trilateral signs will be of benefit to the discussion.

>

> Somo

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| 26820|2008-09-10 18:35:05|Asar Imhotep|Re: Kaa Mutu means KMT? KM.T Revisited|
Greetings Bro. Manu

This interpretation can be just as problematic, since we forget that the Coptic which we are familiar now is a dialect of the language, not an all encompassing representation of the language itself.

What is believed to be the earliest form of Coptic is the so-called Boheiric spoken in Lower Egypt. Boheiric is believed to be the first dialect used in the style of writing upon which agreement was reached in the city of Alexandria. This is the only form of the of Coptic that is to some extent borrowed from the Demotic written script.

The other dialects are Sahidic, Faiyemic, Akhmimic, Memphitic, Asyutic, Bashmur, and Oasis.

The last four are considered secondary dialects, with the majors being the first three mentioned above. What rarely gets discussed is the Arabic phonological bias into Coptic, which could also be the case for Greeks at the time.

I will address all of this when I do my larger reply to Manu Ampim's latest response.

What also will be addressed is the possibility, as I have stated previously, that the Mdw Ntr was more than likely NOT a spoken language to begin with. One, this was told to me by African priests, the last being Master Naba, and this has been postulated by others such as Dr. Shenouda Maher (formally Dr. Emile Maher) who posits that Coptic was the SPOKEN language and Mdw Ntr was the PRIESTLY SCRIPT (Fr. Shenouda Maher, "The Evolution of the Coptic Language," *Coptologia (Historica Coptica)*, vol. 16, 2000, pp. 61-62.). Only in the later years of Egyptian history did they decide to write out the words using vowels. Even the word order is more Greek than Egyptian.

So we have to keep in mind that the HOTEPI rendering may not reflect all dialectical pronunciations and still could employ agglutination with the effects of elision of the vowels. It's no different than saying the phrase "Do you know what I mean?" in the "standard" English. In New York, among those of my generation, we don't say "Do you know what I mean?" We say, "Nah-Mean?" In Houston we, "Nah-em-sayin?" And in the Caribbean we may simply say, "Ya Nuh?" All of these renderings are the same thing, and all of the speakers know the full pronunciation and expression, but CHOOSE to say otherwise.

The issue of dialects is a major point of critique for the comparative method because the comparative method suffers from idealization in which linguists who seek to reconstruct the protolanguage do so on the assumption that the language is uniform (without dialects). And because of this they often say something is "correct" when it may be "correct" for a certain region, under a certain socio-political context, which its socio-historical conditions are beyond our reach.

Dialects would account for why we have so many renderings of common terms with the same meaning (as Ferg has addressed in his paper on Batu/Bantu and the word Ntr/Ntcher)

So to blanket HOTEPI as how the ancient Egyptians wholeheartedly pronounced the word is just as inaccurate as your critique of Ferg's reconstruction of HUTUAIPO because it doesn't account for dialectics. It also ignores the history of the country which encompasses many different African nations. Egypt was a colony of Africa. As Diop, Obenga and even Dr. Beatty has stated, Egypt is a confederation of smaller African ethnic groups and the priestly language should reflect that basic history.

But again, I will address this in my larger reply.

Asar Imhotep
<http://www.asarimhotep.com>

Manu Ampim wrote:

Greetings Somo,

The term Htp (peace) in Kemet is written as "Hotep" in Coptic, which is the Medu Netcher language written in Greek characters with the vowels added. Examining the Coptic texts is a fundamental requirement to reconstructing the phonetic system in Kemet. On the other hand, the modern Bantu term "Hutuapo" may show a relationship between the Bantu and Medu Netcher languages, but the spelling of this modern term **does not** indicate how Htp would have been written and pronounced thousands of years earlier in ancient Kemet.

Thus, the reason why we say "Hotep" and not Hetep or Hutuapo, etc. is because the Coptic texts clearly give us the spelling with the vowels added as "Hotep."

Advancing the work,

Manu Ampim

Good evening all!

Hope this hurriedly put together investigation into bilateral and trilateral signs will be of benefit to the discussion.

Somo

| 26821|2008-09-10 19:06:10|Asar Imhotep|Re: TUTANKHAMEN - TENKAMENIN, reply to Professor Ampim|
Peace Bro. Ampim

I appreciate your critique of my analysis. I must say however, that there are some grave distortions in your response that do not reflect my argument and totally ignores the assumptions listed in my response.

The continent wide education system, for example, does not mean that every nation belongs to the system. It simply means that the priesthood can be found all over the continent. Just like the A&M University system in Texas can be found all over Texas, but NOT in every city. It also doesn't mean that EVERY person in the nation belongs to the priesthood. I made no such claims ever that Africa is monolithic or that the languages don't change. What I have stated is that the very nature of initiation for the priesthood, and the general culture is designed in a way that information can be passed on virtually unchanged for hundreds of thousands of years if there is a continuation in the culture. Credo Mutwa mentions this as well and I will quote in length this process.

I will also quote in length various sources that attest to this continent wide priesthood (outside of what I know personally). Once that is established, the comparative method in which the design is evaluate the the relatedness of languages becomes virtually useless because the comparative method by design eliminates lexical items as a result of contact and it is this form of contact in which I am demonstrating and arguing for. As I mentioned before, the comparative method can tell you WHAT but it can't tell you WHY and that's why I introduced the various fire

philosophies across the continent to demonstrate this living tradition that can't be the result of chance resemblances in philosophy and practice.

You also misquoted me on Diop for I NEVER stated he argued that the Ka (in the Egyptian sense) means fire and is used in quote I gave. I showed that Diop recognized that a LEADER is in African societies must have a certain VITALISM in order to rule. Diop makes the blanket statement that this philosophy is ALL OVER BLACK AFRICA. Whether they all call it Ka(a) is not important at that juncture. What is important is that leadership is associated with a vital force of the Gods and I argue if that is the case, then it will definitely be reflected in the titles for the Kings, from there I demonstrate that in some languages that this is definitely the case.

I will address all of the misintepretations of my argument and provide with greater detail that which you claim is not the case in a later email. I am not in Houston (and won't be until October) now and don't have access to all my material, but I think I have enough material on hand to make the case (or if I don't, hopefully the local University Libraries will have it).

Ancestrally,

Asar Imhotep
<http://www.asarimhotep.com>

Manu Ampim wrote:

Greetings Asar and All,

I will give the most concise response that I can to summarize the issues and methodological problems with the argument presented by our brother Asar Imhotep. He has made a good attempt to show a linguistic and philosophical relationship between the names Tutankhamen and Tenkamenin, and I encourage him to keep up the work but also to take my constructive advice, which (if followed) I am convinced will help him significantly improve his efforts. Below, I will outline the problems with his analysis, but I will not cover all of the important issues because of my time constraints.

BACKGROUND:

1. Asar stated:

"So when examining the name TENKAMENIN it can be broken up as TE-NKWA-AMEN- IN. In the Egyptian it should be TU-ANKH-AMEN. The word ANKH is pronounced NKWA all over Africa . The WA is left out when combined with other words for vowel harmony. So you would more likely render Tutankhamen as Te or Tu-Nkwa-Amen which would closely match the king TE-NK(wa)-AMEN- In in Ghana ."

I replied:

"At our historic conference on King Tutankhamen in Ft. Lauderdale , FL in February 2006 this issue was raised by someone during the question and answer period, and after I showed the linguistic problems with this position, then my colleague Dr. Theophile Obenga completely dismissed this theory as careless and lacking merit."

2. Asar also wrote:

"Nearly all towns in Africa are named after its founder or a deity."

I replied:

"Actually, there are a large number of instances when this is not the case. There are many towns, cities, and districts in Kemet, Sudan, Kenya, Ethiopia, etc. that are named after buildings, local materials, natural phenomena, and popular activity. Here are a few examples of popular towns/cities:

Kemet: Men-nefer, Ineb-Hedj, Abu, Waset, Ten, Tu-ph, Atef-Khent, Atef-Pehu, Henen-nesut, Maten

Sudan: Dongola, Nyala, Omdurman, Khartoum

Kenya: Mombasa, Nairobi

Ethiopia: Addis Ababa

There is a diversity in the origin of African place names that should be understood. Thus, it is more accurate for one to say that it is "common" for town/city place names in Africa to be named after a founder or deity." [end my reply].

A little more than a week ago, Asar posted two files to the group archives in an attempt to demonstrate his linguistic claim stated above regarding Tutankhamen and Tenkamenin.

Here is my reply. There are several areas where major problems occur in his analysis, namely the: 1) Assumptions, 2) Methodology, and 3) Sources.

ASSUMPTIONS:

I will start with Asar Imhotep's basic premises outlined in his first essay, because the assumptions directly inform and direct one's conclusions.

Cheikh Anta Diop in his groundbreaking works, *The Cultural Unity of Black Africa* (1959) and *Precolonial Black Africa* (1960), showed the unity, continuity, and *changes* in African culture and languages over the millennia. However, on the other hand, Asar Imhotep believes that the priesthood, languages, and ideas are virtually unchanged over the course of thousands of years, and are thus basically identical "all over Africa." He indicates that there are essentially no changes or differences in Africa.

Here are two examples:

1. "Nearly all towns in Africa are named after its founder or a deity" [Emphasis added].

In my above response to this incorrect statement on African place names, I received no reply.

2. Asar indicates his assumptions in a bullet point format at the outset of his first essay and states the following, "this fact of a cross continent singular priesthood system is attested to in written works by Mutwa (1964), ben Jochannan (1990), and Bowen (1927)." [Emphasis added].

This assumption has two problems. First, Africa is not a static monolith where all priests and healers are linked in a continent-wide system that has remained constant for several thousand years, despite migrations, wars, colonization, famine, and cultural innovations.

The fact is that the development of human communities, institutions, and languages (including African) are a direct product of their specific varied experiences.

Second, if he is to prove such a statement of "fact" about a cross-continent priesthood, then specific quotes and full citations should be provided. In the above-quoted bullet point there is a reference to the work of the great Vusumazulu Credo Mutwa, **Indaba My Children** (1964). Baba Mutwa is a powerful Zulu healer, priest, and last living high Sanusi in South Africa, and a small group of us had the opportunity to work with him from 1995-1997. We learned rituals, heard many amazing stories, and practiced the ways of initiation, and not once did Baba Mutwa ever mention anything about a "cross

continent singular priesthood system." He spoke mainly of Zulu and South Africa, and sometimes the region of southern Africa but not a singular system as has been alleged here. In fact, Mutwa's goal was to pass on to us everything he could before his time to do so passes on, and yet there was not even a passing reference to this alleged continent-wide system.

Likewise, Mutwa made it clear in his book *Indaba* that he was breaking his priesthood oath and now sharing the great secrets of his priesthood work and training so that the knowledge could be preserved, even at the risk of his own life. Therefore, since his objective in this book is to preserve African spiritual knowledge by revealing it openly to all, then it should be rather easy to provide direct quotes from this work.

***Please give quotes and fully cite the specific statements where Mutwa makes this continent-wide claim in *Indaba* (1964). Likewise, please give the specific quotes and citations where ben-Jochannan (1990) makes this same claim of a continent-wide priesthood system.**

Finally on this point of *assumptions*, African worldviews and spiritual systems are similar, but not *identical*. One should never fall into the trap of assuming that Africa is a homogenous "country" where time stands still. The African *continent* is nearly 12 million square miles, with a population approaching 1 billion people, and there are a couple thousand languages and unique cultural expressions. Despite this reality, European outsiders have always sought to present Africa as a single "country" with no movement, diversity, or change. We can conclude that if one assumes that virtually nothing has changed in Africa and languages and institutions are almost identical, then one will tend to find "identical practices" even when such a phenomena does not exist.

METHODOLOGY:

An equally significant factor that we must consider regarding Asar Imhotep's premises is his research method or approach, which lacks academic rigor. He states that his response "will not examine sound shifts or redundancy over time in an attempt to construct a proto-language schema," yet he claims that Tutankhamen's name should be rendered differently without offering any legitimate comment on why, other than to fit the morphology of the name Tenkamenin. Unfortunately, he does not cite a SINGLE first-hand Medu Netcher source to justify his position. Apparently, he is not aware that there is a fundamental difference between showing that two names from different languages could have a general relationship versus arguing that the name in the ancient root language is not rendered correctly and should be changed to fit the spelling of the name in the modern language. I will return to this important difference later in this section.

The basic foundation and methodology of African historical linguistics and Kemet was established with such works as *Parente Genetique* (1977) by C.A. Diop and *Origine Commune* (1993) by Theophile Obenga. Historical linguistics is the process of studying the sound laws and changes of a root language through its various branches of modern languages. Historical linguistics attempts to show a genetic relationship between the various modern African languages, and to trace them back to a linguistic foundation in Egypt and beyond. In doing so, one must know that a language (both written and spoken) is a dynamic entity that constantly changes as the language speakers interact with other groups, migrate, or when there are social and political changes. All languages change, adapt, and mutate over time and thus historical linguistics involves the task of tracing the linguistic branches back to their original mother language. This has largely

been done with Latin-based languages such as English, French, Spanish, German, and Portuguese, which have been further linked to a more ancient Indo-European root. In the field of Kemetology this process has made important progress since the initial works of Diop and Obenga. One aspect of this work is to study the etymology (origin and development of words) of terms and words in order to trace their development in a systematic manner. **For example, there are various distinct phases of the ancient language of Kemet, through which a word must be traced. There is old Egyptian, middle Egyptian, late Egyptian, Demotic, and finally Coptic.** Diop and Obenga used the sequence of tracing a word from middle Egyptian (since this is the most popular and widely known phase by modern linguists), to Coptic, and then to a modern African language. Coptic is a very critical phase of the language because it is the Medu Netcher language written in Greek characters *with the vowels added*. Thus, it is through Coptic that we learn how words in Kemet were pronounced during the Greek era (323-30 BCE), because of the insertion of vowels. However, if one leaps from middle Egyptian to modern African languages and ignores all of the phases in which word meanings and pronunciations changed in Kemet, then it is not a credible study. Although Asar Imhotep indicates that this was not his goal, a study of words and names in Coptic is unavoidable before a legitimate claim of identical names can be made, and before an argument can be advanced that Tutankhamen's name should be spelled differently in order to more closely match a more modern name.

We should be aware of the fact that the language system in Kemet changed so much that priests in the 19th dynasty (Temple Age) indicated that the texts from the earlier 5th dynasty (Pyramid Age) from 1,500 years earlier could not be read. Indeed, understanding these changes is what made Diop's and Obenga's work so effective in that they used a sound methodologically approach and traced the etymological history of words through Coptic in order to document and understand the entire sequence of how words changed into their modern African form.

On the other hand, with the case presented by Asar Imhotep, with Tutankhamen (who lived in Kemet, 1350 BCE) and Tenkamenin (who lived in Ghana, 1050 CE) there is a 2,400 year gap, where Coptic and every other phase of the Egyptian language is ignored. Since his conclusion is that these are **exactly the same name** in Kemet and Ghana are we to assume that Tutankhamen's name was held in secret by Ghanaian priests for 2,400 years only for it to reappear in the name of Tenkamenin? Who were these priests and when did they leave Kemet? Why would these anonymous priests hold on to the name of a minor Kemetian king who build no significant monuments, who is omitted from some Egyptian king's lists, and who ruled for only about ten years? What other names of kings from Kemet did these priests bring to Ghana ? These are legitimate questions that must be addressed before we can leap forward thousands of years and claim that Tutankhamen's name is somehow spelled incorrectly.

If Asar was merely attempting to show that there may be a general link between Tut-ankh-amen and Te-nk-amen-in, then there would be no problem with such an effort. However, he goes further and defies all sound linguistic methodology and claims that Tut-ankh-amen's name is spelled incorrectly and should be rendered "Te-Nkwa-Amen, " even though there is no justification in Medu Netcher for such a spelling. Rather than recognizing that all languages evolve and change, Asar believes

that Tutankhamen's name is **mis-spelled** because it should be rendered almost exactly like the Ghanaian name, Tenkamenin.

Let's recall that Asar stated, "So you would more likely render Tutankhamen as Te or Tu-Nkwa-Amen which would closely match the king TE-NK(wa)-AMEN- In in Ghana ." The fact is that none of the more than 5,300 artifacts found in Tut's tomb or the glyphs still remain there on the walls support Asar's alternative spelling hypothesis. There is no one of two African languages (or even a few terms) that can instruct us in any detail on how words were pronounced or rendered in ancient Kemet.

In attempting to philosophically link the two names (Tut-anekh-amen and Te-nk-amen-in) , Asar claims that the four words: Ankh - Nkwa - Nka - Ka (and even ?k? by itself) are basically the same term, meaning the concept of fire and heat. He claims that /Nkwa/ is the modern word for /Ankh/ "all over Africa ." In this discussion of ankh, he cites Diop's discussion of the /Ka/ (or "spiritual double") as a life force (See: Civilization or Barbarism, p. 323). However, Diop is strictly commenting on the Ka and not the Ankh and in no statement does Diop come close to implying that the Ka is related to ?fire or heat.? This is Asar's interpretation alone and it is incorrect to superimpose this view on Diop's writings when it was clearly not the intent of Diop for such a stretch to be made from his writing in the passage cited. Asar believes that the Ka as a life force means fire or heat, but this view is not supported in Diop's writings. Also, the /Ka/ and /Ankh/ are two different concepts in Kemet, and **I invite Asar to present any *primary sources* from Medu Netcher texts which show that the /Ka/ and /Ankh/ are related terms meaning fire and heat.**

To ignore the Medu Netcher glyphs and to try and change the spelling of Tut's name totally misunderstands the process of historical linguistics. This process is to show how words along with their linguistic branches developed along separate paths and link them back together through sound laws. This process is not about taking a few words (or a few syllables) and then claiming that the proto-language (i.e. Medu Netcher in this case) has to be changed to fit the spelling and pronunciation of modern words. Quite the opposite is true.

Here are examples from Latin-based languages to show the problem with Asar Imhotep's approach of arguing that a name in modern Ghana, or among the Bantu speaking groups, means that we are spelling words in ancient Kemet phonetically incorrect.

If we take a few common words from the Latin-based languages, such as English, French, German, Spanish, and Portuguese we can see that there is a genetic relationship between these languages and that they have a common root. However, these related languages are later branches of Latin and each of them developed their own particular sound pattern, so it is not possible to say that if we only study the sound pattern of English, for example, then we can automatically and correctly reconstruct the Latin phonetic sound system. Consider the words "apple" and "mother" in the Latin languages:

Latin: abella, mater

English: apple, mother

French: pomme, mere

Spanish: manzana, madre

German: apfel, mutter

Italian: mela, madre

Portuguese: maca, mae

From this above example, one could prematurely (and erroneously) assert that because of the close spelling we can use English to learn the meaning of Latin words and how these words are supposed to be spelled. However, this would not make sense because the spelling and meaning of Latin terms are already known from the primary sources. In fact, discovering sound laws is more complex than this and does not involve changing the spelling of words in the root language when the spelling is already known from the first-hand documents.

If we look at other examples of words in Latin-based languages, then it becomes clear that English is not always the closest match to Latin, and **thus Latin cannot be understood simply by studying the English branch alone**. If we consider the words "sun" and "tooth" in the Latin languages then it is clear that the French, Spanish, Italian, and Portuguese languages more closely match Latin than does English:

Latin: sol, dent

English: sun, tooth

French: soleil, dent

Spanish: sol, diente

German: sonne, zahn

Italian: sole, dente

Portuguese: sol, dente

We can see from the above examples that in some cases English is closer to Latin than other languages, and in other cases the other languages are much closer to Latin, so it is not possible to take shortcuts and claim "easy victories," as Amílcar Cabral would say, without doing the comprehensive work.

Finally, if Asar wants to do thorough comprehensive comparative linguistic work in this field then he would do well to follow Diop's challenge to create a database of 500 words of selected categories from some 100 African languages. Along with tracing the words through Coptic, this process outlined by Diop is how one can attempt to legitimately reconstruct the meanings of words and phonetic sound patterns in 18th dynasty Kemet. It is not enough to find seemingly corresponding words in Kemet and modern African languages, and then prematurely claim an exact phonetic, morphological, and philosophical match.

SOURCES:

The main Medu Netcher source cited by Asar is outdated, confusing, and often wrong. He relies almost exclusively on Wallis Budge's *Hieroglyphic Dictionary* (1920) to understand terms from Kemet. However, there are three major problems with Budge's Dictionary.

- First, Budge's work was written in 1920, which is almost 90 years ago and thus extremely outdated. For us to assume that Budge's definitions have undergone no corrections or updates in almost a hundred years would be totally unreasonable.
- Second, although Budge's *Dictionary* is comprehensive it is very unreliable, at best. Budge admitted that he did not understand the phonetic sounds of a large number of common symbols. Thus, he wrote in the Introduction: "Now, the exact meaning of many words is unknown, and can only be guessed at by the context." He also indicates that he had little ability to understand the Pyramid Texts and other spiritual words and writings. He states that "there are a considerable number

of words in these difficult documents for which no one has so far proposed meanings that may be considered correct" (see Budge, Egyptian Dictionary, vol. 1, p. liv). In his list of symbols, *Budge does not have any idea of the phonetic or sound value for a vast number of them, and thus he leaves his chart completely blank for a vast number of symbols.*

- Third and worst of all is that Budge violates all basic linguistic rules and combined *all phases* of the Medu Netcher into a single two-volume dictionary! He did not bother to indicate which distinct phase of the Egyptian language that he listed regarding a specific word. This is a careless, unscholarly approach that he knew was wrong, but still wrote a dictionary with a confusing mixture of terms from various historical periods. He wrote, "Strictly speaking, the words belonging to each of the great periods[phases] of Egyptian literature should have been printed in separate sections, but the time for making such a series of Egyptian Dictionaries has not yet arrived" (page 1). **Budge's unscholarly approach of mixing together words from various historical eras is why no professional linguists, including Obenga, or schools of Egyptology ever use Budge's Dictionary, because it is simply full of errors, and a hodgepodge of words and meanings from 3,000 years of Egyptian history.** He states that his Dictionary contains nearly 23,000 forms of Egyptian words "collected from texts of all periods between the time of the IIIrd Dynasty and the Roman Period" (p. 1). The fact is that no one can learn how to read and translate Medu Netcher using Budge's work as a foundation, but they are guaranteed to make numerous errors by using his work.

Ta-Seti (Budge error)

Further, if we follow Budge's blatant misunderstanding of the glyphs we would have to change the name of this forum from "TA-SETI" to "TA-KENS." [See: Budge, The Gods of the Egyptians (1904), vol. I, pp. 401, 477, and vol. II, p. 51]. Budge did not know that the Nubian bow is rendered phonetically as "Seti" and thus the name is Ta-Seti meaning, "land of the bow." It is obvious that Budge did not really know the phonetic value for the Nubian bow, and thus some years later when he wrote his Dictionary (1920), he simply leaves the phonetic value blank for the Nubian bow, further indicating his ignorance of this glyph (vol. 1, p. cxxxviii).

Kemet (More errors - Budge & Asar)

The word **Kemet** has been discussed in recent posts (See: post #26764 on Aug. 29). Brother Asar indicated that the god Khem is the origin of the word Kemet. He stated, "We can posit that KMT (as a name for Egypt) is a later rendering that is an extension of this earlier concept of KHEM defined as GOD." He uses Budge for this assertion and this has resulted in two significant errors.

First, Budge was confused and mixed up the god Min with "Khem." The symbol of a standard with a bolt resting on top is clearly the symbol of Min, which Budge does indicate but he is confused about this image. In various statements, he indicates that this same symbol somehow represents three different gods: Amsu, Khem, and/or Min. Unfortunately, the "god Khem" is simply an error by Budge in misreading the symbols of the god Min. Thus, the "god Khem" is a false invention and is one of the many errors perpetuated by Budge that have since been corrected.

Second and more significantly is that Asar misunderstood Budge's entry for the word "Khem" (Dictionary, vol. I, p. 546), and thus rendered a translation for the set of glyphs that cannot be possible. For example, Asar translated the glyphs as "The source known not by which waves are transmitted. " This translation is impossible because Asar is incorrectly attempting to take individual glyphs from a word and give an arbitrary meaning to each. This is equivalent to taking an English word such as "factory" (fac-to-ry) and then attempting to give a separate definition to each individual syllable. One cannot understand any Medu Netcher texts by such a method. Further, the word "Khem" with the glyphs provided by Budge simply mean "not known" and **this entry has absolutely nothing to do with a god, as the reference is clearly concerning a common man**. If one takes a look at the entry (p.546 column A) it is clear to see that Asar left out the **last glyph of the seated man** in the set of glyphs, which makes his translation completely impossible, because the reference is to a common man (not the god "KHEM"). Asar's proposed translation also completely ignores Budge's translation of these glyphs, which is "he who is not known, i.e. a stranger." The glyphs indicate an unknown man (i.e. a stranger), but Asar decided not to follow Budge's translation as he almost always does elsewhere, but instead came up with his own faulty interpretation. It is clear to anyone competent in Medu Netcher that Budge's translation is basically the only way one can translate these glyphs, because of the determinative of the **seated man** (not "god").

One last point regarding Asar's sources is that he uses the Wikipedia.com website to make linguistic points. This website is never cited by serious scholars given the lack of standards of this source, the fact that anyone can change the content of a post if they disagree, and because it contains information from any anonymous posters regardless of their level of competency.

Asar Imhotep has put in a good effort in the right direction but if he does not make the corrections on sources, he will continue to make errors by using outdated and unreliable sources.

There is more to be said but my comments in the three areas (assumption, methodology, and sources) are enough for Asar Imhotep to respond to for now. I look forward to his full quotes and citations to substantiate his assumptions of a single continent-wide priesthood, and to him tracing Tut's name through Coptic and explaining how the priests carried this name to Ghana, and also using first-hand Medu Netcher texts (rather than Budge) to establish that Ka and Ankh are related terms, both meaning fire or heat.

Advancing the work,

Prof. Manu Ampim

www.ManuAmpim.com

"Primary research is the greatest weapon against the distortion of African culture & history." - MA

Asar Imhotep

<http://www.asarimhotep.com>



| 26822|2008-09-10 22:36:34|m_ampim|Re: Kaa Mutu means KMT? KM.T Revisited|
Asar wrote:

pronounced the word is just as inaccurate as your critique of Ferg's reconstruction of HUTUAPO because it doesn't account for dialectics. It also ignores the history of the country which encompasses many different African nations. Egypt was a colony of Africa. As Diop, Obenga and even Dr. Beatty has stated, Egypt is a confederation of smaller African ethnic groups and the priestly language should reflect that basic history.>

You miss the entire point. Besides, you should know that Obenga, Beatty, Sis. Rkhty, the late Dr. Carruthers and all of the ASCAC scholars each say "HOTEP" because this is how it is written in the original Coptic, and anyone who bothers to ask Obenga will learn this simply fact.

"Hotep" is based on the primary sources and this is why African centered linguists and Kemetologists started using (and continue to use) the term. Let's understand that Medu Netcher evolved and changed so the vowels during the period of Coptic changed from the earlier period, but they would be rendered closer to Middle Egyptian, Late Egyptian, and Demotic than these current guesses such as "Hutuapo," or any other that you may want to offer.

You stated: "This interpretation can be just as problematic."

Not really. You can't use modern languages to superimpose spellings for terms on Kemet when there is no justification in the glyphs.

Advancing the work,

Manu Ampim

--- In Ta_Seti@yahoogroups.com, Asar Imhotep wrote:

>

> Greetings Bro. Manu

>

> This interpretation can be just as problematic, since we forget that the Coptic which we are familiar now is a dialect of the language, not an all encompassing representation of the language

itself.

>

> What is believed to be the earliest form of Coptic is the so-called Boheiric spoken in Lower Egypt. Boheiric is believed to be the first dialect used in the

> style of writing upon which agreement was reached in the city of Alexandria. This is the only form of the of Coptic that is to some extent borrowed from the Demotic written script.

>

> The other dialects are Sahidic, Faiyemic, Akhmimic, Memphitic, Asyutic, Bashmur, and Oasis. The last four are considered secondary dialects, with the majors being the first three mentioned above. What rarely gets discussed is the Arabic phonological bias into Coptic, which could also be the case for Greeks at the time.

>

> I will address all of this when I do my larger reply to Manu Ampim's latest response.

>

> What also will be addressed is the possibility, as I have stated previously, that the Mdw Ntr was more than likely NOT a spoken language to begin with. One, this was told to me by African priests, the last being Master Naba, and this has been postulated by others such as Dr. Shenouda Maher (formally Dr.Emile Maher) who posits that Coptic was the SPOKEN language and Mdw Ntr was the PRIESTLY SCRIPT (Fr. Shenouda Maher, "The Evolution of the Coptic Language," Coptologia (Historica Coptica), vol. 16, 2000, pp. 61-62.). Only in the later years of Egyptian history did they decide to write out the words using vowels. Even the word order is more Greek than Egyptian.

>

> So we have to keep in mind that the HOTEPE rendering may not reflect all dialectal pronunciations and still could employ agglutination with the effects of elision of the vowels. It's no different than saying the phrase "Do you know what I mean?" in the "standard" English. In New York, among those of my generation, we don't say "Do you know what I mean?" We say, "Nah-Mean?" In Houston we, "Nah-em-sayin?" And in the Caribbean we may simply say, "Ya Nuh?" All of these renderings are the same thing, and all of the speakers know the full pronunciation and expression, but CHOOSE to say otherwise.

>

> The issue of dialects is a major point of critique for the comparative method because the comparative method suffers from idealization in which linguists who seek to reconstruct the protolanguage do so on the assumption that the language is uniform (without dialects). And because of this they often say something is "correct" when it may be "correct" for a certain region, under a certain socio-political context, which it's socio-historical

conditions are beyond

> our reach.

>

> Dialects would account for why we have so many renderings of common terms with the same meaning (as Ferg has addressed in his paper on Batu/Bantu and the word Ntr/Ntcher)

>

> So to blanket HOTEPA as how the ancient Egyptians wholeheartedly pronounced the word is just as inaccurate as your critique of Ferg's reconstruction of HUTUAPA because it doesn't account for dialectics. It also ignores the history of the country which encompasses many different African nations. Egypt was a colony of Africa. As Diop, Obenga and even Dr. Beatty has stated, Egypt is a confederation of smaller African ethnic groups and the priestly language should reflect that basic history.

>

> But again, I will address this in my larger reply.

>

> Asar Imhotep

> <http://www.asarimhotep.com>

>

>

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>

> Manu Ampim wrote:

> Greetings Somo,

>

> The term Htp (peace) in Kemet is written as "Hotep" in Coptic, which is the Medu Netcher language written in Greek characters with the vowels added. Examining the Coptic texts is a fundamental requirement to reconstructing the phonetic system in Kemet. On the other hand, the modern Bantu term "Hutuapo" may show a relationship between the Bantu and Medu Netcher languages, but the spelling of this modern term does not indicate how Htp would have been written and pronounced thousands of years earlier in ancient Kemet.

>

> Thus, the reason why we say "Hotep" and not Hetep or Hutuapo, etc. is because the Coptic texts clearly give us the spelling with the vowels added as "Hotep."

>

> Advancing the work,

>

> Manu Ampim

>

>

>

>

> Good evening all!

>

> Hope this hurriedly put together investigation into bilateral and
trilateral signs will be of benefit to the discussion.

>

> Somo

>

| 26823|2008-09-11 01:24:05|Ferg|Re: Kaa Mutu means KMT? KM.T Revisited|

Good Morning Manu. What a happy occasion!

I appreciate your comments. Since these discussions on Ta-Seti contain many threads which may be lost in our exchanges, I want to keep it short and simple and to the point. I will answer your concerns about the word Hutuapo once the following points have been ironed out. But first I would like your answers to:

(1) To my knowledge neither Diop or Obenga had anything to say about the important word **MTU**, such a fundamental word in Bantu linguistics. How

could they have overlooked such an important word? If they were not aware of the word, what does this tell us?

(2) How old do you think the word **MTU** is?

(3) What is the Coptic pronunciation of the word **MTU** or **MUTU**? I'm dying to find out!

(4) What is the Coptic pronunciation of the word **NTCHM**, nice, good, sweet, etc **NJEMA** in Kiswahili-Bantu? I'm dying to find out!

(5) Could you copy and paste the Coptic word **HOTEP** in an email so that I can see the vowel insertions, supposedly in Greek?

I hope you will comment on each of these points.

Many thanks.

Somo

----- Original Message -----

From: [Manu Ampim](#)

To: ta_seti@yahoogroups.com

Sent: Wednesday, September 10, 2008 10:37 PM

Subject: [Ta_Seti] Re: Kaa Mutu means KMT? KM.T Revisited

Greetings Somo,

The term Htp (peace) in Kemet is written as "Hotep" in Coptic, which is the Medu Netcher language written in Greek characters with the vowels added.

Examining the Coptic text is a fundamental requirement to reconstructing the phonetic system in Kemet. On the other hand, the modern Bantu term

"Hutuapo" may show a relationship between the Bantu and Medu Netcher languages, but the spelling of this modern term **does not** indicate how Htp would have been written and pronounced thousands of years earlier in ancient Kemet. Thus, the reason why we say "Hotep" and not Hetep or Hutuapo, etc. is because the Coptic texts clearly give us the spelling with the vowels added as "Hotep."

Advancing the work,

Manu Ampim

Good evening all!

Hope this hurriedly put together investigation into bilateral and trilateral signs will be of benefit to the discussion.
Somo

| 26824|2008-09-11 02:59:05|Asar Imhotep|Re: Kaa Mutu means KMT? KM.T Revisited|
I understand your point completely. What you are attempting to do is have your linguistic cake and eat it too. To assume HOTEPI is "closer" to the Middle Egyptian rendering when you have NO vowels for the middle Egyptian to compare it to is just as erroneous.

Middle Egyptian writing is dated from Dynasties IX-XI or 2240-1990 B.C. The Coptic written language is usually given during the Roman Empire in the first to third century A.D. This is a 1600 year difference between the "end" of the development of Middle Egyptian to the appearance of Coptic as a written language. This is not only after the Persian invasion, but that of the Greek and Roman invasions. To assume that the Coptic language didn't have any phonological influence from its Greek and Roman rulers ignores the difference in the Mdw Ntr script in the New Kingdom period. We definitely have an issue if we consider *glottochronology* as a legit method of dating, for approximately every 500 years there are significant sound shifts according to the theory.

The Egyptians started to write their language with the 24 Greek letters in addition to 7 letters from Demotic. They wrote using these 31 letters, ignoring the approximately 720 symbols employed by their ancestors. The Greek letters have a certain phonology that may not match the Egyptian languages (no matter what period), so what we have at best is an approximate pronunciation based on Greek phonetics. In my response to the Coptic issue I will discuss the sound shifting and confusion of Eta and Iota, and Eta and Ypsilon, which was occurring at the time of the formation of the Coptic as an example of potential problems in phonology.

One question no one seems to have an answer for is if the ancient Egyptians were creative enough to come up with over 720 glyphs to represent sounds and other concepts, why would they suddenly abandon a practice they have employed since 3400 BCE? Why not just create more glyphs to represent the vowels? The ancient Egyptians were more than capable. That way there would be no controversy or confusion as to pronunciation of words. Why adopt a Greek script to write Egyptian? Obviously they were conscious of vowels if they felt they had to adopt the Greek script to articulate the vowels. Getting back to HOTEPI,

According to Ferg:

TUA is the verb which means: to go down, **to sink of the sun**, to rest, to be in a settled state, to be in a state of peace, security, safety, calmness, quietness, composure.

In the Coptic we have the following:
<http://sahidica.warpcu.com/SahidicaLexicon.htm>

Hwtp	-	m. bond, reconciliation	
Hwtp	-	to join, reconcile, set (sun)	

The coptic would seem to agree with the Bantu. The lexographers just didn't have the break down of the term. Remember here that w = o (as in **hope**) in Coptic. I haven't found a rendering with the /e/ sound between /t/ and /p/ (which would be the Greek Epsilon = e)

I find still no rendering of HOTE^P meaning **peace** in Walter Crum's **A Coptic Dictionary**. Maybe someone can point me to a reference for I cannot find this anywhere. I have found one reference to HWTP which has one meaning as to set (as the sun), but not peace.

The word for peace in Greek is EIRENE so it can't be derived from it.

ouhiryny – ouhirene in the Coptic (you need to have Coptic fonts to read the coptic to the left)

I too would like to see the Coptic rendering of HOTE^P and in what documents. For every document and example I've been able to find, they used the Greek word EIRENE or their version OUHIRENE.

Ancestrally,

Asar Imhotep
<http://www.asarimhotep.com>

m_ampim wrote:

Asar wrote:

pronounced the word is just as inaccurate as your critique of Ferg's reconstruction of HUTUAPO because it doesn't account for dialectics. It also ignores the history of the country which encompasses many different African nations. Egypt was a colony of Africa. As Diop, Obenga and even Dr. Beatty has stated, Egypt is a confederation of smaller African ethnic groups and the priestly language should reflect that basic history.>

You miss the entire point. Besides, you should know that Obenga, Beatty, Sis. Rkhty, the late Dr. Carruthers and all of the ASCAC scholars each say "HOTE^P" because this is how it is written in the original Coptic, and anyone who bothers to ask Obenga will learn this simply fact.

"Hotep" is based on the primary sources and this is why African centered linguists and Kemetologists started using (and continue to use) the term. Let's understand that Medu Netcher evolved and

changed so the vowels during the period of Coptic changed from the earlier period, but they would be rendered closer to Middle Egyptian, Late Egyptian, and Demotic than these current guesses such as "Hutuapo," or any other that you may want to offer.

You stated: "This interpretation can be just as problematic. "

Not really. You can't use modern languages to superimpose spellings for terms on Kemet when there is no justification in the glyphs.

Advancing the work,

Manu Ampim

-

Asar Imhotep

<http://www.asarimhotep.com>



| 26825|2008-09-11 10:05:17|Tafari khumbaka|Fw: sparkleystitch sent you a video: "GPS and Space-time"|



Tafari-sudra,Khumbaka

--- On **Tue, 9/9/08, YouTube Service** wrote:

From: YouTube Service

Subject: sparkleystitch sent you a video: "GPS and Space-time"

To: "yonitree"

Date: Tuesday, September 9, 2008, 10:27 PM



[help center](#) | [e-mail options](#) | [repo](#)

[sparkleystitch](#) has shared a video with you on YouTube:

Time moves faster in space!



GPS and Space-time

Time moves faster in space!

GPS technology has proven one of Einstein's more controversial theories about time and its relation to gravity.

(From "What on Earth is Wrong with Gravity")

You can respond to [sparkleystitch](#) by visiting your [inbox](#).

2008 YouTube, LLC

| 26826|2008-09-11 12:25:09|olmec982000|Afrocentric vs Eurocentric Comparative and Anthropological Linguisti|

It is clear from reading recent post that many researchers don't have a clue about Afrocentric linguistic research. These posters imply that Diop slavishly followed the models developed by European researchers to produce his own work.

Diop did not follow European methods totally in his research, especially their ideas relating to the rate of change that takes place within and among languages. Diop compared modern African terms to ancient Egyptian lexical items. Eurocentric researchers claim this can't be done because languages change so fast, and the only way you can compare ancient languages to contemporary languages is to compare the proto-forms to the ancient language.

On the surface this sounds like a legitimate concern, but in reality the idea is groundless. It is groundless because a proto-language is a made up language which we can never really prove what was ever really spoken by a single individual.

Moreover, Indo-European linguistics originated from researchers comparing first ancient Greek and Sanskrit, not two proto-languages. This means that Ferg and Asar's comparison of modern Bantu languages to ancient Egyptian is not an improper method?but a reliable method used to show genetic relationships since the field of comparative linguistics was founded.

Also the critics of Asar and Ferg attempt to portray these fine young linguist as violating the rules of historical linguistics due to their courage to seek African centered solutions to African cultural expressions. This is not what these young men are doing. **They are conducting anthropological linguistic research focused on the relationship between language and culture.** They are using linguistic methods to illuminate anthropological themes.

I have been doing Afrocentric linguistic research for years. During this many years I have always had to consult the work of Franco-Afrocentric linguistic researchers to understand the connection between Egyptian and African languages such as Alain Anselin.



I am very proud and excited about the work of Alain. He has not only graduated the first Egyptologist from a Caribbean institution of Higher Learning, he also publishes an important journal furthering Afrocentric anthropological and linguistic knowledge.

As a result, I am excited by the work of Ferg and Asar in relation to the relationship between Egyptian and 'Negro-African', because to my knowledge they are the first English speaking linguist to be bold enough to think for themselves instead of waiting for Europeans to tel them how to think, simply writing about Ebonics or Gullah Island dialects.

Instead of attacking the work of these fine young researchers we should be celebrating their work. They are not professional academics who will be paid handsomely for their work through promotion, grants and etc. They are doing this work part time to provide us with a clearer vision of where we come from.

The key to conducting Afrocentric linguistic research is based on the notion of 'linguistic continuity'.

The rate at which languages change is variable. It appears that linguistic change is culture specific. Consequently, the social organization and political culture of a particular speech community can influence the speed at which languages change.

Based on the history of language change in Europe most linguists believe that the rate of change for all languages is both rapid and constant (Diagne, 1981, p.238). The idea that all languages change rapidly is not valid for all the World's languages.

The continuity of many African languages may result from the steady state nature of African political systems, and long standing cultural stability since Neolithic times (Diop, 1991 ; Winters 1985; Anselin 1992a, 1992b). This cultural stability has affected the speed at which African languages change.

The political stability of African political institutions has caused languages to change very slowly in Africa (Winters 1996). Pawley and Ross (1993) argue that a sedentary life style may account for the conservative nature of a language .Diop (1987, 1991)and Niane (1984) also see culture and history playing an important role in the speed at which African languages change.

This leads to the hypothesis that linguistic continuity exist in Africa due to the continuity or stability of African socio-political structures and cultural systems. This relative cultural stability has led African languages to change more slowly then European and Asian languages. Diop (1974) observed that:

First the evolution of languages, instead of moving everywhere at the same rate of speed seems linked to other factors; such as , the stability of social organizations or the opposite, social upheavals. Understandably in relatively stable societies man's language has changed less with the passage of time (pp.153-154).

In Nouvelles recherches sur l'egyptien ancien et les langues Negro-Africaine Modernes , Diop wrote that:

The permanence of these forms not only, constitute today a solid base...upon which...[we are to re-]construct diachronic African [languages], but obliges also a radical revision of these ideas, a priori...on the evolution of these languages in general (p.17).

There is considerable evidence which supports the African continuity concept. Dr. Armstrong (1962) noted the linguistic continuity of African languages when he used Glottochronology to test the rate of change in Yoruba. Comparing modern Yoruba words with a list of identical terms collected 130 years ago by Koelle , Dr. Armstrong found little if any internal or external changes in the terms.

African languages change much slower than European languages (Armstrong, 1962). For example, African vocabulary items collected by Arab explorers who visited Mande speaking people over a thousand years ago are analogous to contemporary lexical items (Diagne,1981, p.239).

Arab explorers including al- Bakri (c.1054-55), Ibn Battuta (c.1352), and Ibn Khaldun (c1394) among others collected Manding lexical items Some of these terms appear in J.S. Trimmingham, A History of Islam in West Africa, Oxford,1962: pp.60-83. Below is a comparison of Medieval and Contemporary Manding terms

- Medieval Manding ????English????Contemporary Manding

Ma????????great, grand?????.ma
Ma????????master????????ma
Dugu?????.village, land?????dugu
Fari?????..chief?????.fari
Ba (r)?????.great?????..ba
Na?????..mother?????..na
Jali?????.griot?????.dyele
Daba?????..drum?????daba
Bakam?????..girdle?????baaga
Gana?????war chief?????.gana, kana
Magha???..master, chief???..maga
Mansa?????.king?????.mansa

The grammar of Mande languages has not changed either. Mahmud al Kati caste called *tyindiketa* "cutters of grass" which was responsible for the collection of grass for the horses (Trimmingham, p.78). Let's break down this term

- tyi `herbe'
-n- first person particle
di `smooth surface'
ke `cut'
ta `man'

Thus tyindiketa means literally `the grass my smooth surface cut man", i.e., "the man (who) cuts my grass to a smooth surface".

This linguistic pattern agrees with the SVO pattern of modern Manding. It also shows that "Old Manding" and "Modern Manding" are identical. This supports Obenga's theorem that sedentary living causes `enduring correspondence and regular similarities' among complete forms, morphemes and phonemes with African languages.

In addition there are striking resemblances between the ancient Egyptian language Coptic, Pharonic Egyptian and African languages (Diagne, 1981; Diop, 1977; Obenga, 1988, 1992a, 1992b, 1993,).

The fact that Mande terms collected a thousand years ago have not changed over this period of time highlights the continuity of Mande vocabulary items and explains the steady state linguistic reality of the Malinke-Bambara language.

To undertake research from an Afrocentric perspective you must read Afrocentric researchers and learn their methods. If you use Eurocentric views regarding language change you can not research linguistics from an Afrocentric perspective because they don't represent the reality of African linguistic changes.

You can find a detailed discussion of Afrocentric linguistic methods and results here:

<http://www.geocities.com/Athens/Academy/8919/ling.htm>

It is 'linguistic continuity' within and among African languages which allow researchers such as Ferg and Asar to compare modern lexical and ancient lexical items. It is this continuity which allows us to claim a genetic relationship between ancient Egyptian and African languages and legitimately discuss a possible relationship between the names Tutankhamen and Tenkamenin, .

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| 26827|2008-09-11 17:40:02|Manu Ampim|Re: Afrocentric vs Eurocentric Comparative and Anthropological Linguistics|
Clyde wrote:

"Also the critics of Asar and Ferg attempt to portray these fine young linguist as violating the rules of historical linguistics due to their courage to seek African centered solutions to African cultural expressions. This is not what these young men are doing. **They are conducting anthropological linguistic research focused on the relationship between language and culture.** They are using linguistic methods to illuminate anthropological themes."

It is obvious that this comment completely fails to comprehend my linguistic critic, and shows no clue whatsoever as to why Obenga also publicly criticized the premise stated by Asar that Tutankhamen's name is not rendered correctly and should be *CHANGED* in order to match it more closely to the Ghanaian name under discussion. **It is not the genetic relationship that Obenga and I have criticized, and if my long post was *actually* read then this would be clear. It is lie and a bogus straw-man argument to suggest that I (or anyone else) denied a genetic relationship between Medu Netcher and modern African languages, which is the basis of the work of Diop and Obenga (as I outlined in my post). The African linguistic continuity is obvious so most of your post is completely irrelevant in its focus on a fake and phantom position that does not exist here.**

You would know that I have already emphasized this point, if you had bothered to read my comments.

Absolutely, African-centered methods must be learned. **I challenge you to show where Diop's method was to completely ignore Coptic and argue that the spelling of Medu Netcher names/terms should be CHANGED to produce an "identical match" to their modern African counterpart.** Diop never presented this type of methodology in his comparative linguistic work. Anyone who has read the great body of Diop's and Obenga's work would know that they focused on showing a genetic relationship between Medu Netcher and modern African languages, but **they never argued that the result of modern lexical terms dictate that the ancient terms have to be CHANGED.** Also, with these recent posts I have not seen one **SINGLE** primary text from Medu Netcher being analyzed, but rather a consistent reliance on the inaccurate, outdated, Eurocentric, and racist Budge.

relationship between the names Tutankhamen and Tenkamenin, .>

The profound ignorance of what I wrote could not be more clear than this statement. Uninformed dogma is one of the greatest impediments to progress in African historical and comparative linguistics. I clearly stated my main point:

"If Asar was merely attempting to show that there may be a general link between Tut-ankh-amen and Te-nk-amen-in, then there would be no problem with such an effort. However, he goes further and defies all sound linguistic methodology and claims that Tut-ankh-amen's name is spelled incorrectly and should be rendered "Te-Nkwa-Amen," even though there is no justification in Medu Netcher for such a spelling."

Finally you stated:

Here is what I wrote, which is contrary to what you falsely call an "attack."

"I will give the most concise response that I can to summarize the issues and methodological problems with the argument presented by our brother Asar Imhotep. He has made a good attempt to show a linguistic and philosophical relationship between the names Tutankhamen and Tenkamenin, and I encourage him to keep up the work but also to take my constructive advice, which (if followed) I am convinced will help him significantly improve his efforts."

Advancing the work,

Manu Ampim

| 26828|2008-09-11 20:41:15|Divine Ruler Equality Allah|The God Genes Decoded (book review)|

The God Genes Decoded, a Review

"The God Genes Decode" by R.A. Waldron aka Nu Heri Mensa Ogun, is a book that takes a look at Hepy / Nile valley philosophy from the perspective of a priest of the modern Haitian Vodoun tradition. The author, given this perspective, does an analysis of the Classical Nile Valley philosophy and compares it to elements that have survived in posterior/late traditions such as Kabbalah, Gnosticism, Hermeticism, I Ching, Yoga, Dogon, Ifa, Akan, Vodoun and other traditions. Being as I the reviewer, am in the Nation of Gods and Earths, my interest in this subject is strictly Scientific and Cultural, and not religious or "spiritual", so I am trying to gauge the sophistication, accuracy, and originality with which the author is exposing the mental paradigm of a Classical Black Society such as the Nile Valley. If you are looking for a primer for the core Haitian Vodoun philosophy in this book, you will be wanting and unsatisfied, and perhaps this is by design, since the author alludes to the fact that many of the Haitian Vodoun traditions are sacred/classified information. What the author lacks in terms of bringing forth a greater volume of explicit Haitian Vodoun/Nile Valley comparisons, he makes up for by explaining that he is showing the FORM of the Haitian Vodoun philosophy as inspired by the Nile Valley culture, as the form is expressed in various other wisdom traditions, WITHOUT exposing actual Haitian Vodoun EXPLICIT RITUALS themselves. In fact there seems to be a broad flexibility in the author's current wisdom pursuits wherein he describes interacting with Mental Principles from other cultural backgrounds such as Kali from the Hindu tradition. The Pantheon of

central Lwa/Loa figures in Haitian Vodoun are briefly compared to corresponding Neteru or combinations of Neteru in the Nile Valley school of thought, such as Damballah Wedo's comparison to Atum. However the author illustrates that complete one-to-one identifications are not necessarily possible or useful since the description of Loa/Lwa verses Neteru have overlaps and shortages of present characteristics when doing the comparison. The author has expressed dissatisfaction with previous wisdom communities he was involved with exposing Nile valley thought that the author felt were incomplete or erroneous in providing instructions or practices, which motivated him to put this book together. (He doesn't list the group or groups explicitly, but taking cues from quotes of his previous instructors, the group or groups can be deduced.)

Central themes in his analysis of the Nile valley philosophy in relation to other modern cultures that show ubiquitous or pervading elements include:

- Shamanism (conscious altering substances) to assist altering of consciousness.
- Words of Power - Hekau - incantations to alter conscious and the environment.
- Oracle via binary or powers of two casting of die/"chance" devices (binary, hexadecimal, hexagram) as a method to gauge personal and macroscopic rhythms to aid in prescribing future courses of action (a system to me which is too simplified for such a task, but has a basis with the physical underpinnings via chaos dynamics and initial condition gauging and phase space diagrams in Physics).
- Identifying with various Fundamental Principles through a relationship akin to "marriage" to a complementary Fundamental Principle. This is related to trance, "channelling" and altered consciousness self identification with a Primary Principle or Force. In other words, the aspirant identifies his True Self as being the Supreme Being, God, or an Angel or Supreme Personality or Force.
- The necessity of a rites of passage or initiation to qualify to be a proponent of a wisdom philosophy.

Positives and exclusive qualities of the book:

- 1) There is a rendering of the Paut Neteru / Kabbalah using the 9 actual classical mental/physical bodies (Ba Ka Akhu Ren Sekhem Sahu Ab Khaibit Khat) in addition to what most people do which is just render the Neteru. They are also compared to the chakra ("endocrine") system. In addition there is a rendering the Annu Paut Neteru or Peseju (Atum Ra, Shu, Tefnut, Geb, Nut, Ausar, Auset, Set, Nebt Het) into Kabbalistic mandala form with I / Yi ching hexagrams around the Primary sphere Atum Ra.
- 2) There is a breaking down of the Udjet / Eye of Djehuty into the various aspects of the Annu Paut Neteru such as Atum Ra, Ausar, Heru, etc.. I've never thought of it that way before.
- 3) 64 possible DNA codons based on combinations of the 4 amino acids A C G T into 64 possible 3 unit combinations is related to the 64 I Ching Hexagrams with motivation of this connection from the cited classical texts and the function of the Udjet Eye of Djehuty fractions down to 1/64 part. This motivates the function of the Djehuty principle as

writing and encoding the Book Of Life in people via DNA code, making people their own Book of Life, with various forms of meditations and exercises designed to cause the brain and body to resonate and bring the potential of these DNA instructions to manifestation mentally and physically. To me, this illustrates the fundamental MATHEMATICAL format on which Life is based and can be scientifically enhanced.

4) There is an identification of the Neteru as elements of the PSYCHOLOGICAL make up of Man, as opposed to just "spirits" "deities" and other "religious" devices.

5) This is a very well put together book, including the relevant excerpts or complete english reproductions of the traditional texts that the author cites, such as Book of Knowing the Transformations of Ra and overthrowing Aupep/Apep, Shabaka Stone (Men Nefer philosophy), Precepts of Ptah-Hetep, and others. It also includes relevant charts and diagrams to further assist identifying key points and concepts discussed in the book.

Concerns:

1) In the work, the author referred to the element Shu as Air AND Light. I have reservations about that identification with Light, although I understand the author is exercising a more esoteric comparison than just "Earth Wind Fire Water etc."

2) The atomic comparisons to the KMNW, seems kind of "arbitrary" for example comparing Amen and Amenet to Hydrogen and Helium and relating it one of the 4 "cardinal elements" of "fire".

3) Traditional linguists will be wary of this book because the author employs the method of "word reflection" and "word transformation" quite liberally in the book, which to most will seem arbitrary in nature and perhaps "random". For instance, linking the word Olmec with Kem by reversing the consonants and implied vowels. Or transforming the word Paut or Group or Company into the word Ptah for the Builder Neteru by shuffling the P and T consonants. Or even more extreme, transforming the Vodoun word "wedo" into "medu" by flipping the ENGLISH LETTER W into the ENGLISH LETTER M to form medo and then medu.

This is related and parallels the author's assertion that words of power or Hekau can be synthesized from primary power consonants-vowel word fragments, in a similar way that genetic instructions can be synthesized from fundamental amino acids.

4) Dialogue expressing the affinity of Dogon Cosmology to Nile Valley Cosmology, that gives too much credence and emphasis to an assertion that the Sirius Star system serves as some form of "after life" for the mentality of people on earth, based on a over indulged / hyperbolized description of the physical properties of the white dwarf of that particular stellar system in comparison to the local interstellar space, in addition to identifying it as a 3rd extra "black dwarf" of the system which has never been detected, based on the Po tolo anomaly of Dogon tradition outside the observable Sig Tolo and Emme Ya Tola elements (Sirius A and B) of the stellar system.

Ideas:

1) The part about the body being able to synthesize 10 of its own amino acids, I'm wondering if the author has considered doing the group mapping for that to the Annu Paut Neteru?

The author alludes to a volume two to be brought forth in the future where he proposes to do a more thorough expose and linking of I / Yi Ching and the Bodies of Man (Ba, Ka, etc.) into the Khemenu or Ogdoad of Men Nefer philosophy.

You can obtain/purchase the book from <http://www.myspace.com/egyptianvoodopriest>

Peace.

Divine Ruler Equality Allah

| 26829|2008-09-12 09:35:19|olmec982000|Re: Afrocentric vs Eurocentric Comparative and Anthropological Linguistics

Thanks for your response Manu I will now respond.

Manu

It is obvious that this comment completely fails to comprehend my linguistic critic, and shows no clue whatsoever as to why Obenga also publicly criticized the premise stated by Asar that Tutankhamen's name is not rendered correctly and should be *CHANGED* in order to match it more closely to the Ghanaian name under discussion. It is not the genetic relationship that Obenga and I have criticized, and if my long post was *actually* read then this would be clear. It is a lie and a bogus straw-man argument to suggest that I (or anyone else) denied a genetic relationship between Medu Netcher and modern African languages, which is the basis of the work of Diop and Obenga (as I outlined in my post). The African linguistic continuity is obvious so most of your post is completely irrelevant in its focus on a fake and phantom position that does not exist here.

Your recognition of the existence of "linguistic continuity" was not evident in your post. This was proven by the fact that you used examples from European languages instead of African languages; this proved to me you lack a basic knowledge of Afrocentric linguistic research. It seemed to me you just saw something in a linguistic text, copied it, and posted it on the forum.

You admit that a genetic relationship exists between African and Egyptian. Given this relationship, it seems strange that you would argue that Asar could not use a Ghanaian name to explore the possible pronunciation of Egyptian names.

Manu

Absolutely, African-centered methods must be learned. I challenge you to show where Diop's method was to completely ignore Coptic and argue that the spelling of Medu Netcher names/terms should be CHANGED to produce an "identical match" to their modern African counterpart. Diop never presented this type of methodology in his comparative linguistic work. Anyone who has read the great body of Diop's and Obenga's work would know that

they focused on showing a genetic relationship between Medu Netcher and modern African languages, but they never argued that the result of modern lexical terms dictate that the ancient terms have to be CHANGED. Also, with these recent posts I have not seen one SINGLE primary text from Medu Netcher being analyzed, but rather a consistent reliance on the inaccurate, outdated, Eurocentric, and racist Budge.

This also shows your ignorance of linguistics. You claim Asar was wrong to use Egyptian terms from Budge. This is strange to a linguist. You see words are words. If they are recorded accurately they can be used for comparative purposes. Using Egyptian words from Budge will have little to do with an analysis of Egyptian because we know the Egyptian consonants, it is the vowel which researchers dispute.

Manu

The profound ignorance of what I wrote could not be more clear than this statement. Uninformed dogma is one of the greatest impediments to progress in African historical and comparative linguistics. I clearly stated my main point:

"If Asar was merely attempting to show that there may be a general link between Tut-ankh-amen and Te-nk-amen-in, then there would be no problem with such an effort. However, he goes further and defies all sound linguistic methodology and claims that Tut-ankh-amen's name is spelled incorrectly and should be rendered "Te-Nkwa-Amen," even though there is no justification in Medu Netcher for such a spelling."

I understand exactly what you wrote. And what you wrote proves to me you don't know anything about comparative linguistic research except what you heard. Comparative research deals with finding regular consonantal agreement between words which have the same meaning. Let's look at Tut-ankh-amen and Te-nkwa-amen. The formula for these words is T-t-n-kh-m-n and T-n-k m-n respectively. Except for the two t's in Tutankhamen, they match perfectly. To a linguist this would naturally suggest a relationship. Your inability to see the connection focus on your novice understanding of linguistic science and promotion of ideas that would retard developments in Afrocentric linguistics, rather than advance the field.

Manu

Here is what I wrote, which is contrary to what you falsely call an "attack."

"I will give the most concise response that I can to summarize the issues and methodological problems with the argument presented by our brother Asar Imhotep. He has made a good attempt to show a linguistic and philosophical relationship between the names Tutankhamen and Tenkamenin, and I encourage him to keep up the work but also to take my constructive advice, which (if followed) I am convinced will help him significantly improve his efforts."

It was not a false attack it was an unjustified attempt at disciplining Asar, as if he was not following the canons of comparative linguistics. The fact that the formula for these words is T-t-n-kh-m-n and T-n-k m-n respectively, indicate a perfect match and indicated that there was considerable merit in his research.

There are two issues in this case. One, you are a novice and should have remained neutral in this matter. Secondly it is heuristic. Granted now that we know Black African and Egyptian languages are genetically related we need to make other linguistic analysis to illuminate the relationship.

For example, Alain Anselin and myself have been concerned with reconstructing Paleo-Black African terms which inform us about the original culture of Black Africans.

It appears to me that Asar and Ferg are interested in recovering the vowel pattern of ancient Egyptian. Since these languages are genetically related this is a justified research goal. Presently, linguist are using the Afro-Asiatic terms to recover the Egyptian vowels, since Eurocentric linguist maintain Egyptian is related to Afro-Asiatic.

Asar and Ferg have a different heuristic. They are using Bantu to attempt to recover the vowels of Egyptian. I see nothing wrong in this method of discovery because of the genetic relationship between Black African and Egyptian languages.

In summary you used examples from European languages to explain possible changes in African languages. This indicated to me that you don't understand Afrocentric comparative linguistics. That's why I discussed the theory of 'linguistic continuity'.

Your may concern is showing a genetic relationship between BA lang and Egyptian. This is pass[⚡]we know the relationship exist so it is time to elaborate on this relationship. Seeking to find the authentic vowel sounds of Egyptian is a good topic for research.

I was disturbed by your post because you summarily rejected the work of Asar without providing examples from Egyptian and Bantu languages to disconfirm his theory. Using this method is what Europeans do to dismiss the work of Diop. In my opinion if you're not going to use linguistic knowledge to disconfirm a theory you should remain silent.

Clyde

--- In Ta_Seti@yahoogroups.com, "Manu Ampim" wrote:

>

> Clyde wrote:

> "Also the critics of Asar and Ferg attempt to portray these fine young

> linguist as violating the rules of historical linguistics due to their

> courage to seek African centered solutions to African cultural expressions.

> This is not what these young men are doing. *They are conducting

> anthropological linguistic research focused on the relationship between

> language and culture.* They are using linguistic methods to illuminate

> anthropological themes."

>

>

> It is obvious that this comment completely fails to comprehend my linguistic
 > critic, and shows no clue whatsoever as to why Obenga also publicly
 > criticized the premise stated by Asar that Tutankhamen's name is not
 > rendered correctly and should be *CHANGED* in order to match it more
 closely
 > to the Ghanaian name under discussion. It is not the genetic relationship
 > that Obenga and I have criticized, and if my long post was *actually* read
 > then this would be clear. It is lie and a bogus straw-man argument to
 > suggest that I (or anyone else) denied a genetic relationship between Medu
 > Netcher and modern African languages, which is the basis of the work of Diop
 > and Obenga (as I outlined in my post). The African linguistic continuity is
 > obvious so most of your post is completely irrelevant in its focus on a fake
 > and phantom position that does not exist here.
 >
 >
 > language Coptic, Pharonic Egyptian and African languages (Diagne, 1981;
 > Diop, 1977; Obenga, 1988, 1992a, 1992b, 1993,).>
 >
 > You would know that I have already emphasized this point, if you had
 > bothered to read my comments.
 >
 >
 >
 > Afrocentric researchers and learn their methods.>
 >
 > Absolutely, African-centered methods must be learned. I challenge you to
 > show where Diop's method was to completely ignore Coptic and argue that the
 > spelling of Medu Netcher names/terms should be CHANGED to produce an
 > "identical match" to their modern African counterpart. Diop never presented
 > this type of methodology in his comparative linguistic work. Anyone who
 > has read the great body of Diop's and Obenga's work would know that they
 > focused on showing a genetic relationship between Medu Netcher and modern
 > African languages, but they never argued that the result of modern lexical
 > terms dictate that the ancient terms have to be CHANGED. Also, with these
 > recent posts I have not seen one SINGLE primary text from Medu Netcher
 being
 > analyzed, but rather a consistent reliance on the inaccurate, outdated,
 > Eurocentric, and racist Budge.
 >
 >
 > allow researchers such as Ferg and Asar to compare modern lexical and
 > ancient lexical items. It is this continuity which allows us to claim a
 > genetic relationship between ancient Egyptian and African languages and
 > legitimately discuss a possible relationship between the names Tutankhamen
 > and Tenkamenin, .>
 >

>
> The profound ignorance of what I wrote could not be more clear than this
> statement. Uninformed dogma is one of the greatest impediments to progress
> in African historical and comparative linguistics. I clearly stated my main
> point:
>
> "If Asar was merely attempting to show that there may be a general link
> between Tut-ankh-amen and Te-nk-amen-in, then there would be no problem
> with
> such an effort. However, he goes further and defies all sound linguistic
> methodology and claims that Tut-ankh-amen's name is spelled incorrectly and
> should be rendered "Te-Nkwa-Amen," even though there is no justification in
> Medu Netcher for such a spelling."
>
>
> Finally you stated:
>
> celebrating their work.>
>
> Here is what I wrote, which is contrary to what you falsely call an
> "attack."
>
> "I will give the most concise response that I can to summarize the issues
> and methodological problems with the argument presented by our brother Asar
> Imhotep. He has made a good attempt to show a linguistic and philosophical
> relationship between the names Tutankhamen and Tenkamenin, and I encourage
> him to keep up the work but also to take my constructive advice, which (if
> followed) I am convinced will help him significantly improve his efforts."
>
> Advancing the work,
>
> Manu Ampim
>

| 26830|2008-09-12 13:01:15|Joseph Wright|Re: Fw: sparkleystitch sent you a video: "GPS and Space-time"|

http://artisticstudiosgallery.com/Contents_Site_Map.html

--- On **Wed, 9/10/08, Tafari khumbaka** wrote:

From: Tafari khumbaka

Subject: [Ta_Seti] Fw: sparkleystitch sent you a video: "GPS and Space-time"

To: maatcollective@yahoogroups.com

Date: Wednesday, September 10, 2008, 8:32 PM





Tafari-sudra, Khumbaka

--- On **Tue, 9/9/08, YouTube Service** wrote:

From: YouTube Service

Subject: sparkleystitch sent you a video: "GPS and Space-time"

To: "yonitree"

Date: Tuesday, September 9, 2008, 10:27 PM



[help center](#) | [e-mail options](#) | [report spam](#)

[sparkleystitch](#) has shared a video with you on YouTube:

Time moves faster in space!



GPS and Space-time

Time moves faster in space!

GPS technology has proven one of Einstein's more controversial theories about time and its relation to gravity.

(From "What on Earth is Wrong with Gravity")

You can respond to [sparkleystitch](#) by visiting your [inbox](#).

2008 YouTube, LLC

| 26831|2008-09-12 13:01:29|Anu Makkar|[Pics] Guess Is it Moon or Ball?|

Friends!....Its time of guessing.....

[just see these fantastic pictures](#) & try to recognize....

which photo is of moon and which one is ball...

| 26832|2008-09-12 13:01:46|Shu Tefnut|Fwd: Re: TUTANKHAMEN - TENKAMENIN, reply to Professor Ampim|

-HOTEP! Thank you so much Professor Ampim for your clarification on the linguistic problems presented in this topic especially pointing out how very wrong Wallace Budge is regarding his two volume set of the hieroglyphic dictionaries, and I must assume his other works such as: The Gods Of The Egyptians, Osiris, The Book Of The Dead, etc, All of which I, have read to some degree more or less over twenty years ago, including Gardners middle Egyptian grammar. I want to thank you once again because in fact I, still have my doubts even today as to how many people who can actually read the hieroglyphics. Heru Benu Amen Ra In

Ta_Seti@yahoogroups.com, Manu Ampim wrote: Greetings Asar and All, I will give the most concise response that I can to summarize the issues and methodological problems with the argument presented by our brother Asar Imhotep. He has made a good attempt to show a linguistic and philosophical relationship between the names Tutankhamen and Tenkamenin, and I encourage him to keep up the work but also to take my constructive advice, which (if followed) I am convinced will help him significantly improve his efforts. Below, I will outline the problems with his analysis, but I will not cover all of the important issues because of my time constraints. BACKGROUND:

1. Asar stated: "So when examining the name TENKAMENIN it can be broken up as TE-NKWA-AMEN-IN. In the Egyptian it should

be TU-ANKH-AMEN. The word ANKH is pronounced NKWA all over Africa. The WA is left out when combined with other words for vowel harmony. So you would more likely render Tutankhamen as Te or Tu-Nkwa-Amen which would closely match the king TE-NK(wa)-AMEN-In in Ghana." I replied: "At our historic conference on King Tutankhamen in Ft. Lauderdale, FL in February 2006 this issue was raised by someone during the question and answer period, and after I showed the linguistic problems with this position, then my colleague Dr. Theophile Obenga completely dismissed this theory as careless and lacking merit." 2. Asar also wrote: "Nearly all towns in Africa are named after its founder or a deity." I replied: "Actually, there are a large number of instances when this is not the case. There are many towns, cities, and districts in Kemet, Sudan, Kenya, Ethiopia, etc. that are named after buildings, local materials, natural phenomena, and popular activity. Here are a few examples of popular towns/cities: Kemet: Men-nefer, Ineb-Hedj, Abu, Waset, Ten, Tu-ph, Atef-Khent, Atef-Pehu, Henen-nesut, Maten Sudan: Dongola, Nyala, Omdurman, Khartoum Kenya: Mombasa, Nairobi Ethiopia: Addis Ababa There is a diversity in the origin of African place names that should be understood. Thus, it is more accurate for one to say that it is "common" for town/city place names in Africa to be named after a founder or deity." [end my reply]. A little more than a week ago, Asar posted two files to the group archives in an attempt to demonstrate his linguistic claim stated above regarding Tutankhamen and Tenkamenin. Here is my reply. There are several areas where major problems occur in his analysis, namely the: 1) Assumptions, 2) Methodology, and 3) Sources. ASSUMPTIONS: I will start with Asar Imhotep's basic premises outlined in his first essay, because the assumptions directly inform and direct one's conclusions. Cheikh Anta Diop in his groundbreaking works, *The Cultural Unity of Black Africa* (1959) and *Precolonial Black Africa* (1960), showed the unity, continuity, and *changes* in African culture and languages over the millennia. However, on the other hand, Asar Imhotep believes that the priesthood, languages, and ideas are virtually unchanged over the course of thousands of years, and are thus basically identical "all over Africa." He indicates that there are essentially no changes or differences in Africa. Here are two examples: 1. "Nearly all towns in Africa are named after its founder or a deity" [Emphasis added]. In my above response to this incorrect statement on African place names, I received no reply. 2. Asar indicates his assumptions in a bulletpoint format at the outset of his first essay and states the following, "this fact of a cross continent singular priesthood system is attested to in written works by Mutwa (1964), ben Jochannan (1990), and Bowen (1927)." [Emphasis added]. This assumption has two problems. First, Africa is not a static monolith where all priests and healers are linked in a continent-wide system that has remained constant for several thousand years, despite migrations, wars, colonization, famine, and cultural innovations. The fact is that the development of human communities, institutions, and languages (including African) are a direct product of their specific varied experiences. Second, if he is to prove such a statement of "fact" about a cross-continent priesthood, then specific quotes and full citations should be provided. In the above-quoted bulletpoint there is a reference to the work of the great Vusumazulu Credo Mutwa, *Indaba My Children* (1964). Baba Mutwa is a powerful Zulu healer, priest, and last living high Sanusi in South Africa, and a small group of us had the opportunity to work with him from 1995-1997. We learned rituals, heard many amazing stories, and practiced the ways of initiation, and not once did Baba Mutwa ever mention anything about a "cross continent singular priesthood system." He spoke mainly of Zulu and South Africa, and sometimes the region of southern Africa but not a singular system as has been alleged here. In fact, Mutwa's goal was to pass on to us everything he could before his time to do so passes on, and yet there was not even a passing reference to this alleged continent-wide system. Likewise, Mutwa made it clear in his book *Indaba* that he was breaking his priesthood oath and now sharing the great secrets of his priesthood work and training so that the knowledge could be preserved, even at the risk of his own life. Therefore, since his objective in this book is to preserve African spiritual knowledge by revealing it openly to all, then it should be rather easy to provide direct quotes from this work. *Please give quotes and fully cite the specific statements where Mutwa makes this continent-wide claim in *Indaba* (1964). Likewise, please give the specific quotes and citations where ben-Jochannan (1990) makes this same claim of a continent-wide priesthood system. Finally on this point of assumptions, African worldviews and spiritual systems are similar, but not identical. One should never fall into the trap of assuming that Africa is a homogenous "country" where time stands still. The African continent is nearly 12 million square miles, with a population approaching 1 billion people, and there are a couple thousand languages and unique cultural expressions. Despite this reality, European outsiders have always sought to present Africa as a single "country" with no movement, diversity, or change. We can conclude that if one assumes that virtually nothing has changed in Africa and languages and institutions are almost identical, then one will tend to find "identical practices" even when such a phenomena does not exist. METHODOLOGY: An equally significant factor that we must consider regarding Asar Imhotep's premises is his research method or approach, which lacks academic rigor. He states that his response "will not examine sound shifts or redundancy over time in an attempt to construct a proto-language schema," yet he claims that Tutankhamen's name should be rendered differently without offering any legitimate comment on why, other than to fit the morphology of the name Tenkamenin. Unfortunately, he does not cite a SINGLE first-hand Medu Netcher source to justify his position. Apparently, he is not aware that there is a fundamental difference between showing that two names from different languages could have a general relationship versus arguing that the name in the ancient root language is not rendered correctly and should be changed to fit the spelling of the name in the modern language. I will return to this important difference later in this section. The basic foundation and methodology of African historical linguistics and Kemet was established with such works as *Parente Genetique* (1977) by C.A. Diop and *Origine Commune* (1993) by Theophile Obenga. Historical linguistics is the process of studying the sound laws and changes of a root language through its various branches of modern languages. Historical linguistics attempts to show a genetic relationship between the various modern African languages, and to trace them back to a linguistic foundation in Egypt and beyond. In doing so, one must know that a language (both written and spoken) is a dynamic entity that constantly changes as the language speakers interact with other groups, migrate, or when there are social and political changes. All languages change, adapt, and mutate over time and thus historical linguistics involves the task of tracing the linguistic branches back to their original mother language. This has largely been done with Latin-based languages such as English, French, Spanish, German, and Portuguese, which have been further linked to a more ancient Indo-European root. In the field of Kemetology this process has made important progress since the initial works of Diop and Obenga. One aspect of this work is to study the etymology (origin and development of words) of terms and words in order to trace their development in a systematic manner. For example, there are various distinct phases of the ancient language of Kemet, through which a word must be traced. There is old Egyptian, middle Egyptian, late Egyptian, Demotic, and finally Coptic. Diop and Obenga used the sequence of tracing a word from middle Egyptian (since this is the most popular and widely known phased by modern linguists), to Coptic, and then to a modern African language. Coptic is a very critical phase of the language because it is the Medu Netcher language written in Greek characters with the vowels added. Thus, it is through Coptic that we learn how words in Kemet were pronounced during the Greek era (323-30 BCE), because of the insertion of vowels.

However, if one leaps from middle Egyptian to modern African languages and ignores all of the phases in which word meanings and pronunciations changed in Kemet, then it is not a credible study. Although Asar Imhotep indicates that this was not his goal, a study of words and names in Coptic is unavoidable before a legitimate claim of identical names can be made, and before an argument can be advanced that Tutankhamen's name should be spelled differently in order to more closely match a more modern name. We should be aware of the fact that the language system in Kemet changed so much that priests in the 19th dynasty (Temple Age) indicated that the texts from the earlier 5th dynasty (Pyramid Age) from 1,500 years earlier could not be read. Indeed, understanding these changes is what made Diop's and Obenga's work so effective in that they used a sound methodologically approach and traced the etymological history of words through Coptic in order to document and understand the entire sequence of how words changed into their modern African form. On the other hand, with the case presented by Asar Imhotep, with Tutankhamen (who lived in Kemet, 1350 BCE) and Tenkamenin (who lived in Ghana, 1050 CE) there is a 2,400 year gap, where Coptic and every other phase of the Egyptian language is ignored. Since his conclusion is that these are exactly the same name in Kemet and Ghana are we to assume that Tutankhamen's name was held in secret by Ghanaian priests for 2,400 years only for it to reappear in the name of Tenkamenin? Who were these priests and when did they leave Kemet? Why would these anonymous priests hold on to the name of a minor Kemetian king who build no significant monuments, who is omitted from some Egyptian king's lists, and who ruled for only about ten years? What other names of kings from Kemet did these priests bring to Ghana? These are legitimate questions that must be addressed before we can leap forward thousands of years and claim that Tutankhamen's name is somehow spelled incorrectly. If Asar was merely attempting to show that there may be a general link between Tut-ankh-amen and Te-nk-amen-in, then there would be no problem with such an effort. However, he goes further and defies all sound linguistic methodology and claims that Tut-ankh-amen's name is spelled incorrectly and should be rendered "Te-Nkwa-Amen," even though there is no justification in Medu Netcher for such a spelling. Rather than recognizing that all languages evolve and change, Asar believes that Tutankhamen's name is mis-spelled because it should be rendered almost exactly like the Ghanaian name, Tenkamenin. Let's recall that Asar stated, "So you would more likely render Tutankhamen as Te or Tu-Nkwa-Amen which would closely match the king TE-NK(wa)-AMEN-In in Ghana." The fact is that none of the more than 5,300 artifacts found in Tut's tomb or the glyphs still remain there on the walls support Asar's alternative spelling hypothesis. There is no one of two African languages (or even a few terms) that can instruct us in any detail on how words were pronounced or rendered in ancient Kemet. In attempting to philosophically link the two names (Tut-ankh-amen and Te-nk-amen-in), Asar claims that the four words: Ankh - Nkwa - Nka - Ka (and even "k" by itself) are basically the same term, meaning the concept of fire and heat. He claims that /Nkwa/ is the modern word for /Ankh/ "all over Africa." In this discussion of ankh, he cites Diop's discussion of the /Ka/ (or "spiritual double") as a life force (See: Civilization or Barbarism, p. 323). However, Diop is strictly commenting on the Ka and not the Ankh and in no statement does Diop come close to implying that the Ka is related to "fire or heat." This is Asar's interpretation alone and it is incorrect to superimpose this view on Diop's writings when it was clearly not the intent of Diop for such a stretch to be made from his writing in the passage cited. Asar believes that the Ka as a life force means fire or heat, but this view is not supported in Diop's writings. Also, the /Ka/ and /Ankh/ are two different concepts in Kemet, and I invite Asar to present any *primary sources* from Medu Netcher texts which show that the /Ka/ and /Ankh/ are related terms meaning fire and heat. To ignore the Medu Netcher glyphs and to try and change the spelling of Tut's name totally misunderstands the process of historical linguistics. This process is to show how words along with their linguistic branches developed along separate paths and link them back together through sound laws. This process is not about taking a few words (or a few syllables) and then claiming that the proto-language (i.e. Medu Netcher in this case) has to be changed to fit the spelling and pronunciation of modern words. Quite the opposite is true. Here are examples from Latin-based languages to show the problem with Asar Imhotep's approach of arguing that a name in modern Ghana, or among the Bantu speaking groups, means that we are spelling words in ancient Kemet phonetically incorrect. If we take a few common words from the Latin-based languages, such as English, French, German, Spanish, and Portuguese we can see that there is a genetic relationship between these languages and that they have a common root. However, these related languages are later branches of Latin and each of them developed their own particular sound pattern, so it is not possible to say that if we only study the sound pattern of English, for example, then we can automatically and correctly reconstruct the Latin phonetic sound system. Consider the words "apple" and "mother" in the Latin languages: Latin: abella, mater English: apple, mother French: pomme, mere Spanish: manzana, madre German: apfel, mutter Italian: mela, madre Portuguese: maca, mae From this above example, one could prematurely (and erroneously) assert that because of the close spelling we can use English to learn the meaning of Latin words and how these words are supposed to be spelled. However, this would not make sense because the spelling and meaning of Latin terms are already known from the primary sources. In fact, discovering sound laws is more complex than this and does not involve changing the spelling of words in the root language when the spelling is already known from the first-hand documents. If we look at other examples of words in Latin-based languages, then it becomes clear that English is not always the closest match to Latin, and thus Latin cannot be understood simply by studying the English branch alone. If we consider the words "sun" and "tooth" in the Latin languages then it is clear that the French, Spanish, Italian, and Portuguese languages more closely match Latin than does English: Latin: sol, dent English: sun, tooth French: soleil, dent Spanish: sol, diente German: sonne, zahn Italian: sole, dente Portuguese: sol, dente We can see from the above examples that in some cases English is closer to Latin than other languages, and in other cases the other languages are much closer to Latin, so it is not possible to take shortcuts and claim "easy victories," as Amilcar Cabral would say, without doing the comprehensive work. Finally, if Asar wants to do thorough comprehensive comparative linguistic work in this field then he would do well to follow Diop's challenge to create a database of 500 words of selected categories from some 100 African languages. Along with tracing the words through Coptic, this process outlined by Diop is how one can attempt to legitimately reconstruct the meanings of words and phonetic sound patterns in 18th dynasty Kemet. It is not enough to find seemingly corresponding words in Kemet and modern African languages, and then prematurely claim an exact phonetic, morphological, and philosophical match.

SOURCES: The main Medu Netcher source cited by Asar is outdated, confusing, and often wrong. He relies almost exclusively on Wallis Budge's Hieroglyphic Dictionary (1920) to understand terms from Kemet. However, there are three major problems with Budge's Dictionary. a. First, Budge's work was written in 1920, which is almost 90 years ago and thus extremely outdated. For us to assume that Budge's definitions have undergone no corrections or updates in almost a hundred years would be totally unreasonable. b. Second, although Budge's Dictionary is comprehensive it is very unreliable, at best. Budge admitted that he did not understand the phonetic sounds of a large number of common symbols. Thus, he wrote in the Introduction: "Now, the exact meaning of many words is unknown, and can only be guessed at by the context." He also indicates that he had little ability to understand the Pyramid Texts and other spiritual

words and writings. He states that "there are a considerable number of words in these difficult documents for which no one has so far proposed meanings that may be considered correct" (see Budge, Egyptian Dictionary, vol. 1, p. liv). In his list of symbols, Budge does not have any idea of the phonetic or sound value for a vast number of them, and thus he leaves his chart completely blank for a vast number of symbols. c.. Third and worst of all is that Budge violates all basic linguistic rules and combined all phases of the Medu Netcher into a single two-volume dictionary! He did not bother to indicate which distinct phase of the Egyptian language that he listed regarding a specific word. This is a careless, unscholarly approach that he knew was wrong, but still wrote a dictionary with a confusing mixture of terms from various historical periods. He wrote, "Strictly speaking, the words belonging to each of the great periods [phases] of Egyptian literature should have been printed in separate sections, but the time for making such a series of Egyptian Dictionaries has not yet arrived" (page 1). Budge's unscholarly approach of mixing together words from various historical eras is why no professional linguists, including Obenga, or schools of Egyptology ever use Budge's Dictionary, because it is simply full of errors, and a hodgepodge of words and meanings from 3,000 years of Egyptian history. He states that his Dictionary contains nearly 23,000 forms of Egyptian words "collected from texts of all periods between the time of the IIIrd Dynasty and the Roman Period" (p. 1). The fact is that no one can learn how to read and translate Medu Netcher using Budge's work as a foundation, but they are guaranteed to make numerous errors by using his work. Ta-Seti (Budge error) Further, if we follow Budge's blatant misunderstanding of the glyphs we would have to change the name of this forum from "TA-SETI" to "TA-KENS." [See: Budge, The Gods of the Egyptians (1904), vol. I, pp.401, 477, and vol. II, p. 51]. Budge did not know that the Nubian bow is rendered phonetically as "Seti" and thus the name is Ta-Seti meaning, "land of the bow." It is obvious that Budge did not really know the phonetic value for the Nubian bow, and thus some years later when he wrote his Dictionary (1920), he simply leaves the phonetic value blank for the Nubian bow, further indicating his ignorance of this glyph (vol. 1, p. cxxxviii). Kemet (More errors - Budge & Asar) The word Kemet has been discussed in recent posts (See: post #26764 on Aug. 29). Brother Asar indicated that the god Khem is the origin of the word Kemet. He stated, "We can posit that KMT (as a name for Egypt) is a later rendering that is an extension of this earlier concept of KHEM defined as GOD." He uses Budge for this assertion and this has resulting in two significant errors. First, Budge was confused and mixed up the god Min with "Khem." The symbol of a standard with a bolt resting on top is clearly the symbol of Min, which Budge does indicate but he is confused about this image. In various statements, he indicates that this same symbol somehow represents three different gods: Amsu, Khem, and/or Min. Unfortunately, the "god Khem" is simply an error by Budge in misreading the symbols of the god Min. Thus, the "god Khem" is a false invention and is one of the many errors perpetuated by Budge that have since been corrected. Second and more significantly is that Asar misunderstood Budge's entry for the word "Khem" (Dictionary, vol. I, p. 546), and thus rendered a translation for the set of glyphs that cannot be possible. For example, Asar translated the glyphs as "The source known not by which waves are transmitted." This translation is impossible because Asar is incorrectly attempting to take individual glyphs from a word and give an arbitrary meaning to each. This is equivalent to taking an English word such as "factory" (fac-to-ry) and then attempting to give a separate definition to each individual syllable. One cannot understand any Medu Netcher texts by such a method. Further, the word "Khem" with the glyphs provided by Budge simply mean "not known" and this entry has absolutely nothing to do with a god, as the reference is clearly concerning a common man. If one takes a look at the entry (p.546 column A) it is clear to see that Asar left out the last glyph of the seated man in the set of glyphs, which makes his translation completely impossible, because the reference is to a common man (not the god "KHEM"). Asar's proposed translation also completely ignores Budge's translation of these glyphs, which is "he who is not known, i.e. a stranger." The glyphs indicate an unknown man (i.e. a stranger), but Asar decided not to follow Budge's translation as he almost always does elsewhere, but instead came up with his own faulty interpretation. It is clear to anyone competent in Medu Netcher that Budge's translation is basically the only way one can translate these glyphs, because of the determinative of the seated man (not "god"). One last point regarding Asar's sources is that he uses the Wikipedia.com website to make linguistic points. This website is never cited by serious scholars given the lack of standards of this source, the fact that anyone can change the content of a post if they disagree, and because it contains information from any anonymous posters regardless of their level of competency. Asar Imhotep has put in a good effort in the right direction but if he does not make the corrections on sources, he will continue to make errors by using outdated and unreliable sources. There is more to be said but my comments in the three areas (assumption, methodology, and sources) are enough for Asar Imhotep to respond to for now. I look forward to his full quotes and citations to substantiate his assumptions of a single continent-wide priesthood, and to him tracing Tut's name through Coptic and explaining how the priests carried this name to Ghana, and also using first-hand Medu Netcher texts (rather than Budge) to establish that Ka and Ankh are related terms, both meaning fire or heat. Advancing the work, Prof. Manu Ampim www.ManuAmpim.com "Primary research is the greatest weapon against the distortion of African culture & history." - MA --- End forwarded message ---

| 26833|2008-09-12 13:02:04|Joseph Wright|Invitation to Free Adventure|
September 12, 2008

1st Call To Action in **ADINKRA** Akoben

The Kamau World Historical Society is dedicated to the promotion of nonfiction books by African, African American [Afrocentric] PhDs and scholars; the study of such works, Education, Research, Anthropology and Antiquities toward the development of public displays. It is our intention to invite you to join with us directly in the yahoo Group environment which we use to support ASG, com (<http://artisticstudiosgallery.com/index.html>) the Web Site dedicated to the public display and topics of community and family interest for people of color worldwide. There is nothing to buy; **its Totally Free**; no pop-ups or advertisements; no pressured requirements, only images, knowledge and information: **Total Success**. Ive done my best to design a very pleasant rewarding experience; visit ASG.com often invite your friend and family. This is by no means the final call. We will keep you advised as we

grow.

Join The Kamau World Historical Society [KWHS] today receive A **Free** BIG MAIL gift for responding to The Call To Action.

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Three (3) Options The options are yours to choose between or pick them all.

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It's all about you Because now it is the right thing to do.

http://artisticstudiosgallery.com/Contents_Site_Map.html

Sincerely,

KWHS/asg.com

| 26834|2008-09-12 13:02:28|Tafari khumbaka|FW: Charlotte Kamit Fest Promotional Documents|

Attachments :



Tafari-sudra,Khumbaka

--- On **Tue, 9/2/08, Alandas Dobbins** wrote:

From: Alandas Dobbins

Subject: FW: Charlotte Kamit Fest Promotional Documents

To: "Tafari khumbaka" , "Andre Dillon" , "Men Sa Hai Neru" , hkmaat@aol.com

Date: Tuesday, September 2, 2008, 10:31 PM

From: Preserve Pro Inc. [<mailto:preservepro@earthlink.net>]

Sent: Tuesday, September 02, 2008 5:30 PM

To: obikhan@mindspring.com; norfolk_aas@hotmail.com; alandas@scsmemphis.com; dallas_aas@hotmail.com; totonto_aas@hotmail.com; heruhefenu@gmail.com; maakheru@uaia.org

Subject: Charlotte Kamit Fest Promotional Documents

If you know anyone interested in buying an ad in our souvenir booklet please let me know. Help pass the word.

Tuau

Attached are the Campaign information for our Ad Sales for Kamit Fest. This document has all the Ad prices and Letter for promotions. Also, Kamit Fest Flyer is attached.

Ariantch Menab-t

704-995-0731

NOTICE: This electronic mail message and any files transmitted with it are intended exclusively for the individual or entity to which it is addressed. The message, together with any attachment, may contain confidential and/or privileged information. Any unauthorized review, use, printing, saving, copying, disclosure or distribution is strictly prohibited. If you have received this message in error, please immediately advise the sender by reply email and delete all copies.

| 26835|2008-09-12 13:59:33|Asar Imhotep|Re: Afrocentric vs Eurocentric Comparative and Anthropological Lingu|
Peace Dr. Clyde and Professor Ampim

I appreciate this dialogue and it does nothing but help me refine my investigations. I am humble enough to accept critique from such esteemed members of this forum. I am however critical of critiques which are based on a misunderstanding of my position and what I have stated.

I have chosen my words carefully as not to be absolute in most cases. The word "posit" means to "postulate" which means to claim or assume the existence or truth of, esp. as a basis for reasoning or arguing or, to assume without proof, or as self-evident; **take for granted**. So when I said, "*We can **posit** that KMT (as a name for Egypt) is a later rendering that is an extension of this earlier **concept** of KHEM defined as GOD,*" I meant that we could assume that KMT is a metaphoric application which derives from an earlier term which is an epithet for God. Not that it **IS**, as in absolute.

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Egyptic: km "*farm"

Basa: kaam "farm"

Doai: kaam "farm"

Esitako: ekaam "id."

Ngodzin: kam "id."

Runda: kumadin "id."

Egyptic: km "*polis"

Coptic: k𐩧𐩢𐩨 "Egypt" vs kmom "black"

Balue: kom "country, region"

Okam: ekoma "city"

Ndzem: k𐩧𐩢𐩨 rural area"

Bateteka: komwa "country, region"

Bakweri: kumi "country"

Zulu: -khumbi "nation"

Pende: guma "country, region"

Dewoi: gumo "village, city"

Caga: gumi "rural area"

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Galla: gomdji "land which grow warm and healthy cultivated" (citing K.TUTSCHEK)

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
Mbochi: ikama "black"

Dogon: g𐩧𐩢𐩨 "black"


etc.

Now, reviewing my work, I can see I made a mistake. I used the wrong set of glyphs for KHEM. The one I was to use was the one right in front of that entry of the man as the last determinative. The one before is an epithet used to describe God or person= "one whose name is unknown." It has all of the same glyphs except the seated man glyph, but has in addition the mouth glyph with the phonetic value of /r/ before the water glyph /n/.


I must ask however, where are you getting your interpretation that Khem (as on page 546a) is a mistaken form of Min? The signs involved in the example I gave are:

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How are you mistaking the above for....



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In the 19th century, there was an [alleged](#) erroneous [transcription](#) of the Egyptian for *Min* as ?*m* ("khem"). Since *Khem* was worshipped most significantly in [Akhmim](#), the separate identity of *Khem* was reinforced, *Akhmim* being understood as simply a [corruption](#) of *Khem*. However, *Akhmim* is an alleged corruption of ?*m-mnw*, meaning *Shrine of Min*, via the [demotic](#) form ?*mn*. The existence of a god named Khem has been understood as a faulty reading only by Egyptologists who have contained their learning to the traditional Greek and Roman languages taught in American and British universities.

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There are a lot of entries in modern dictionaries that are wrong and do not reflect an African concept of the terms. For instance, they continually and falsely define nTr as "gods" when no priests would define it as such. That is a western misunderstanding of an African concept. A priests refers to NON ANCESTRAL Ntrw, Orishas, Abasom, Mimbo, Niombos, etc., as *causal forces which give a phenomena its unique characteristic*. In the west, for example, people define Oya among the Yorubas as the "goddess" of the *Wind*. Wind is the metaphor for CHANGE. Oya is properly defined as the causal agent which causes change. Wind causes things to change; it clears out things to make way for new things, or carries things to their new destinations to have new experiences (flower pollen for instance). This is why wind is used as a metaphor for change. It paints a more vivid picture than simply saying *change*. Again, there are common people stuff, and their are priests stuff, and if we are attempting to understand priestly concepts, you can't try and understand it from a common persons perspective.

As A. Hampate Ba articulates in *The Living Tradition*:

"Traditional education, especially when it concerns knowledge associated with an initiation, is linked with experience and integrated into life. That is why the researcher, European or African,

who wants to get close to African religious facts condemns himself to remaining on the outer edge of the subject unless he consents to live the initiation that corresponds to them and accept its rules, which presupposes at the very least a *knowledge of the language*. For there are things that are not to be explained but are experienced and lived."

To dismiss this approach to interpreting Mdw Ntr, means one does not have a clear understanding of indigenous approaches to seeing world phenomena. Mdw Ntr is more than verbal speech. All things speak according to African people. This is why in Ifa one does not ONLY use cowry shells or the opele chain to divine. One can READ what patterns certain birds make in flight, in what direction a snake crosses one's path, what the appearance of a buzzard in your path to ascertain a meaning. You READ each LIVING GLYPH in SEQUENCE to ascertain a MESSAGE. My approach to reading KEYWORDS in Mdw Ntr is rooted in AFRICAN PRACTICE, not European's linear way of interpreting African concepts.

If you claim that Mdw Ntr is an African script, then you have to approach it from a living African perspective. To dismiss it as such means one knows little if anything about African culture. One has NOT experienced how African people transmit information and why THIS method of transference slows the rate of pronunciation of words in African cultures who have a continuing flow of existence. Our epistemology, our initiations and our integral method of everyday culture keeps our terms and methods in tact for thousands of years. This makes glottochronology virtually useless when approaching vowel shifts in African languages.

We do things differently than Europeans, so their methods of transmission doesn't apply to us on the continent. Very few things are universally human. All other things are rooted in culture. And it is through culture that we must *uha* (decode, unravel) that which has been knotted, codified in Mdw Ntr as a written script. I will address thoroughly, point for point, all your concerns in an article to come soon.

"Your cosmology determines your anthropology, and your anthropology determines your social policy!"

Ancestrally,

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<http://www.asarimhotep.com>

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
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
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Advancing the work,

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| 26837|2008-09-12 15:17:24|Asar Imhotep|Re: Fwd: Re: TUTANKHAMEN - TENKAMENIN, reply to Professor Ampim|

Peace

Just because a book may render errors, doesn't mean you throw the baby out with the bathwater. You use what is right and useful. Dr. Obenga has a book out titled *Readings in Precolonial Central Africa: Texts and Documents* which is a collection of writings from Europeans before the colonial era of central Africa about African people. There are some obvious errors in these texts written by these European explorers and missionaries, but that is not the focus.

Obenga compiled these works together, knowing the errors, because regardless of the errors of interpretation about African cultural practices, the information is still of value. Regardless of interpretation from a Eurocentric lens, what is not in dispute is what they SAW, and it is what they saw which proves to be useful for us because it backs-up much of what African-Centered scholars have been saying and we can use these records as primary resources in which to develop our own analysis.

If one has the proper lenses in which to interpret signs and symbols, it matters not the interpretation of Europeans, for you know how to "read" the signs. All things in existence have their limits, and the comparative method in historical linguistics is no exception. This is a great method for determining the genetic relationship between two or more languages. It is virtually useless in telling you WHY certain words mean what they mean. To determine that, you have to use a different approach. The approach I use is actually studying the cosmologies and cultural practices of a people. Your cosmology (how you see creation and man's place/role in that creation) determines your anthropology (how you see people). Your anthropology determines your social policy (the rules which govern human interaction).

From this understanding (my own variant of Bill Jone's paradigm) the living practices of a people are a direct reflection, an echo so to speak, of their cosmological world view. With this in mind,

we can determine how certain words came to mean what they mean (or signs used) by examining their cosmology and cultural practices.

For throughlinguistical analyses, we know that Bantu, Watu, Batu, Atho, Abantu, etc. means people or persons in the so-called Bantu languages. That's as far as comparative linguistics can take you. But talking to priests, they will tell you that Bantu/Muntu is actually a contraction of anonomatoepic term NTU-TU-TU which is supposed to be the sound a two legged being walking makes.

The MU or BA are noun class prefixes to tell you what kind of being (NTU) is referring to. So from a cultural analysis, MUNTU or BANTU is properly defined as an UPRIGHT TWO LEGGED BEING or HE WHO WALKS ERECT (Credo Mutwa - Indaba MyChildren pg 557). You won't get that interpretation from an ordinary African person. You get this from a shaman. This tells me that in order to know WHY certain concepts come to be, you need to talk to, but more so be in association with a living "priest" tradition. It is their jobs to maintain this information: the whys, not just the whats.

Ancestrally,

Asar Imhotep

<http://www.asarimhotep.com>

Shu Tefnut wrote:

-HOTEP! Thank you so much Professor Ampim for your clarification on the linguistic problems presented in this topic especially pointing out how very wrong Wallace Budge is regarding his two volume set of the hieroglyphic dictionaries, and I must assume his other works such as: The Gods Of The Egyptians, Osiris, The Book Of The Dead, etc, All of which I, have read to some degree more or less over twenty years ago, including Gardners middle Egyptian grammar. I want to thank you once again because in fact I, still have my doubts even today as to how many people who can actually read the hieroglyphics. Heru Bennu Amen Ra

Asar Imhotep

<http://www.asarimhotep.com>



| 26838|2008-09-14 05:30:14|Ferg|Re: Afrocentric vs Eurocentric Comparative and Anthropological Lingu

Thank you for the support and encouragement. Much appreciated.

Somo

----- Original Message -----

From: olmec982000

To: Ta_Seti@yahoogroups.com

Sent: Friday, September 12, 2008 5:35 PM

Subject: [Ta_Seti] Re: Afrocentric vs Eurocentric Comparative and Anthropological Linguistics

Thanks for your response Manu I will now respond.

Manu

It is obvious that this comment completely fails to comprehend my linguistic critic, and shows no clue whatsoever as to why Obenga also publicly criticized the premise stated by Asar that Tutankhamen's name is not rendered correctly and should be *CHANGED* in order to match it more closely to the Ghanaian name under discussion. It is not the genetic relationship that Obenga and I have criticized, and if my long post was *actually* read then this would be clear. It is lie and a bogus straw-man argument to suggest that I (or anyone else) denied a genetic relationship between Medu Netcher and modern African languages, which is the basis of the work of Diop and Obenga (as I outlined in my post). The African linguistic continuity is obvious so most of your post is completely irrelevant in its focus on a fake and phantom position that does not exist here.

Your recognition of the existence of "linguistic continuity" was not evident your post. This was proven by the fact that you used examples from European languages instead of African languages this proved to me you lack a basic knowledge of Afrocentric linguistic research. It seemed to me you just saw something in a linguistic text copied it and posted on the forum.

You admit that a genetic relationship exist between African and Egyptian. Given this relationship it seems strange that you would argue that Asar could not use a Ghanaian name to explore the possible pronunciation of Egyptian names.

Manu

Absolutely, African-centered methods must be learned. I challenge you to show where Diop's method was to completely ignore Coptic and argue that the spelling of Medu Netcher names/terms should be CHANGED to produce an "identical match" to their modern African counterpart. Diop never presented this type of methodology in his comparative linguistic work. Anyone who has read the great body of Diop's and Obenga's work would know that they focused on showing a genetic relationship between Medu Netcher and modern African languages, but they never argued that the result of modern lexical terms dictate that the ancient terms have to be CHANGED. Also, with these recent posts I have not seen one SINGLE primary text from Medu Netcher being analyzed, but rather a consistent reliance on the inaccurate, outdated, Eurocentric, and racist Budge.

This also shows your ignorance of linguistics. You claim Asar was wrong to use Egyptian terms from Budge. This is strange to a linguist. You see words are words. If they are recorded accurately they can be used for comparative purposes. Using Egyptian words from Budge will have little to do with an

analysis of Egyptian because we know the Egyptian consonants , it is the vowel which researchers dispute.

Manu

The profound ignorance of what I wrote could not be more clear than this statement. Uninformed dogma is one of the greatest impediments to progress in African historical and comparative linguistics. I clearly stated my main point:

"If Asar was merely attempting to show that there may be a general link between Tut-ankh-amen and Te-nk-amen-in, then there would be no problem with such an effort. However, he goes further and defies all sound linguistic methodology and claims that Tut-ankh-amen's name is spelled incorrectly and should be rendered "Te-Nkwa-Amen, " even though there is no justification in Medu Netcher for such a spelling."

I understand exactly what you wrote. And what you wrote proves to me you don't know anything about comparative linguistic research except what you heard . Comparative research deals with finding regular consonantal agreement between words which have the same meaning. Let's look at Tut-ankh-amen and Te-nkwa-amen. The formula for these words is T-t-n-kh-m-n and T-n-k m-n respectively. Except for the two t's in Tutankhamen, they match perfectly. To a linguist this would naturally suggest a relationship. Your inability to see the connection focus on your novice understanding of linguistic science and promotion of ideas that would retard developments in Afrocentric linguistics, rather than advance the field.

Manu

Here is what I wrote, which is contrary to what you falsely call an "attack."

"I will give the most concise response that I can to summarize the issues and methodological problems with the argument presented by our brother Asar Imhotep. He has made a good attempt to show a linguistic and philosophical relationship between the names Tutankhamen and Tenkamenin, and I encourage him to keep up the work but also to take my constructive advice, which (if followed) I am convinced will help him significantly improve his efforts."

It was not a false attack it was an unjustified attempt at disciplining Asar, as if he was not following the canons of comparative linguistics. The fact that the formula for these words is T-t-n-kh-m-n and T-n-k m-n respectively, indicate a perfect match and indicated that there was considerable merit in his research.

There are two issues in this case. One, you are a novice and should have remained neutral in this matter. Secondly it is heuristic. Granted now that we

know Black African and Egyptian languages are genetically related we need to make other linguistic analysis to illuminate the relationship.

For example, Alain Anselin and myself have been concerned with reconstructing Paleo-Black African terms which inform us about the original culture of Black Africans.

It appears to me that Asar and Ferg are interested in recovering the vowel pattern of ancient Egyptian. Since these languages are genetically related this is a justified research goal. Presently, linguists are using the Afro-Asiatic terms to recover the Egyptian vowels, since Eurocentric linguists maintain Egyptian is related to Afro-Asiatic.

Asar and Ferg have a different heuristic. They are using Bantu to attempt to recover the vowels of Egyptian. I see nothing wrong in this method of discovery because of the genetic relationship between Black African and Egyptian languages.

In summary you used examples from European languages to explain possible changes in African languages. This indicated to me that you don't understand Afrocentric comparative linguistics. That's why I discussed the theory of 'linguistic continuity'.

Your main concern is showing a genetic relationship between BA lang and Egyptian. This is passé we know the relationship exists so it is time to elaborate on this relationship. Seeking to find the authentic vowel sounds of Egyptian is a good topic for research.

I was disturbed by your post because you summarily rejected the work of Asar without providing examples from Egyptian and Bantu languages to disconfirm his theory. Using this method is what Europeans do to dismiss the work of Diop. In my opinion if you're not going to use linguistic knowledge to disconfirm a theory you should remain silent.

Clyde

--- In Ta_Seti@yahoogroups .com, "Manu Ampim" wrote:

>

> Clyde wrote:

> "Also the critics of Asar and Ferg attempt to portray these fine young
> linguists as violating the rules of historical linguistics due to their
> courage to seek African centered solutions to African cultural expressions.
> This is not what these young men are doing. *They are conducting
> anthropological linguistic research focused on the relationship between
> language and culture.* They are using linguistic methods to illuminate

> anthropological themes."

>

>

> It is obvious that this comment completely fails to comprehend my linguistic
> critic, and shows no clue whatsoever as to why Obenga also publicly
> criticized the premise stated by Asar that Tutankhamen's name is not
> rendered correctly and should be *CHANGED* in order to match it more
closely

> to the Ghanaian name under discussion. It is not the genetic relationship
> that Obenga and I have criticized, and if my long post was *actually* read
> then this would be clear. It is lie and a bogus straw-man argument to
> suggest that I (or anyone else) denied a genetic relationship between Medu
> Netcher and modern African languages, which is the basis of the work of Diop
> and Obenga (as I outlined in my post). The African linguistic continuity is
> obvious so most of your post is completely irrelevant in its focus on a fake
> and phantom position that does not exist here.

>

>

> language Coptic, Pharonic Egyptian and African languages (Diagne, 1981;
> Diop, 1977; Obenga, 1988, 1992a, 1992b, 1993).>

>

> You would know that I have already emphasized this point, if you had
> bothered to read my comments.

>

>

>

> Afrocentric researchers and learn their methods.>

>

> Absolutely, African-centered methods must be learned. I challenge you to
> show where Diop's method was to completely ignore Coptic and argue that the
> spelling of Medu Netcher names/terms should be CHANGED to produce an
> "identical match" to their modern African counterpart. Diop never presented
> this type of methodology in his comparative linguistic work. Anyone who
> has read the great body of Diop's and Obenga's work would know that they
> focused on showing a genetic relationship between Medu Netcher and modern
> African languages, but they never argued that the result of modern lexical
> terms dictate that the ancient terms have to be CHANGED. Also, with these
> recent posts I have not seen one SINGLE primary text from Medu Netcher
being

> analyzed, but rather a consistent reliance on the inaccurate, outdated,
> Eurocentric, and racist Budge.

>

>

> allow researchers such as Ferg and Asar to compare modern lexical and
> ancient lexical items. It is this continuity which allows us to claim a
> genetic relationship between ancient Egyptian and African languages and

> legitimately discuss a possible relationship between the names Tutankhamen
 > and Tenkamenin, .>
 >
 >
 > The profound ignorance of what I wrote could not be more clear than this
 > statement. Uninformed dogma is one of the greatest impediments to progress
 > in African historical and comparative linguistics. I clearly stated my main
 > point:
 >
 > "If Asar was merely attempting to show that there may be a general link
 > between Tut-ankh-amen and Te-nk-amen-in, then there would be no problem
 with
 > such an effort. However, he goes further and defies all sound linguistic
 > methodology and claims that Tut-ankh-amen's name is spelled incorrectly and
 > should be rendered "Te-Nkwa-Amen, " even though there is no justification in
 > Medu Netcher for such a spelling."
 >
 >
 > Finally you stated:
 >
 > celebrating their work.>
 >
 > Here is what I wrote, which is contrary to what you falsely call an
 > "attack."
 >
 > "I will give the most concise response that I can to summarize the issues
 > and methodological problems with the argument presented by our brother Asar
 > Imhotep. He has made a good attempt to show a linguistic and philosophical
 > relationship between the names Tutankhamen and Tenkamenin, and I
 encourage
 > him to keep up the work but also to take my constructive advice, which (if
 > followed) I am convinced will help him significantly improve his efforts."
 >
 > Advancing the work,
 >
 > Manu Ampim
 >

| 26839|2008-09-14 06:59:25|Ferg|Re: Kaa Mutu means KMT? KM.T Revisited|
 Thanks Manu. Much appreciated for your guidance.
 Please read 'Lipstick!'
 Somo

----- Original Message -----

From: [Manu Ampim](#)

To: ta_seti@yahoogroups.com

Sent: Wednesday, September 10, 2008 10:37 PM

Subject: [Ta_Seti] Re: Kaa Mutu means KMT? KM.T Revisited

Greetings Somo,

The term Htp (peace) in Kemet is written as "Hotep" in Coptic, which is the Medu Netcher language written in Greek characters with the vowels added. Examining the Coptic texts is a fundamental requirement to reconstructing the phonetic system in Kemet. On the other hand, the modern Bantu term "Hutuapo" may show a relationship between the Bantu and Medu Netcher languages, but the spelling of this modern term **does not** indicate how Htp would have been written and pronounced thousands of years earlier in ancient Kemet. Thus, the reason why we say "Hotep" and not Hetep or Hutuapo, etc. is because the Coptic texts clearly give us the spelling with the vowels added as "Hotep." Advancing the work,
Manu Ampim

Good evening all!

Hope this hurriedly put together investigation into bilateral and trilateral signs will be of benefit to the discussion.

Somo

| 26840|2008-09-14 07:02:48|Ferg|LIPSTICK|

Attachments :

Hope you enjoy this

Somo

| 26841|2008-09-14 21:28:11|Michael Bayman|A system of learning from scratch(our own curriculum, lesson plans a|

From: Amexem-Moor-Empire: Imperial-Broadcasting-Agency: Staff

Unto:All-Moors (Declared/Undeclared)/Aboriginals on the planet

Re: New-video-link from the **Amexem-Moor-Empire:**

Imperial-Broadcasting-Agency

I.S.L.A.M.:

On the behalf of the **Amexem-Moor-Empire:** Constitutional-Monarch, His-Imperial-Majesty: Emperor: An-Anu-El: Bey and the entire: **Amexem-Moor-Empire:** National-Collective, peace, much-joy, good-health, and prosperity unto you and your family.

By the presenting of the link-below unto the all of the **Amexem-Moor-Empire:**

National-Collective with the including of the all of the houses of the Moors/our-kith and kindred by the order from the **Amexem-Moor-Empire:** Imperial-Broadcasting-Agency: Operations-Director, Distinguished-Noble: Seti-Hotep: Bey.

<http://www.youtube.com/watch?v=vCdRIojtPMs>

>Of the dispatching by the **Amexem-Moor-Empire:** Imperial-Broadcasting-Agency: Staff

| 26842|2008-09-14 21:31:16|Paul Kekai Manansala|King Tut Had Twins, But Why?|

By [Meredith F. Small](#), LiveScience's Human Nature Columnist

<http://www.livescience.com/culture/080912-hn-twins.html>

posted: 12 September 2008 10:10 am ET

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 [reddit](#)



One of the two mummified fetuses found in the tomb of King Tutankhamun in 1922. Credit: AP/Supreme Council of Antiquities

[Full Size](#)



1 of 5



One of the two mummified fetuses found in the tomb of King Tutankhamun in 1922. Credit: AP/Supreme Council of Antiquities



A picture distributed Tuesday, May 10, 2005 by Egypt's Supreme Council of Antiquities shows a CT-based reconstruction image of the mummy of Tutankhamun. Three teams from France, the United States and Egypt, using a high-tech forensic investigation to reconstruct King Tut's face and head revealed what he looked like on the day he died, said Zahi Hawass, Secretary General of the Egypt's Supreme Council of Antiquity. (AP Photo/EGYPT'S SUPREME COUNCIL OF ANTIQUITIES/ HO)



The CT scan done on King Tut's 3,300-year-old mummy. AP Photo/HO/ Supreme Council of Antiquities



The golden coffin mask of King Tut-ankh-amen in the Museum of Egyptian Antiquities in Cairo, Egypt. Fashioned of pure gold, the mask weighs more than 900 pounds. (AP Photo)



Meredith F. Small is an anthropologist at Cornell University and is also the author of "Our Babies, Ourselves; How Biology and Culture Shape the Way We Parent" and "The Culture of Our Discontent; Beyond the Medical Model of Mental Illness." Her Human Nature column appears each Friday on LiveScience.

Two mummified fetuses found in Tutankhamen's tomb back in 1922 are probably twins, despite the fact that one is much larger than the other, a team of scientists recently announced.

King Tut has always held a fascination for the public, and the idea that the young [pharaoh](#) and his presumably beautiful wife, Ankhesenamen, the daughter of Nefertiti, had twins adds even more drama to the story.

The possibility of twins for [Tut](#) also underscores the fact that conceiving twins is a common human story. It's also one that begs for an explanation.

Humans are primates, which means that unlike mice, we don't have litters. Instead, we primates, that is lemurs, lorises, monkeys, apes and humans, typically give birth to offspring one at a time and then invest heavily in [each baby](#) .

This strategy of fewer but finer seems to work pretty well. Primates may not survive in great numbers, but we are a tenacious group that inhabits all sorts of environments and just keeps on going.

Clearly, the "all your eggs in one basket" is a reasonable way to pass on genes.

Of course, the path of evolution is never perfect, and there are some species of primates that have more than one offspring at a time. [Tamarins](#), small monkeys in South America, usually have twins; mothers rely on fathers to help out.

Rarely, monkeys and apes give birth to twins, and when they do it's cause for amazement. One morning years ago, while watching a group of Barbary macaque monkeys, I was stunned to discover that the highest ranking female had given birth to twins, a boy and a girl, the night before. I was also charmed to discover that the whole monkey troop was as fascinated as I was by this blessed and unusual event.

But we are much less surprised when people have [twins](#) because the twinning rate is relatively high in our species compared with most of our primate relatives.

But oddly enough, humans surpass both monkeys and apes in number of multiple births. The human twinning rate is estimate at 1.1 percent worldwide, and the current rate in the United States is 3 percent, presumably because more women are having babies later in life and there is an increase in twinning with maternal age.

More interesting, scientists suspect that twins are conceived much more often, but sometimes one dies out and is reabsorbed by the mother's body, or the larger fetus takes over and crowds the other out, making the pregnancy risky for both, as in the case of Tut's twins.

If twinning is such a set-up for failure, why do humans keep making them?

One possibility is that humans have taken a page out of the mouse reproduction book and are on a slippery slope toward putting our eggs in many baskets rather than one.

Or maybe twinning is a back-up strategy pulled out under certain circumstances. Support for this idea comes from the fact that twinning varies across cultures and among environments.

As such, humans might have the more flexible reproductive strategy, one that works well in an unpredictable world, and one that has been with us for a very long time.

- [Ancient Egyptian Discoveries](#)
- [The Seven Ancient Wonders of the World](#)
- [10 Species Success Stories](#)

Meredith F. Small is an anthropologist at Cornell University. She is also the author of "Our Babies, Ourselves; How Biology and Culture Shape the Way We Parent" ([link](#)) and "The Culture of Our Discontent; Beyond the Medical Model of Mental Illness" ([link](#)).

| 26843|2008-09-15 04:59:43|m_ampim|Re: Kaa Mutu means KMT? KM.T Revisited|
Somo,

No problem, keep up the good work.

Advancing the work,

Manu Ampim

--- In Ta_Seti@yahoogroups.com, "Ferg" wrote:

>
> Thanks Manu. Much appreciated for your guidance.
>
> Please read 'Lipstick'!
>
> Somo
>
> ----- Original Message -----
> From: Manu Ampim
> To: ta_seti@yahoogroups.com
> Sent: Wednesday, September 10, 2008 10:37 PM
> Subject: [Ta_Seti] Re: Kaa Mutu means KMT? KM.T Revisited
>
>
>
> Greetings Somo,
>
> The term Htp (peace) in Kemet is written as "Hotep" in Coptic, which is the Medu Netcher language written in Greek characters with the vowels added. Examining the Coptic texts is a fundamental requirement to reconstructing the phonetic system in Kemet. On the other hand, the modern Bantu term "Hutuapo" may show a relationship between the Bantu and Medu Netcher languages, but the spelling of this modern term does not indicate how Htp would have been written and pronounced thousands of years earlier in ancient Kemet.
>
> Thus, the reason why we say "Hotep" and not Hetep or Hutuapo, etc. is because the Coptic texts clearly give us the spelling with

the vowels added as "Hotep."

>

> Advancing the work,

>

> Manu Ampim

>

>

>

>

> Good evening all!

>

> Hope this hurriedly put together investigation into bilateral and trilateral signs will be of benefit to the discussion.

>

> Somo

>

| 26844|2008-09-15 05:10:29|Manu Ampim|Re: Afrocentric vs Eurocentric Comparative and Anthropological Linguistics

Clyde,

It is obvious that you did not appreciate my response and are dogmatic in your views which you claim represent "Afrocentric methods." Some of your comments are plain silly and I won't waste my time responding. Other comments need to be addressed even though I am repeating what I clearly wrote in previous posts, but you seem to lack comprehension which serves your motives in these posts. Here is my response.

I indicated that Tutankhamen's name cannot be arbitrarily changed to present an exact morphological match with Tenkamenin or any other Ghanaian name.

After my comments on this matter at our Feb 2006 conference, Obenga agreed and then made the same criticism at this event. You take a different position and thus it seems obvious that you lack knowledge in historical & comparative linguistics.

With your initial irrelevant post you simply took parts of an old online article (cut and paste method) that you wrote about linguistic continuity, and you know it, and falsely applied to it my comments to create a false position regarding a lack of linguistic continuity that I do hold, as my posts show.

My point is my position is consistent with the pioneers of Africentric historical linguistics and that nowhere did Diop or Obenga present a case of using modern African terms to *change* the spelling of terms in Kemet, and that is why you can't cite

any evidence from their work to prove such a false interpretation. You then take this point to mean I deny an African linguistic continuity, which is a false invention. Also, if you were competent in Medu Netcher you would know that it is nonsense to say "words are words" and dismiss the fact the Budge badly misunderstood much of the phonetic system in Kemet so that you can continue to use this substandard source.

It is quite revealing that you have no idea that Budge did not understand the **consonants** in various Medu Netcher words, as I demonstrated in my previous post (yet you claimed to have read it). It is because of his multitude of errors in presenting the phonetic system, **no trained**

professional linguists use Budge, so your defense of this source clearly shows your lack of training in Medu Netcher and faulty "Afrocentric methods."

If you were competent in "Afrocentric methods" and historical linguistics, then you would know that it is immature to think that linguistic continuity and similarity means "exact sameness," and that linguistic unity means "complete uniformity."

No competent linguists make such an argument. If you really understood the work of Diop and Obenga you would know that their work on showing a genetic relationship is based on showing a pattern of **similarities** in structure and not

producing absolute exact matches, as you would have us to falsely believe to support your outdated theory (see below)..

Finally, since you arrogantly mentioned "ignorance" let's look at the fact that your writings have never met professional linguistic standards. Here are the **OBJECTIVE FACTS** that are plain are all to see:

You have been writing on linguistics for 30 years and yet not one leading African-centered linguist writing on Medu Netcher and historical and comparative linguistics has cited your writings! Your work is not (and has never been) a scholarly consideration to leading African-centered linguists. Sis. Rkhty, Carruthers, Diop, and Obenga, etc. have systematically ignored *everything* you have written.

Anyone can verify this fact by checking African-centered historical and comparative linguistic work and see that your writings do not exist as even a consideration. (Diop was doing linguistic work until he passed in 1986.) If your work was anything other than below-standard writings then why would Obenga and others completely dismiss ALL of your writings? This complete dismissal of your linguistic writings cannot be conveniently attributed to personality issues, because you had no contact with some of these scholars. It seems rather obvious that African-centered linguists don't consider your writings as meeting "Afrocentric methods" and standards.

So, if there is anyone ignorant of "Afrocentric" linguistics is it you. It is quite sad that after 30 years your writings have never met the necessary standards among Africentric linguists. You should have taken your own advice and stayed out of the discussion rather than making uninformed comments about "Afrocentric methods," particularly since your writings have NO standing among Obenga and those other scholars who have pioneered these methods. **How could you possibly instruct anyone on methods that you have not gained scholarly credibility in using yourself?**

If anyone wants to follow in your footsteps they can do so and their effort will suffer the same fate as your work among African-centered linguists. **A slightly revised diffusionist theory is the model that you use even though this Eurocentric model created by racist colonists has been thoroughly dismantled by various scholars and no longer has any credibility.** This model blinds you from seeing why your linguistic work is not cited by Obenga and other Africentric linguists because it is a counterproductive model. You were "disturbed" because my comments challenge what seems to be your theory that if you know one language you can **automatically** translate ANY other related language. The fact is that professional linguists do not approach historical linguistics in such a manner, so we should not be too surprised that your work has not received scholarly attention.

Contrary to your view, intelligent people can see that I offered to Asar constructive comments, and I hope that he improves and does well.

Advancing the work,

Manu Ampim

| 26845|2008-09-15 05:13:29|m_ampim|Fwd: Re: TUTANKHAMEN - TENKAMENIN, reply to Professor Ampim|

Hotep,

You are welcome. We must continue to improve our methods and sources.

Advancing the work

MA

--- In Ta_Seti@yahoogroups.com, Shu Tefnut wrote:

>

> -HOTEPI!

> Thank you so much Professor Ampim for your clarification on the linguistic problems presented in this topic especially pointing out how very wrong Wallace Budge is regarding his two volume set of the hieroglyphic dictionaries, and I must assume his other works such as: The Gods Of The Egyptians, Osiris, The Book Of The Dead, etc, All of which I, have read to some degree more or less over twenty years ago, including Gardners middle Egyptian grammar. I want to thank you once again because in fact I, still have my doubts even today as to how many people who can actually read the hieroglyphics. Heru Benu Amen Ra In Ta_Seti@yahoogroups.com, Manu Ampim wrote: Greetings Asar and All, I will give the most concise response that I can to summarize the issues and methodological problems with the argument presented by our brother Asar Imhotep. He has made a good attempt to show a linguistic and philosophical relationship between the names

> Tutankhamen and Tenkamenin, and I encourage him to keep up the work but also to take my constructive advice, which (if followed) I am convinced will help him significantly improve his efforts.

Below, I will outline the problems with his analysis, but I will not cover all of the important issues because of my time constraints.

BACKGROUND: 1. Asar stated: "So when examining the name TENKAMENIN it can be broken up as TE-NKWA-AMEN-IN. In the Egyptian it should be TU-ANKH-AMEN. The word ANKH is pronounced NKWA all over Africa. The WA is left out when combined with other words for vowel harmony. So you would more likely render Tutankhamen as Te or Tu-Nkwa-Amen which would closely match the king TE-NK(wa)-AMEN-In in Ghana." I replied: "At our historic conference on King Tutankhamen in Ft. Lauderdale, FL in February 2006 this issue was raised by someone during the question and answer period, and after I showed the linguistic problems with this position, then

> my colleague Dr. Theophile Obenga completely dismissed this theory as careless and lacking merit." 2. Asar also wrote: "Nearly

all towns in Africa are named after its founder or a deity." I replied: "Actually, there are a large number of instances when this is not the case. There are many towns, cities, and districts in Kemet, Sudan, Kenya, Ethiopia, etc. that are named after buildings, local materials, natural phenomena, and popular activity. Here are a few examples of popular towns/cities: Kemet: Men-nefer, Ineb-Hedj, Abu, Waset, Ten, Tu-ph, Atef-Khent, Atef-Pehu, Henen-nesut, Maten Sudan: Dongola, Nyala, Omdurman, Khartoum Kenya: Mombasa, Nairobi Ethiopia: Addis Ababa There is a diversity in the origin of African place names that should be understood. Thus, it is more accurate for one to say that it is "common" for town/city place names in Africa to be named after a founder or deity." [end my reply]. A little more than a week ago, Asar posted

> two files to the group archives in an attempt to demonstrate his linguistic claim stated above regarding Tutankhamen and Tenkamenin. Here is my reply. There are several areas where major problems occur in his analysis, namely the: 1) Assumptions, 2) Methodology, and 3) Sources. ASSUMPTIONS: I will start with Asar Imhotep's basic premises outlined in his first essay, because the assumptions directly inform and direct one's conclusions. Cheikh Anta Diop in his groundbreaking works, *The Cultural Unity of Black Africa* (1959) and *Precolonial Black Africa* (1960), showed the unity, continuity, and *changes* in African culture and languages over the millennia. However, on the other hand, Asar Imhotep believes that the priesthood, languages, and ideas are virtually unchanged over the course of thousands of years, and are thus basically identical "all over Africa." He indicates that there are essentially no changes or differences in Africa. Here are two > examples: 1. "Nearly all towns in Africa are named after its founder or a deity" [Emphasis added]. In my above response to this incorrect statement on African place names, I received no reply. 2. Asar indicates his assumptions in a bulletpoint format at the outset of his first essay and states the following, "this fact of a cross continent singular priesthood system is attested to in written works by Mutwa (1964), ben Jochannan (1990), and Bowen (1927)." [Emphasis added]. This assumption has two problems. First, Africa is not a static monolith where all priests and healers are linked in a continent-wide system that has remained constant for several thousand years, despite migrations, wars, colonization, famine, and cultural innovations. The fact is that the development of human communities, institutions, and languages (including African) are a direct product of their specific varied experiences. Second, if he is to prove such a statement of > "fact" about a cross-continent priesthood, then specific quotes and full citations should be provided. In the above-quoted bulletpoint there is a reference to the work of the great Vusumazulu

Credo Mutwa, *Indaba My Children* (1964). Baba Mutwa is a powerful Zulu healer, priest, and last living high Sanusi in South Africa, and a small group of us had the opportunity to work with him from 1995-1997. We learned rituals, heard many amazing stories, and practiced the ways of initiation, and not once did Baba Mutwa ever mention anything about a "cross continent singular priesthood system." He spoke mainly of Zulu and South Africa, and sometimes the region of southern Africa but not a singular system as has been alleged here. In fact, Mutwa's goal was to pass on to us everything he could before his time to do so passes on, and yet there was not even a passing reference to this alleged continent-wide system.

Likewise, Mutwa made it clear in his book

> Indaba that he was breaking his priesthood oath and now sharing the great secrets of his priesthood work and training so that the knowledge could be preserved, even at the risk of his own life.

Therefore, since his objective in this book is to preserve African spiritual knowledge by revealing it openly to all, then it should be rather easy to provide direct quotes from this work. *Please give quotes and fully cite the specific statements where Mutwa makes this continent-wide claim in *Indaba* (1964). Likewise, please give the specific quotes and citations where ben-Jochannan (1990) makes this same claim of a continent-wide priesthood system. Finally on this point of assumptions, African worldviews and spiritual systems are similar, but not identical. One should never fall into the trap of assuming that Africa is a homogenous "country" where time stands still. The African continent is nearly 12 million square miles, with a population approaching 1

> billion people, and there are a couple thousand languages and unique cultural expressions. Despite this reality, European outsiders have always sought to present Africa as a single "country" with no movement, diversity, or change. We can conclude that if one assumes that virtually nothing has changed in Africa and languages and institutions are almost identical, then one will tend to find "identical practices" even when such a phenomena does not exist. **METHODOLOGY:** An equally significant factor that we must consider regarding Asar Imhotep's premises is his research method or approach, which lacks academic rigor. He states that his response "will not examine sound shifts or redundancy over time in an attempt to construct a proto-language schema," yet he claims that Tutankhamen's name should be rendered differently without offering any legitimate comment on why, other than to fit the morphology of the name Tenkamenin. Unfortunately, he does not cite

> a SINGLE first-hand Medu Netcher source to justify his position. Apparently, he is not aware that there is a fundamental difference between showing that two names from different languages could have a general relationship versus arguing that the name in the ancient

root language is not rendered correctly and should be changed to fit the spelling of the name in the modern language. I will return to this important difference later in this section. The basic foundation and methodology of African historical linguistics and Kemet was established with such works as Parente Genetique (1977) by C.A. Diop and Origine Commune (1993) by Theophile Obenga. Historical linguistics is the process of studying the sound laws and changes of a root language through its various branches of modern languages. Historical linguistics attempts to show a genetic relationship between the various modern African languages, and to trace them back to a linguistic foundation in

> Egypt and beyond. In doing so, one must know that a language (both written and spoken) is a dynamic entity that constantly changes as the language speakers interact with other groups, migrate, or when there are social and political changes. All languages change, adapt, and mutate over time and thus historical linguistics involves the task of tracing the linguistic branches back to their original mother language. This has largely been done with Latin-based languages such as English, French, Spanish, German, and Portuguese, which have been further linked to a more ancient Indo-European root. In the field of Kemetology this process has made important progress since the initial works of Diop and Obenga. One aspect of this work is to study the etymology (origin and development of words) of terms and words in order to trace their development in a systematic manner. For example, there are various distinct phases of the ancient language of Kemet, through

> which a word must be traced. There is old Egyptian, middle Egyptian, late Egyptian, Demotic, and finally Coptic. Diop and Obenga used the sequence of tracing a word from middle Egyptian (since this is the most popular and widely known phased by modern linguists), to Coptic, and then to a modern African language. Coptic is a very critical phase of the language because it is the Medu Netcher language written in Greek characters with the vowels added. Thus, it is through Coptic that we learn how words in Kemet were pronounced during the Greek era (323-30 BCE), because of the insertion of vowels. However, if one leaps from middle Egyptian to modern African languages and ignores all of the phases in which word meanings and pronunciations changed in Kemet, then it is not a credible study. Although Asar Imhotep indicates that this was not his goal, a study of words and names in Coptic is unavoidable before a legitimate claim of identical names can be

> made, and before an argument can be advanced that Tutankhamen's name should be spelled differently in order to more closely match a more modern name. We should be aware of the fact that the language system in Kemet changed so much that priests in the 19th dynasty (Temple Age) indicated that the texts from the earlier 5th dynasty

(Pyramid Age) from 1,500 years earlier could not be read. Indeed, understanding these changes is what made Diop's and Obenga's work so effective in that they used a sound methodologically approach and traced the etymological history of words through Coptic in order to document and understand the entire sequence of how words changed into their modern African form. On the other hand, with the case presented by Asar Imhotep, with Tutankhamen (who lived in Kemet, 1350 BCE) and Tenkamenin (who lived in Ghana, 1050 CE) there is a 2,400 year gap, where Coptic and every other phase of the Egyptian language is ignored. Since his

> conclusion is that these are exactly the same name in Kemet and Ghana are we to assume that Tutankhamen's name was held in secret by Ghanaian priests for 2,400 years only for it to reappear in the name of Tenkamenin? Who were these priests and when did they leave Kemet? Why would these anonymous priests hold on to the name of a minor Kemetian king who build no significant monuments, who is omitted from some Egyptian king's lists, and who ruled for only about ten years? What other names of kings from Kemet did these priests bring to Ghana? These are legitimate questions that must be addressed before we can leap forward thousands of years and claim that Tutankhamen's name is somehow spelled incorrectly. If Asar was merely attempting to show that there may be a general link between Tut-ankh-amen and Te-nk-amen-in, then there would be no problem with such an effort. However, he goes further and defies all sound linguistic methodology and claims that

> Tut-ankh-amen's name is spelled incorrectly and should be rendered "Te-Nkwa-Amen," eventhough there is no justification in Medu Netcher for such a spelling. Rather than recognizing that all languages evolve and change, Asar believes that Tutankhamen's name is mis-spelled because it should be rendered almost exactly like the Ghanaian name, Tenkamenin. Let's recall that Asar stated, "So you would more likely render Tutankhamen as Te or Tu-Nkwa-Amen which would closely match the king TE-NK(wa)-AMEN-In in Ghana." The fact is that none of the more that 5,300 artifacts found in Tut's tomb or the glyphs still remain there on the walls support Asar's alternative spelling hypothesis. There is no one of two African languages (or even a few terms) that can instruct us in any detail on how words were pronounced or rendered in ancient Kemet. In attempting to philosophically link the two names (Tut-ankh-amen and Te-nk-amen-in), Asar claims that the four words:

> Ankh - Nkwa - Nka - Ka (and even "k" by itself) are basically the same term, meaning the concept of fire and heat. He claims that /Nkwa/ is the modern word for /Ankh/ "all over Africa." In this discussion of ankh, he cites Diop's discussion of the /Ka/ (or "spiritual double") as a life force (See: Civilization or Barbarism, p. 323). However, Diop is strictly commenting on the Ka

and not the Ankh and in no statement does Diop come close to implying that the Ka is related to "fire or heat." This is Asar's interpretation alone and it is incorrect to superimpose this view on Diop's writings when it was clearly not the intent of Diop for such as stretch to be made from his writing in the passage cited. Asar believes that the Ka as a life force means fire or heat, but this view is not supported in Diop's writings. Also, the /Ka/ and /Ankh/ are two different concepts in Kemet, and I invite Asar to present any *primary sources* from Medu Netcher texts

> which show that the /Ka/ and /Ankh/ are related terms meaning fire and heat. To ignore the Medu Netcher glyphs and to try and change the spelling of Tut's name totally misunderstands the process of historical linguistics. This process is to show how words along with their linguistic branches developed along separate paths and link them back together through sound laws. This process is not about taking a few words (or a few syllables) and then claiming that the proto-language (i.e. Medu Netcher in this case) has to be changed to fit the spelling and pronunciation of modern words. Quite the opposite is true. Here are examples from Latin-based languages to show the problem with Asar Imhotep's approach of arguing that a name in modern Ghana, or among the Bantu speaking groups, means that we are spelling words in ancient Kemet phonetically incorrect. If we take a few common words from the Latin-based languages, such as English, French, German,

> Spanish, and Portuguese we can see that there is a genetic relationship between these languages and that they have a common root. However, these related languages are later branches of Latin and each of them developed their own particular sound pattern, so it is not possible to say that if we only study the sound pattern of English, for example, then we can automatically and correctly reconstruction the Latin phonetic sound system. Consider the words "apple" and "mother" in the Latin languages: Latin: abella, mater English: apple, mother French: pomme, mere Spanish: manzana, madre German: apfel, mutter Italian: mela, madre Portuguese: maca, mae From this above example, one could premature (and erroneously) assert that because of the close spelling we can use English to learn the meaning of Latin words and how these words are supposed to be spelled. However, this would not make sense because the spelling and meaning of Latin terms are already known

> from the primary sources. In fact, discovering sounds laws is more complexed than this and does not involve changing the spelling of words in the root language when the spelling is already known from the first-hand documents. If we look at other examples of words in Latin-based languages, then it becomes clear that English is not always the closest match to Latin, and thus Latin cannot be understood simply by studying the English branch alone. If we

consider the words "sun" and "tooth" in the Latin languages then it is clear that the French, Spanish, Italian, and Portuguese languages more closely match Latin than does English: Latin: sol, dent English: sun, tooth French: soleil, dent Spanish: sol, diente German: sonne, zahn Italian: sole, dente Portuguese: sol, dente We can see from the above examples that in some cases English is closer to Latin than other languages, and in other cases the other languages are much closer to Latin, so it is not

> possible to take shortcuts and claim "easy victories," as Amílcar Cabral would say, without doing the comprehensive work. Finally, if Asar wants to do thorough comprehensive comparative linguistic work in this field then he would do well to follow Diop's challenge to create a database of 500 words of selected categories from some 100 African languages. Along with tracing the words through Coptic, this process outlined by Diop is how one can attempt to legitimately reconstruct the meanings of words and phonetic sound patterns in 18th dynasty Kemet. It is not enough to find seemingly corresponding words in Kemet and modern African languages, and then prematurely claim an exact phonetic, morphological, and philosophical match. SOURCES: The main Medu Netcher source cited by Asar is outdated, confusing, and often wrong. He relies almost exclusively on Wallis Budge's Hieroglyphic Dictionary (1920) to understand terms from Kemet. However, there are three

> major problems with Budge's Dictionary. a.. First, Budge's work was written in 1920, which is almost 90 years ago and thus extremely outdated. For us to assume that Budge's definitions have undergone no corrections or updates in almost a hundred years would be totally unreasonable. b.. Second, although Budge's Dictionary is comprehensive it is very unreliable, at best. Budge admitted that he did not understand the phonetic sounds of a large number of common symbols. Thus, he wrote in the Introduction: "Now, the exact meaning of many words is unknown, and can only be guessed at by the context." He also indicates that he had little ability to understand the Pyramid Texts and other spiritual words and writings. He states that "there are a considerable number of words in these difficult documents for which no one has so far proposed meanings that may be considered correct" (see Budge, Egyptian Dictionary, vol. 1, p. liv). In his list of symbols,

> Budge does not have any idea of the phonetic or sound value for a vast number of them, and thus he leaves his chart completely blank for a vast number of symbols. c.. Third and worst of all is that Budge violates all basic linguistic rules and combined all phases of the Medu Netcher into a single two-volume dictionary! He did not bother to indicate which distinct phase of the Egyptian language that he listed regarding a specific word. This is a careless, unscholarly approach that he knew was wrong, but still wrote a

dictionary with a confusing mixture of terms from various historical periods. He wrote, "Strictly speaking, the words belonging to each of the great periods [phases] of Egyptian literature should have been printed in separate sections, but the time for making such a series of Egyptian Dictionaries has not yet arrived" (page 1). Budge's unscholarly approach of mixing together words from various historical eras is why no professional

> linguists, including Obenga, or schools of Egyptology ever use Budge's Dictionary, because it is simply full of errors, and a hodgepodge of words and meanings from 3,000 years of Egyptian history. He states that his Dictionary contains nearly 23,000 forms of Egyptian words "collected from texts of all periods between the time of the IIIrd Dynasty and the Roman Period" (p. 1). The fact is that no one can learn how to read and translate Medu Netcher using Budge's work as a foundation, but they are guaranteed to make numerous errors by using his work.

> Ta-Seti (Budge error) Further, if we follow Budge's blatant misunderstanding of the glyphs we would have to change the name of this forum from "TA-SETI" to "TA-KENS." [See: Budge, *The Gods of the Egyptians* (1904), vol. I, pp.401, 477, and vol. II, p. 51]. Budge did not know that the Nubian bow is rendered phonetically as "Seti" and thus the name is Ta-Seti meaning, "land of the bow." It is obvious that Budge did not really know the phonetic value for the Nubian bow, and thus some years later when he wrote his Dictionary (1920), he simply leaves the phonetic value blank for the Nubian bow, further indicating his ignorance of this glyph (vol. I, p. cxxxviii). Kemet (More errors - Budge & Asar) The word Kemet has been discussed in recent posts (See: post #26764 on Aug. 29).

Brother Asar indicated that the god Khem is the origin of the word Kemet. He stated, "We can posit that KMT (as a name for Egypt) is a later rendering that is an extension of this

> earlier concept of KHEM defined as GOD." He uses Budge for this assertion and this has resulting in two significant errors. First, Budge was confused and mixed up the god Min with "Khem." The symbol of a standard with a bolt resting on top is clearly the symbol of Min, which Budge does indicate but he is confused about this image. In various statements, he indicates that this same symbol somehow represents three different gods: Amsu, Khem, and/or Min.

Unfortunately, the "god Khem" is simply an error by Budge in misreading the symbols of the god Min. Thus, the "god Khem" is a false invention and is one of the many errors perpetuated by Budge that have since been corrected. Second and more significantly is that Asar misunderstood Budge's entry for the word "Khem" (Dictionary, vol. I, p. 546), and thus rendered a translation for the set of glyphs that cannot be possible. For example, Asar translated the glyphs as "The source known not by which

> waves are transmitted." This translation is impossible because Asar is incorrectly attempting to take individual glyphs from a word and give an arbitrary meaning to each. This is equivalent to taking an English word such as "factory" (fac-to-ry) and then attempting to give a separate definition to each individual syllable. One cannot understand any Medu Netcher texts by such a method. Further, the word "Khem" with the glyphs provided by Budge simply mean "not known" and this entry has absolutely nothing to do with a god, as the reference is clearly concerning a common man. If one takes a look at the entry (p.546 column A) it is clear to see that Asar left out the last glyph of the seated man in the set of glyphs, which makes his translation completely impossible, because the reference is to a common man (not the god "KHEM"). Asar's proposed translation also completely ignores Budge's translation of these glyphs, which is "he who is not known, i.e.

> a stranger." The glyphs indicate an unknown man (i.e. a stranger), but Asar decided not to follow Budge's translation as he almost always does elsewhere, but instead came up with his own faulty interpretation. It is clear to anyone competent in Medu Netcher that Budge's translation is basically the only way one can translate these glyphs, because of the determinative of the seated man (not "god"). One last point regarding Asar's sources is that he uses the Wikipedia.com website to make linguistic points. This website is never cited by serious scholars given the lack of standards of this source, the fact that anyone can change the content of a post if they disagree, and because it contains information from any anonymous posters regardless of their level of competency. Asar Imhotep has put in a good effort in the right direction but if he does not make the corrections on sources, he will continue to make errors by using outdated and unreliable sources.

> There is more to be said but my comments in the three areas (assumption, methodology, and sources) are enough for Asar Imhotep to respond to for now. I look forward to his full quotes and citations to substantiate his assumptions of a single continent-wide priesthood, and to him tracing Tut's name through Coptic and explaining how the priests carried this name to Ghana, and also using first-hand Medu Netcher texts (rather than Budge) to establish that Ka and Ankh are related terms, both meaning fire or heat.

Advancing the work, Prof. Manu Ampim

> www.ManuAmpim.com "Primary research is the greatest weapon against the distortion of African culture & history." - MA --- End forwarded message ---

>

| 26846|2008-09-15 06:35:25|Ferg|Re: Afrocentric vs Eurocentric Comparative and Anthropological Lingu|
Just a thought.

I do not use Budge, or do Budge solely for his transliterations. I always compare his transliterations with Gardiner, Faulkner, Mercer, Lopriano, and James Allen and other minor authors from the British Museum. Surprisingly contrary to what one might say, Budge's transliterations have always been in keeping with the authors mentioned. I have always rejected his transliterations if they seem doubtful or not given in the books mentioned. I will let you into a little secret. I was told by a Professional Egyptologist, contrary to what people believe most Professional Egyptologists refer to Budge SECRETLY but they would not ADMIT or acknowledge it publicly. Any way how could Budge have held the office of keeper of the British Museum if he was that incompetent?...just a thought.
Somo

----- Original Message -----

From: [Manu Ampim](#)

To: ta_Seti@yahoo.com

Sent: Monday, September 15, 2008 1:26 PM

Subject: [Ta_Seti] Re: Afrocentric vs Eurocentric Comparative and Anthropological Linguistics

Clyde,

It is obvious that you did not appreciate my response and are dogmatic in your views which you claim represent "Afrocentric methods." Some of your comments are plain silly and I won't waste my time responding. Other comments need to be addressed even though I am repeating what I clearly wrote in previous posts, but you seem to lack comprehension which serves your motives in these posts. Here is my response.

I indicated that Tutankhamen's name cannot be arbitrarily changed to present an exact morphological match with Tenkamenin or any other Ghanaian name.

After my comments on this matter at our Feb 2006 conference, Obenga agreed and then made the same criticism at this event. You take a different position and thus it seems obvious that you lack knowledge in historical & comparative linguistics.

With your initial irrelevant post you simply took parts of an old online article (cut and paste method) that you wrote about linguistic continuity, and you know it, and falsely applied to it my comments to create a false position regarding a lack of linguistic continuity that I do hold, as my posts show.

My point is my position is consistent with the pioneers of Africentric historical linguistics and that nowhere did Diop or Obenga present a case of using modern African terms to *change* the spelling of terms in Kemet, and that is why you can't cite

any evidence from their work to prove such a false interpretation. You then take this point to mean I deny an African linguistic continuity, which is a false invention. Also, if you were competent in Medu Netcher you would know that it is nonsense to say "words are words" and dismiss the fact the Budge badly misunderstood much of the phonetic system in Kemet so that you can continue to use this substandard source.

It is quite revealing that you have no idea that Budge did not understand the **consonants** in various Medu Netcher words, as I demonstrated in my previous post (yet you claimed to have read it). It is because of his multitude of errors in presenting the phonetic system, **no trained professional linguists use Budge**, so your defense of this source clearly shows your lack of training in Medu Netcher and faulty "Afrocentric methods."

If you were competent in "Afrocentric methods" and historical linguistics, then you would know that it is immature to think that linguistic continuity and similarity means "exact sameness," and that linguistic unity means "complete uniformity."

No competent linguists make such an argument. If you really understood the work of Diop and

Obenga you would know that their work on showing a genetic relationship is based on showing a pattern of **similarities** in structure and not producing absolute exact matches, as you would have us to falsely believe to support your outdated theory (see below)..

Finally, since you arrogantly mentioned "ignorance" let's look at the fact that your writings have never met professional linguistic standards. Here are the **OBJECTIVE FACTS** that are plain and all to see:

You have been writing on linguistics for 30 years and yet not one leading African-centered linguist writing on Medu Netcher and historical and comparative linguistics has cited your writings! Your work is not (and has never been) a scholarly consideration to leading African-centered linguists. Sis. Rkhty, Carruthers, Diop, and Obenga, etc. have systematically ignored *everything* you have written.

Anyone can verify this fact by checking African-centered historical and comparative linguistic work and see that your writings do not exist as even a consideration. (Diop was doing linguistic work until he passed in 1986.) If your work was anything other than below-standard writings then why would Obenga and others completely dismiss ALL of your writings? This complete dismissal of your linguistic writings cannot be conveniently attributed to personality issues, because you had no contact with some of these scholars. It seems rather obvious that African-centered linguists don't consider your writings as meeting "Afrocentric methods" and standards.

So, if there is anyone ignorant of "Afrocentric" linguistics is it you. It is quite sad that after 30 years your writings have never met the necessary standards among Africentric linguists. You should have taken your own advice and stayed out of the discussion rather than making uninformed comments about "Afrocentric methods," particularly since your writings have NO standing among Obenga and those other scholars who have pioneered these methods. **How could you possibly instruct anyone on methods that you have not gained scholarly credibility in using yourself?**

If anyone wants to follow in your footsteps they can do so and their effort will suffer the same fate as your work among African-centered linguists. **A slightly revised diffusionist theory is the model that you use even though this Eurocentric model created by racist colonists has been thoroughly dismantled by various scholars and no longer has any credibility. This model blinds you from seeing why your linguistic work is not cited by Obenga and other Africentric linguists because it is a counterproductive model.** You were "disturbed" because my comments challenge what seems to be your theory that if you know one language you can **automatically** translate ANY other related language. The fact is that professional linguists do not approach historical linguistics in such a manner, so we should not be too surprised that your work has not received scholarly attention.

Contrary to your view, intelligent people can see that I offered to Asar constructive comments, and I hope that he improves and does well.

Advancing the work,

Manu Ampim

Attachments :

Greetings,

This is an important issue concerning the survival of Heru-em-akhet (Sphinx). The author is correct that some of modern repairs have caused additional damage and exasperated the problem of erosion. However, Hawass' statement in 1991 that this monument was not in danger is false. At the October 1994 International Conference on the Valley of the Kings, held at the University of Arizona, it was made clear by conservation specialists that Heru-em-akhet was in grave danger.

This current problem of pigeons began in 2007 but there has not been much concern, even though the threat these birds cause to the monument is real. Last year during my visit to the Giza area, I inquired about how this problem began and there seems to have been no deep thought about it. The guides did not know, the two members of the Supreme Council of Antiquities that I contacted had no response, and there was nothing I could find in the local Egyptian papers.

It seems as though the bird flu epidemic and the subsequent movement of these pigeons may be the source of the problem of these birds moving their nesting location to the shoulders and face of the Sphinx. They basically nest in the shaded areas as the sun begins to set in the last afternoon. We could see the birds pecking away at the stone. This is another example why people need to visit Kemet now before certain monuments are closed or suffer irreversible damage.

Here is a photo I took of the pigeons in summer 2007.

Advancing the work,

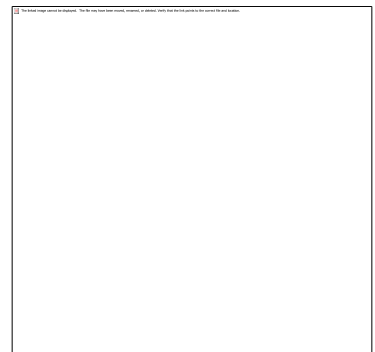
Manu Ampim

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Posted by Paul Manansala:

While the SCA secretary-general was being interviewed for "Guardian's Spotlight" in July 2008, pigeons were seen pecking away at the eyes and ear cavities of the Sphinx and their droppings were splattered on the stone. **Jill Kamil** discusses this new danger

<http://weekly.ahram.org.eg/2008/913/he1.htm>



[Click to view caption](#)

The secretary-general of the Supreme Council of Antiquities had much to tell his interviewer on "Spotlight". Zahi Hawass waxed lyrical about "exciting things" that have been happening in the field of archaeology -- the discovery of a new tomb

Back in 1991 Hawass told Hillary Clinton that the Sphinx was not in danger

of a queen at Saqqara that has yet to be formally announced; the entrance to two tombs in the Valley of the Kings on which excavation will begin in October; and "big happenings" in Aswan, Edfu and Kom Ombo. He was enthusiastic about the "improvements" at Dendera and the Step Pyramid at Saqqara, and gave details of the new museums at Rashid, Arish, Minya and Amarna, as well as site management at Beni Hassan and Tuna Al-Gabel.

Zahi Hawass raved about the progress on the Civilisation Museum at Fustat and the Grand Egyptian Museum at Giza. Indeed, he also had much to say about the plan to upgrade the Pyramid Plateau and turn it into "a tourist-friendly and hawker-free zone". He mentioned that the project's security component included installing cameras, alarms and motion detectors, as well as building up a 20-kilometre fence.

I wonder if the new electronic security devices, however, while monitoring the movements of tourists and hawkers, cameleers and horse riders, will be able to pick up the unwelcome winged creatures that are finding a comfortable and shady roost in the eye and ear cavities of the Sphinx, and causing damage to the stone with their droppings. Apparently the pigeons are pecking away at this most grand and famous of monuments, finding in it an appetising calcium meal. Back in 1991, after a Save the Sphinx programme of restoration, Hawass declared that the monument was not in any danger. "Its head and neck can live for another thousand years," he declared at the time. He could not possibly have foreseen this newest threat -- the high level of acidity in the droppings of birds and its destructive effect on the stone. Just how serious is the problem?

I am reminded of the press coverage in the United Kingdom back in November 2002, about the health hazard and the "mess" created by some 4,000 pigeons in Trafalgar Square, when campaigners called for the right to continue to feed the birds. The British press made a great hue and cry about that. "Court threat over Trafalgar pigeons", "In defence of pigeons" and "Pigeon protest ruffles feathers", the headlines screamed. Well, we in Egypt are not that concerned about birds, and we certainly don't cast birdseed around to feed them. Yet pigeons here in Egypt have become thoroughly

urbanised. They habitually build nests and raise families in garages, on balconies, and in and around satellite dishes. So once they pass the word around that the Giza Sphinx offers singularly superior accommodation for Rest and Recreation than Greater Cairo's concrete jungle, perhaps they will fly to Giza in ever larger numbers.

The Sphinx was carved from a single block of limestone left over in the quarry used to build the Pyramids, and scholars believe it was sculpted about 4,600 years ago by King Khafre, whose Pyramid rises directly behind it. Half human, half lion, it has the head of the king with his *nemes* head covering, and its body is 57 metres long and 20 metres high. It certainly exudes an aura of mystery: the Arabs called the Sphinx Abul Hol, Father of Terror; and 18th- and 19th-century visitors claimed that it was the work of an extremely ancient civilisation that had completely disappeared.

If more pigeons are attracted to the area, their droppings will cause more and more damage. The monument has undergone numerous restorations over the millennia, beginning with one conducted in about 1400 BC by the prince who later became Pharaoh Tuthmose IV, who dreamt that the Sphinx asked him to clear the sand around it in return for the crown of Upper and Lower Egypt. It *was* cleared, and he *was* crowned Pharaoh, but wind-blown sand soon buried the monument to its neck -- its nose, incidentally, had been missing for at least 400 years by the time Napoleon arrived in Egypt in 1798 with the band of French savants who took measurements of the head.

The first attempt to clear away the sand in modern times was made in 1816/17 by a Genoese merchant, Caviglia, who did not get very far. The next attempt was made in 1853 by Auguste Mariette, founder of the Egyptian Antiquities Service. He managed to clear the sand right down to the rock floor of the surrounding ditch, and the task was taken up by his successor, Gaston Maspero. The French engineer Emile Baraize, working for the Antiquities Service, did a more thorough job. He not only dug along the Sphinx's body, but found ancient restoration blocks scattered about which he replaced, adding some small brick-sized blocks of his own.

More recently restoration was carried out in the 1950s and 1970s, when some of the damaged masonry was patched up around the lower parts of the Sphinx's body. In 1979 the Sphinx Project of the American Research Centre in Egypt (ARCE), in collaboration with the German Archaeological Institute in Cairo, produced the first

scale elevations and detailed plans of the monument. It was discovered that the stone used in the modern restoration of the monument flaked and powdered more rapidly than the earlier restoration so various steps were taken to consolidate the stone.

In the 1980s, the famous Sphinx was subjected to intensive care. Chemicals were injected into the stone for strengthening, but the project had to be abandoned because the chemicals unexpectedly caused the treated parts to flake off, taking with them some of the original rock surface. A Sphinx Committee was formed, comprising scholars of the EAO, Egyptian universities, and foreign experts, and they all agreed that the "new" and "harmful" cement and gypsum mortar of previous restorations should be removed immediately and replaced with stones that matched the 1979 restoration, using the plan and elevations of the ARCE Sphinx Project.

Oh dear! Poor Sphinx. Work went ahead. Its paws and rear haunches were covered with nearly 2,000 limestone blocks held in place with cement (the suitability of which was later questioned). Meanwhile, its neck caused considerable concern because it seemed to be eroding more rapidly than the rest of the statue. Culture Minister Farouk Hosni called on UNESCO to form a committee comprising 13 specialists in the fields of archaeology, reconstruction, restoration and geophysics, to discuss procedures needed to protect the Giza Plateau generally and the Sphinx's neck in particular. It was even thought a good idea to ask the British Museum to send the Sphinx's beard of the back to Egypt so that it might ensure more stability to the head. The British Museum was said to be willing, as long as Egypt covered the cost. So the matter ended there.

The committee members, meanwhile, agreed that the Sphinx was suffering from weathering and chemical saturation by carbonic, nitric and sulphuric acids "produced by chemical pollutants associated with neighbouring cement and other industrial facilities," as well as vibration caused by dynamiting in quarries in the vicinity, not to mention the rumbling of heavy tourist buses across the plateau. Additionally, there was seepage from the inadequate sewage system of the neighbouring Nezlet Al-Simman village.

When, in 1988, a sizable piece of bedrock toppled from the right shoulder of the Sphinx it caused much concern. A "Save the Sphinx" campaign was immediately launched with a large initial donation by American Express in Cairo, as well as the Getty

Conservation Institute of California in collaboration with the EAO. A six-and-a-half-metre-high mini-observatory was set up on the statue's haunches to monitor the direction and changes in the speed of the wind, the humidity and pollutants in the atmosphere, the temperature and effects of water and salt on limestone. Could it have monitored winged creatures? Probably not.

The Sphinx naturally remained a subject of debate and, not surprisingly, there was a windfall of contradictory statements in the press. One report in *Al-Ahram* daily newspaper in 1991 once again outlined the rapid state of the deterioration of the neck. Yet, in *Al-Gomhuriya* a day later, a statement appeared saying that the Sphinx was not in any danger at all; that the slaking stone on its chest was not an alarming phenomenon because the monument could easily be treated by chemical processes. Salah Lamei, professor of architecture and member of the Sphinx Restoration Committee; Mahmoud Taher, director-general of the Information Department of the EAO; and Shawki Nakhla, director-general of restoration, all agreed that the statue was only suffering to a minor degree. The problem, they claimed, was a natural result of the monument being subjected to heavy rainfall, humidity and wind. Farouk Hosni stated moreover that there was "no point in making media propaganda out of it". That was when Hawass made his comment of the Sphinx surviving for another thousand years.

A long-term master plan for the Giza Plateau was worked out under the directorship of Zahi Hawass and in collaboration with American Egyptologist Mark Lehner of the Stanford Research Institute (who earlier carried out a project to probe the ground beneath the Sphinx in an electrical-resistivity survey). Egyptologists and geologists studied the geology of the Giza formation; a workmen's village with a camp for craftsmen, overseers, and storerooms was excavated; and an enormous bakery was discovered where no fewer than 14 types of bread were made to feed the workmen. The veil of obscurity surrounding the Pyramids builders was coming to light. As for the Sphinx, a comprehensive article appeared in the October 1994 issue of *Archaeology Magazine* entitled "The Sphinx: who built it and why?" which carried a computer-generated contour map of the plateau and images of the geographical strata, but no mention of its condition -- or the possibility of the new threat.

How much damage are the pigeons causing? And how can the problem be remedied? Perhaps a pigeon-repellent device, similar to the bat-repellent device used (against the law) in some churches

in the UK, might do the trick! But who would finance such a project?

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| 26848|2008-09-15 07:04:41|m_ampim|Re: Afrocentric vs Eurocentric Comparative and Anthropological Lingu

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> Somo

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> ----- Original Message -----

> From: Manu Ampim
> To: ta_Seti@yahoogroups.com
> Sent: Monday, September 15, 2008 1:26 PM
> Subject: [Ta_Seti] Re: Afrocentric vs Eurocentric Comparative
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comments to create a false position regarding a lack of linguistic
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> Advancing the work,

>

> Manu Ampim

>

| 26849|2008-09-15 07:31:31|Ferg|Re: Afrocentric vs Eurocentric Comparative and Anthropological Lingu|
Prof Manu.

I cannot find Ta-Kens. Give me the Budge page number. All I can see is the correct form for Ta Seti
Somo

----- Original Message -----

From: m_ampim

To: Ta_Seti@yahoogroups.com

Sent: Monday, September 15, 2008 3:04 PM

Subject: [Ta_Seti] Re: Afrocentric vs Eurocentric Comparative and Anthropological Linguisti

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> Manu Ampim

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| 26850|2008-09-15 12:41:58|onlyforashloveyou|For anyone who wants to sell or buy Egyptian things or just advertis|

Yahoo Group (Buying_Egypt_Egypto_Shop) is companies that sell anything from Egypt or items with an Egyptian theme. This group is for you to advertise your shop or businesses for free or just come to look at Egyptian links to shop online. Hope you join me at (Buying_Egypt_Egypto_Shop) nothing to lose and free!

| 26851|2008-09-15 12:43:43|Every Man Movin|Re: Afrocentric vs Eurocentric Comparative and Anthropological Lingu|
peace...

So, who do we consult for accurate translation? And how do we ascertain what is authenticity in terms of proper scholarship?

Modupe,

E.

Quoting m_ampim <Profmanu@acninc.net>:

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"When I say US I refer to a covenant, one has with the self, an ancient inner governance..." EM 2003.

| 26852|2008-09-15 17:13:56|clyde winters|Re: Afrocentric vs Eurocentric Comparative and Anthropological Linguistics

Hi Manu

I known Sis. Rkhty, and Carruthers since 1975. Neither one of these individuals is a linguist. I know these people from the Kametic Institute. None of these individuals were good scholars.

Carruthers, for those of us in the know lacked morals and encouraged a lot of unsavory practices among his many followers. He did great self promotion and became one of the "elders" in the Afrocentric community specializing in spreading his phony "Egyptian religion", and corrupting all who joined his cult.

Granted Sis. Rkhty did attend the U of Chgo but I don't believe she ever published an article, except for one in Black Books Bulletin. She had some good ideas but she rarely followed up on any of them. If you are her friend ask her to tell you the truth about many members of the Kametic Institute and why she left them. If she is truthful you may be surprised.

Diop never saw my linguistic work.

Obenga is not a good person to use as someone who cites the work of other Afrocentric linguists. Obengamainly been promoting his own work for years and rarely supports and promotes anybody's work but his own. Name someone other than Obenga himself (and Diop who he used to gain followers in the United States) that he shows respect too and cites in his work.

You claim my work is never cited but do a google search for Clyde A. Winters, Afrocentricism a Valid Frame of Reference, Journal of Black Studies, 25 (2) (1994), pages 170-190 and note the numerous publications that cite this article which includes some

linguistics.

Except for myself, name another Afro-American linguist doing Afrocentric comparative linguistics work.

I am satisfied that my work has been well recieved, especially among Dravidian linguists. It has also been cited by some European scholars. My work has also been quoted by Alain Anselin, who is a practicing Afrocentric linguist.

I met Carruthers back in 1975, I have never been impressed with his work and he only started a religious cult involving mysticism and sex. And up to today what original work did he produce.

If you go back and check the literature you will find that from Hunter Adams to Rashidi and Ivan van Sertima, they all made names for themselves off my original work: Dogons, Blacks in Asia, Blacks in Europe and etc. Many of the lectures Rashidi gives today are latent with information I taught him back in 1979-1980.

The first articles on every subject they wrote about (except for Ivan's They came before Columbus) and talk about today, I wrote and published back in the 1970's when I was Associate Editor of the Journal of African Civilization or I had published in many other journals.

Since they claimed my work for their own, naturally they would not promote me. You see my work is constantly being quoted by Afrocentric scholars, its just that they take credit for what I first researched. A fact anyone would know who read the literature.

Except for Obenga, name one of your cohorts who has made an original contribution in Afrocentric studies. You can't name one. You guys have conferences every year and not one paper or book is published.

Manu you guys are like pimps. You contribute nothing original, hustle up a little cash doing the same lectures year in and year out, or taking people on trips to Egypt. But you contribute nothing to furthering Afrocentric knowledge.

You ride the work of Diop and others like a drunken sailor on a whore. You never contribute anything original. Even your work on Egyptian fageries was done originally by Europeans. You popularize their work in the Black Community to make it appear you are a superstar.

In the future when you guys are forgotten because you left nothing original to think about, or for others to research further, my writings will inspire others to make new discoveries that will surpass my own. And this is what research is about spreading knowledge, not gaining a following.

I will say it again you know nothing about linguistics. Your behavior in regards to Ferg and Asar illustrates the Kemetite Institute Model of supporting fellow Afrocentric scholars--attack anyone you are jealous of.

That's right you are jealous of these young researchers. That's why you could not humble yourself to the great learning they have illustrated in their discussions on this forum.

They are trying to advance the field instead of kissing your A#\$ and you just can't take it. They don't really need your support or others of your group. If they are anything like you they are not worth knowing. You fear that these guys will replace you due to their knowledge, among your followers.

But while you are attacking their work their knowledge will continue to grow. They will soon write books and they will be well respected, even if they are never respected by the likes of you. Shame on you. Jealousy will get you no where.

Aluta continua....the struggle continues to free the mind of the lost, who follow the ignorant and remain in darkness.
Clyde Winters

--- On **Mon, 9/15/08, Manu Ampim** wrote:

From: Manu Ampim
Subject: [Ta_Seti] Re: Afrocentric vs Eurocentric Comparative and Anthropological Linguistics
To: ta_Seti@yahogroups.com
Date: Monday, September 15, 2008, 7:26 AM

Clyde,

It is obvious that you did not appreciate my response and are dogmatic in your views which you claim represent "Afrocentric methods." Some of your comments are plain silly and I won't waste my time responding. Other comments need to be addressed even though I am repeating what I clearly wrote in previous posts, but you seem to lack comprehension which serves your motives in these posts. Here is my response.

I indicated that Tutankhamen's name cannot arbitrarily be changed to present an exact morphological match with Tenkamenin or any other Ghanaian name.

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With your initial irrelevant post you simply took parts of an old online article (cut and paste method) that you wrote about linguistic continuity, and you know it, and falsely applied it to my comments to create a false position regarding a lack of linguistic continuity that I do hold, as my posts show.

My point is my position is consistent with the pioneers of Afrocentric historical linguistics and that nowhere did Diop or Obenga present a case of using modern African terms to *change* the spelling of terms in Kemet, and that is why you can't cite any evidence from their work to prove such a false interpretation. You then take this point to mean I deny an African linguistic continuity, which is a false invention. Also, if you were competent in Medu Netcher you would know that it is nonsense to say "words are words" and dismiss the fact the Budge badly misunderstood much of the phonetic system in Kemet so that you can continue to use this substandard source.

It is quite revealing that you have no idea that Budge did not understand the **consonants** in various Medu Netcher words, as I demonstrated in my previous post (yet you claimed to have read it). It is because of his multitude of errors in presenting the phonetic system, **no trained professional linguists use Budge**, so your defense of this source clearly shows your lack of training in Medu Netcher and faulty "Afrocentric methods."

If you were competent in "Afrocentric methods" and historical linguistics, then you would know that it is immature to think that linguistic continuity and similarity means "exact sameness," and that linguistic unity means "complete uniformity."

No competent linguists make such an argument. If you really understood the work of Diop and Obenga you would know that their work on showing a genetic relationship is based on showing

a pattern of **similarities** in structure and not producing absolute exact matches, as you would have us to falsely believe to support your outdated theory (see below)..

Finally, since you arrogantly mentioned "ignorance" let's look at the fact that your writings have never met professional linguistic standards. Here are the **OBJECTIVE FACTS** that are plain are all to see:

You have been writing on linguistics for 30 years and yet not one leading African-centered linguist writing on Medu Netcher and historical and comparative linguistics has cited your writings! Your work is not (and has never been) a scholarly consideration to leading African-centered linguists. Sis. Rkhty, Carruthers, Diop, and Obenga, etc. have systematically ignored *everything* you have written.

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From: m_ampim

To: Ta_Seti@yahoogroups.com

Sent: Monday, September 15, 2008 3:04 PM

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| 26854|2008-09-16 01:26:30|Ferg|Re: Afrocentric vs Eurocentric Comparative and Anthropological Lingu

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From: Manu Ampim

To: ta_Seti@yahoogroups.com

Sent: Tuesday, September 16, 2008 7:35 AM

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| 26855|2008-09-16 06:02:15|Divine Allah|Re: Afrocentric vs Eurocentric Comparative and Anthropological Linguistics

Check 1051 and 1052 of Budge Dictionary vol. 2 in terms of him showing Ta Khent, Ta set, Ta sti, etc.

Check the links below

<http://img165.imageshack.us/img165/6703/1051us0.png>

<http://img246.imageshack.us/img246/2651/1052dw5.png>

Peace.

Divine Ruler Equality Allah

On Tue, Sep 16, 2008 at 4:21 AM, Ferg <egyptology@theunit.fsnet.co.uk> wrote:

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> Finally, since you arrogantly mentioned "ignorance" let's look at the fact that your writings have never met professional linguistic standards. Here are the OBJECTIVE FACTS that are plain are all to see:

>

> You have been writing on linguistics for 30 years and yet not one leading African-centered linguist writing on Medu Netcher and historical and comparative linguistics has cited your writings! Your work is not (and has never been) a scholarly consideration to

leading African-centered linguists. Sis. Rkhty, Carruthers, Diop, and Obenga, etc. have systematically ignored *everything* you have written.

> Anyone can verify this fact by checking African-centered historical and comparative linguistic work and see that your writings do not exist as even a consideration. (Diop was doing linguistic work until he passed in 1986.) If your work was anything other than below-standard writings then why would Obenga and others completely dismiss ALL of your writings?

> This complete dismissal of your linguistic writings cannot be conveniently attributed to personality issues, because you had no contact with some of these scholars. It seems rather obvious that African-centered linguists don't consider your writings as meeting "Afrocentric methods" and standards.

>

>

> So, if there is anyone ignorant of "Afrocentric" linguistics is it you. It is quite sad that after 30 years your writings have never met the necessary standards among Africentric linguists. You should have taken your own advice and stayed out of the discussion rather than making uninformed comments about "Afrocentric methods," particularly since your writings have NO standing among Obenga and those other scholars who have pioneered these methods. How could you possibly instruct anyone on methods that you have not gained scholarly credibility in using yourself?

>

> If anyone wants to follow in your footsteps they can do so and their effort will suffer the same fate as your work among African-centered linguists. A slightly revised diffusionist theory is the model that you use eventhough this Eurocentric model created by racist colonists has been thoroughly dismantled by various scholars and no longer has any credibility. This model blinds you from seeing why your linguistic work is not cited by Obenga and other Africentric linguists because it is a counter productive model. You were "disturbed" because my comments challenge what seems to be your theory that if you know one language you can automatically translate ANY other related language. The fact is that professional linguists do not approach historical linguistics in such a manner, so we should not be too surprized that your work has not received scholarly attention.

>

> Contrary to your view, intelligent people can see that I offered to Asar constructive comments, and I hope that he improves and does well.

>

> Advancing the work,

└─> Manu Ampim

| 26856|2008-09-16 13:18:57|Manu Ampim|Re: Afrocentric vs Eurocentric Comparative and Anthropological Linguistics|
Greetings Somo,

If you look at the references and pages I gave in the previous posts (see below) the information is quite clear.

Check out how Budge in Gods of the Egyptians (vol. I & II) transliterates the Ta-Seti glyphs as "**Ta-Kens**" in several places. Also, in volume 1 of his Dictionary, Budge leaves the glyphs for Ta-Seti blank with no phonetic value. The page numbers for all 4 of these references are indicated below.

Maybe Divine Allah can also scan these pages for you to see, because I am not in my office.

MA

Thanks Prof Manu,

But I still cannot find the rendering Ta-Kens in his dictionaries. He must have had a reason for Ta-Kens since as you say he did not know the phonetic value, so where does Kens come from? I would like to see the glyphs he used for Ta-Kens. If you can direct me to any sources of Ta-Kens for Ta-Seti, I think I might know the answer to the conundrum.

Somo

----- Original Message -----

From: Manu Ampim

To: ta_Seti@yahoogroups.com

Sent: Tuesday, September 16, 2008 7:35 AM

Subject: [Ta_Seti] Re: Afrocentric vs Eurocentric Comparative and Anthropological Linguistics

Greetings Somo,

Yes, he provides the correct form for Ta-Seti but he does not know the phonetic values. Here are the details that I provided earlier:

"Further, if we follow Budge's blatant misunderstanding of the glyphs we would have to change the name of this forum from "TA-SETI" to "TA-KENS." [See: Budge, The Gods of the Egyptians (1904), vol. I, pp.401, 477, and vol. II, p. 51]. Budge did not know that the Nubian bow is rendered phonetically as "Seti" and thus the name is Ta-Seti meaning, "land of the bow." It is obvious that Budge did not really know the phonetic value for the Nubian bow, and thus

some years later when he wrote his Dictionary (1920), he simply leaves the phonetic value blank for the Nubian bow, further indicating his ignorance of this glyph (vol. 1, p. cxxxviii)."

MA

Prof Manu.

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Somo

----- Original Message -----

From: m_ampim

To: Ta_Seti@yahoogroups.com

Sent: Monday, September 15, 2008 3:04 PM

Subject: [Ta_Seti] Re: Afrocentric vs Eurocentric Comparative and Anthropological Linguisti

Budge is never used as an official text and he left the phonetic value of many symbols blank because as I quoted earlier there were no adequate translations of these symbols when he compiled his dictionary, and thus he admitted that he did not know.

Actually, many of Budge's transliterations are erroneous and not in keeping with the above authors. The example I gave earlier is instead of "Ta-Seti" Budge transliterates the glyphs as "Ta-Kens."

It also says quite alot about the unreliability of Budge's books if someone has to *secretly* consult them. Besides historians secretly consult substandard sources as a quite check frequently.

MA

--- In Ta_Seti@yahoogroups.com, "Ferg" wrote:

>

> Just a thought.

>

> I do not use Budge, or do Budge solely for his transliterations. I always compare his transliterations with Gardiner, Faulkner, Mercer, Lopriano, and James Allen and other minor authors from the British Museum. Surprisingly contrary to what one might say, Budge's

transliterations have always been in keeping with the authors mentioned. I have always rejected his transliterations if they seem doubtful or not given in the books mentioned.

>

> I will let you into a little secret. I was told by a Professional Egyptologist, contrary to what people believe most Professional Egyptologists refer to Budge SECRETLY but they would not ADMIT or acknowledge it publicly. Any way how could Budge have held the office of keeper of the British museum if he was that incompetent?...just a thought.

>

> Somo

| 26857|2008-09-16 13:50:29|Asar Imhotep|Re: Afrocentric vs Eurocentric Comparative and Anthropological Linguistics|
Peace Professor Ampim

As this is very valid information, this has no bearing on the words I used in my examples, and has been pointed out already, he correctly identifies the glyphs and renders it *Ta-Sti* in his Hieroglyphic Dictionary, the very text under discussion.

I still need to know how he misinterpreted the glyphs /ch/ and /m/ to not phonetically render as KHEM? As I have said, we know the errors in his book. Just because he has errors, doesn't mean all should be thrown out. If you know the errors, acknowledge them (which I've done in articles) and show where they are. As has been mentioned, he got the consonants correct and the dispute is not in meaning, but in vowel substitution.

And if we go by your logic, we can dismiss all of Budge's comments talking about the relatedness to African languages and cultures of the Egyptian language since he wasn't competent enough to know what he was talking about.

Asar Imhotep
<http://www.asarimhotep.com>

Manu Ampim wrote:

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From: Manu Ampim

To: ta_Seti@yahoogroups.com

Sent: Tuesday, September 16, 2008 7:35 AM

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>
> Somo

Asar Imhotep
<http://www.asarimhotep.com>



| 26858|2008-09-16 14:07:18|Asar Imhotep|Re: Kaa Mutu means KMT? KM.T Revisited|
Kiambote Pham

I want to bring up a case in point as to why you can't always use Coptic to ascertain the correct phonetic pronunciation of Middle Egyptian. If we are to use professor Ampim's logic for every word regarding Middle Egyptian, then Pro. Obenga is guilty of not following this logic.

For we know he is publisher of a Journal called ANKH. You can visit the website in French at www.ankhonline.com

We know that he is consciously using the term ANKH to mean "living" or "life." In Coptic, life and living is rendered:

Bahairic Pronunciation

Life = Wnx

Pronunciation of each letter in Coptic

Wida (b,w) as in **bad**, **was**

Nei(N)

Eksi (X)

Living, Life = Onh

Pronunciation of each letter in Coptic

O (o,oa) as in **off**, **oat**

Nei (N)

Hoary (h, h) as **hat** & occasionally, like haa (**7a**) in Arabic as in temsa**7**, **7arb**,

As we can see from the Coptic, life/living is not rendered ANKH at all but rendered **Wnx** and **Onh**. The 'X' sound in WNX is not pronounced as "KH" and the 'H' sound in ONH is not a "KH" sound as well.

If this is the case, then why is Obenga still rendering it as ANKH when the Coptic language doesn't render it as such? This is why we can't rely on Coptic to give us the "correct" phonetic value of Middle Egyptian in every case.

Here are some of the drawbacks as a result of adopting the Greek script to render Egyptian phonemes.

<http://www.geocities.com/remenkimi/KTS.html>

The major drawback of such a process can be summarized in loss of Human Cumulative Cultural Diversity. As, many things vanished or perished or became vague. This is here discussed in details

1. **Discontinuity of the Script linkage** : the frequent change of the letters, Heiroglyphic, Heiretic, Demotic, Greek, Proto-Coptic, Coptic, resulted in a major problem, that the cumulative Literary Heritage is cleaved by these marks & it became a major trouble in reading, it might even need deciphering as happened with Heiroglyphs. The change was too much to an extent that Heiroglyphs became totally an unknown script. So, for an Egyptian to read the Egyptian Literary Heritage he ought to learn all previously mentioned scripts
2. **Loss of Script cumulative development** : adopting the Greek script lead to loss in the expected development in of Egyptian script, thus a script became extinct. i.e. one can never expect the Egyptian Heiroglyphs how would they have developed to fit to PC for example
3. **Loss of Calligraphic cumulative development**: the expected development of Egyptian script & calligraphy were arrested by the adoption of Greek script.
4. **Loss of vocabulary** : Egyptian in its Greek dress. losed many of its vocabulary due to the continuous easy borrowing from Greek Language. Thus it resulted in poverty of Coptic Dictionary (about 3200 words) that is less then a normal dictionary of any language (4000 words at least). Words like Ka, Pa, Roawni, Faishini were replaced by pneuma, psyche, parthenos, angel
5. **Loss of pronunciation**: pronunciation of phones like the arabic 'ain ('abd), 'haa(habib), became uncertain in Coptic due to loss of their special symbol that was present in Hieroglyphic. Also, phones as (p) became controversy to some authors whether it was present in Egyptian or not, & why did they adopt it from Greek, whether its approximate value was adopted or the same phonetic value, the same applies for many other consonants & also vowels
6. **Identity Crack**: the Coptic script meant & suffered identity change because the change lead to the idea that Christianity is a Greek religion it offered prayers in Greek, Greek Gospel even the country that embraced it , it embraced Greek script to do it. Therefore, it took long time to conquer Hellenization of Coptic Church
7. **Misunderstanding** : the frank borrowing from Greek, Syriac, Assyrian, Hebrew due to application of expressions from these languages, facilitated by the usage of Greek letters, lead to a problem that there are some words that are vague or their meaning is not certain, so one has to look over these dictionaries to find it, some times this is too crippling to identify a word.

Ferg wrote:

Thanks Manu. Much appreciated for your guidance.
Please read 'Lipstick'
Somo

----- Original Message -----

From: [Manu Ampim](#)

To: ta_seti@yahoogroups.com

Sent: Wednesday, September 10, 2008 10:37 PM

Subject: [Ta_Seti] Re: Kaa Mutu means KMT? KM.T Revisited

Greetings Somo,

The term Htp (peace) in Kemet is written as "Hotep" in Coptic, which is the Medu Netcher language written in Greek characters with the vowels

added. Examining the Coptic texts is a fundamental requirement to reconstructing the phonetic system in Kemet. On the other hand, the modern Bantu term "Hutuapo" may show a relationship between the Bantu and Medu Netcher languages, but the spelling of this modern term **does not** indicate how Htp would have been written and pronounced thousands of years earlier in ancient Kemet.

Thus, the reason why we say "Hotep" and not Hetep or Hutuapo, etc. is because the Coptic texts clearly give us the spelling with the vowels added as "Hotep."

Advancing the work,
Manu Ampim

Asar Imhotep

<http://www.asarimhotep.com>



| 26859|2008-09-16 14:34:39|Asar Imhotep|Suba in Bantu/Egyptian - ? 4 Ferg|
Peace Bro. Ferg

I know in one of your recent papers you compare the Egyptian term SBA with the Bantu term SUBA; both referring to a STAR. Your final Bantu rendering being Ka-Suba.

I am in the middle of a move and basically all of my reference material is in storage and I don't have easy access to them. I want to know from your references if there is a word **SUBA** in the Bantu languages to which would be interpreted as either DOOR, TEACHER, TEACHING, or STUDENT?

There is a word in Bambara and Fulfulde **SUBAA**, which means "a man versed in hidden knowledge known only to initiates." In these two traditions, even if one is a teacher, he is still a student as one can never reach the limits of knowledge (you are always learning). So this would render nicely with the Egyptian term SBA which refers to both a TEACHER and STUDENT. As we know the ancient Egyptians had an initiatory system of education, and this term in Bambara and Fulfulde **ONLY** refers to individuals who have been initiated and are continuing on their path, or have reached a level where they can teach.

Please let me know what you find.

Ancestrally,

Asar Imhotep

<http://www.asarimhotep.com>



| 26860|2008-09-16 15:47:37|Manu Ampim|Re: Afrocentric vs Eurocentric Comparative and Anthropological Linguistics

Hi Clyde,

The Eurocentric rhetoric you espouse is total nonsense. Your writings have NO credibility among ANY leading African-centered scholars or linguistics, and you know it, and this is why you have NEVER given credit to any of them for their research and contributions. They have positively influenced people in our community across the country (old and young), and many are on this forum. You on the other hand are simply a tired and jealous outsider who has never been a meaningful part of the Africentric movement and community, and this frustrates you. Your outside status is why you constantly lie about these brothers and sisters and ignorantly lump everyone into your ignorant attack and false categories.

You falsely claim that you use "Afrocentric methods" and yet none of your methods and so-called "original contributions" are recognized by ANY scholars in the field. You are like a foolish child who simply makes up lies to try and justify why you and your "Afrocentric methods" are **totally isolated from the African centered scholarly community**.

You are someone who only writes about linguistics but you are no "linguist" and that is a main reason why everyone who has made important contributions to the Africentric community in the past 25 years has no dealing with you or your so-called "Afrocentric methods." **If you had any real linguistic training you would know that the accuracy of source materials is always a main concern. But as a frustrated layperson masquerading as a "linguist" who foolishly claim that "words are words" and it doesn't matter how questionable the source.** Any legitimate scholar knows that your approach is based on ignorance and has nothing to do with rigorous scholarship.

It is clear that you are ignorant of Medu Netcher and this is why you don't understand any errors presented and why no scholars in the field cite your substandard writings. [I know more Medu Netcher than you will ever know and this is why you can't make any intelligent critiques of the evidence.](#)

Diop was quite aware of all the [legitimate](#) Africentric linguistic and historical work published here in the U.S., but on the other hand your substandard writings were never cited. The fact is that Diop cited works in English and from the Journal of African Civilizations. Also, when he came to America in April 1985, it was the African-centered scholars from the JAC who were instrumental in bringing about his visit here. Yet, you want the younger people on this forum to falsely believe that your writings were left out because he didn't know about them! Diop, like everyone else, ignored your subpar work. This is another foolish lie you have told.

[Obenga has never cited ANY of your unscholarly "linguistic" writings and never will, so you lie](#)

to say that he only cites himself! This is one of the Top 3 lies that you have told. In Origine Commune (1993) and his other writings he cites a vast array of sources, but never once lists your substandard writings. You wasted your time sending him your amateur manuscript to review, which of course he ignored. The fact is that **you are the only person in the country that has written a "scholarly" linguistic article and quoted only yourself. What kind of "Afrocentric" scholarship is this. How sad.**

Sis. Rkhty is a trained linguist and has published articles and taught Medu Netcher across the country. In her writings and course materials, you are never cited. Also, the Kemetic Institute and the late Dr. Carruthers have made more positive contributions to African-centered linguistic research and training in one year than you ever have. Your jealousy and lies are sick. You have no status in the African-centered community, even in Chicago, so you make up lies to justify your total isolation from African-centered scholars and community.

You talk about "you guys" running around pimping when I was never a part of this activity. I am the first person to write a full critique of the problems in the movement. In my book, Towards Black Community Development (1996), I wrote in detail about the contributions of and contradictions of the the Africentric Movement. You were never a part of this movement and thus you can only rehash old issues that are no longer happening. This is another example of the fact that you are an uninformed and frustrated old man who will ignorantly misguide anyone who is foolish enough to listen.

You are jealous because I do have a following across the country, and I take people to Kemet to conduct primary research, which is a methodology that you have never been taught. The scholars in your age group also have an international following. These reality remind you of the fact that you don't have a following, your substandard writing are not respected by scholars, and you are totally isolated from the African-centered community and have no followers This says alot about your lack of character and substandard "scholarship."

You are simply a layperson writing about linguistic and using an old racist diffusionist theory that is not recognized by any African-centered scholars. It is only linguistic ignorance that allows you to entertain the illusion that you can take the Vai or Mande script and then automatically translate various other scripts around the world. This is not scholarship. This is a colonialist model that you use that has been systematically dismantled and rejected by scholars across ethnic groups and continents. Your fake "scholarly" methods are badly outdated.

I know that you are a frustrated and jealous old dude, but stop lying about African-centered scholars and linguists. The struggle continues to rid our community of ignorance, superstition, and outside idiots impersonating "Afrocentric methods" and scholarship.

Advancing the work,

Manu Ampim

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

>

> Hi Manu

>

> I known

Sis. Rkhty, and Carruthers since 1975. Neither one of these individuals is a linguist. I know these people from the Kametic Institute. None of these individuals were good scholars.

>

> Carruthers, for those of us

in the know lacked morals and encouraged a lot of unsavory practices among his many followers. He did great self promotion and became one of the "elders" in the Afrocentric community specializing in spreading his phony "Egyptian religion", and corrupting all who joined his cult.

>

> Granted

Sis. Rkhty did attend the U of Chgo but I don't believe she ever published an article, except for one in Black Books Bulletin. She had some good ideas but she rarely followed up on any of them. If you are her friend ask her to tell you the truth about many members of the Kametic Institute and why she left them. If she is truthful you may be surprised.

>

> Diop never saw my linguistic work.

>

> Obenga is not a good person to use as someone who cites the work of other Afrocentric linguists. Obenga mainly been promoting his own work for years and rarely supports and promotes anybody's work but his own. Name someone other than Obenga himself (and Diop who he used to gain followers in the United States) that he shows respect too and cites in his work.

>

> You claim my work is never cited but do a google search for Clyde A.

Winters, Afrocentricism a Valid Frame of Reference, Journal of Black Studies, 25 (2) (1994), pages 170-190 and note the numerous publications that cite this article which includes some linguistics.

>

> Except for myself,

name another Afro-American linguist doing Afrocentric comparative linguistics work.

>

> I am satisfied that my work has been well recieved,

especially among Dravidian linguists. It has also been cited by some European scholars. My work has also been quoted by Alain Anselin, who is a practicing Afrocentric linguist.

>

> I met Carruthers back in 1975, I have

never been impressed with his work and he only started a religious cult involving mysticism and sex . And up to today what original work did he produce.

>

> If you go back and check the literature you will find

that from Hunter Adams to Rashidi and Ivan van Sertima , they all made names for themselves off my original work : Dogons, Blacks in Asia, Blacks in Europe and etc. Many of the lectures Rashidi gives today are latent with information I taught him back in 1979-1980.

>

> The first articles on every subject they wrote about (except for Ivan's They came before Columbus) and talk about today, I wrote and published back in the 1970's when I was Associate Editor of the Journal of African Civilization or I had published in many other journals.

>

> Since they claimed my work for their own, naturally they would not promote me. You see my work is constantly being quoted by Afrocentric scholars, its just that they take credit for what I first researched. A fact anyone would know who read the literature.

>

>

Except for Obenga, name one of your cohorts who has made an original contribution in Afrocentric studies. You can't name one. You guys have conferences every year and not one paper or book is published.

>

>

Manu you guys are like pimps. You contribute nothing original, hustle up a little cash doing the same lectures year in and year out, or taking people on trips to Egypt. But you contribute nothing to furthering Afrocentric knowledge.

>

> You ride the work of Diop and others like a drunken sailor on a whore. You never contribute anything original. Even your work on Egyptian fageries was done originally by Europeans. You popularize their work in the Black Community to make it appear you are a superstar.

>

> In the future when you guys are forgotten because you left nothing original to think about, or for others to research further, my writings will inspire others to make new discoveries that will surpass my own. And this is what research is about spreading knowledge, not gaining a following.

>

> I will say it again you know nothing about linguistics. Your behavior in regards to Ferg and Asar illustrates the Kemetic Institute Model of supporting fellow Afrocentric scholars--attack anyone you are jealous of.

>

>

That's right you are jealous of these young researchers. That's why you could not humble yourself to the great learning they have illustrated in their discussions on this forum.

>

> They are trying to advance the field instead of kissing your A#\$ and you just can't take it. They don't really need your support or others of your group. If they are any thing like you they are not worth knowing. You fear that these guys will replace you due to their knowledge, among your followers.

>

> But while you are attacking

their work their knowledge will continue to grow. They will soon write books and they will be well respected, even if they are never respect by the likes of you.

>

> Shame on you. Jealousy will get you no where.

>

> Aluta continua....the struggle continues to free the mind of the lost, who follow the ignorant and remain in darkness.

>

>

>

Clyde Winters

| 26861|2008-09-17 01:11:18|Ferg|Re: Afrocentric vs Eurocentric Comparative and Anthropological Lingu

Thanks, but I still cannot find Ta-Kens.

I don't have Prof Manu's book, and he says..... Check out how Budge in Gods of the Egyptians (vol. I & II) transliterates the Ta-Seti glyphs as "**Ta-Kens**" in several places.

Could you scan from this book?

Somo

----- Original Message -----

From: [Divine Allah](#)

To: Ta_Seti@yahoogroups.com

Sent: Tuesday, September 16, 2008 2:02 PM

Subject: Re: [Ta_Seti] Re: Afrocentric vs Eurocentric Comparative and Anthropological Linguisti

Check 1051 and 1052 of Budge Dictionary vol. 2 in terms of him showing Ta Khent, Ta set, Ta sti, etc.

Check the links below

<http://img165.imageshack.us/img165/6703/1051us0.png>

<http://img246.imageshack.us/img246/2651/1052dw5.png>

Peace.

Divine Ruler Equality Allah

On Tue, Sep 16, 2008 at 4:21 AM, Ferg <egyptology@theunit.fsnet.co.uk> wrote:

Thanks Prof Manu,

But I still cannot find the rendering Ta-Kens in his dictionaries. He must have had a reason for Ta-Kens since as you say he did not know the phonetic value, so where does Kens come from? I would like to see the glyphs he used for Ta-Kens. If you can direct me to any sources of Ta-Kens for Ta-Seti, I think I might know the answer to the conundrum.

Somo

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From: [Manu Ampim](#)

To: ta_Seti@yahoogroups.com

Sent: Tuesday, September 16, 2008 7:35 AM

Subject: [Ta_Seti] Re: Afrocentric vs Eurocentric Comparative and Anthropological Linguisti

Greetings Somo,

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To: Ta_Seti@yahoogroups.com

Sent: Monday, September 15, 2008 3:04 PM

Subject: [Ta_Seti] Re: Afrocentric vs Eurocentric Comparative and Anthropological Linguistics

Budge is never used as an official text and he left the phonetic value of many symbols blank because as I quoted earlier there were

no adequate translations of these symbols when he compiled his dictionary, and thus he admitted that he did not know.

Actually, many of Budge's transliterations are erroneous and not in

keeping with the above authors. The example I gave earlier is instead of "Ta-Seti" Budge transliterates the glyphs as "Ta-Kens."

It also says quite alot about the unreliability of Budge's books if someone has to *secretly* consult them. Besides historians secretly consult substandard sources as a quite check frequently.

MA

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Ferg" wrote:

>
> Just a thought.
>
> I do not use Budge, or do Budge solely for his transliterations. I always compare his transliterations with Gardiner, Faulkner, Mercer, Lopriano, and James Allen and other minor authors from the British Museum. Surprisingly contrary to what one might say, Budge's transliterations have always been in keeping with the authours mentioned. I have always rejected his transliterations if they seem doubtful or not given in the books mentioned.
>
> I will let you into a little secrete. I was told by a Professional Egyptologist, contrary to what people believe most Professional Egyptologists refer to Budge SECRETELY but they would not ADMIT or acknowledge it publicly. Any way how could Budge have held the office of keeper of the British museum if he was that incompetent? ...just a thought.

> Somo

> ----- Original Message -----

> From: Manu Ampim

> To: [ta_Seti@yahoogroups .com](mailto:ta_Seti@yahoogroups.com)

> Sent: Monday, September 15, 2008 1:26 PM

> Subject: [Ta_Seti] Re: Afrocentric vs Eurocentric Comparative and Anthropological Linguisti

> Clyde,

> It is obvious that you did not appreciate my response and are dogmatic in your views which you claim represent "Afrocentric methods." Some of your comments are plain silly and I won't waste my time responding. Other comments need to be addressed eventhough I am repeating what I clearly wrote in previous posts, but you seem to lack comprehension which serves your motives in these posts. Here is my response.

>
> I indicated that Tutankhamen's name cannot be arbitrarily changed to present an exact morphological match with Tenkamenin or any other Ghanaian name.
> After my comments on this matter at our Feb 2006 conference, Obenga agreed and then made the same criticism at this event. You take a different position and thus it seems obvious that you lack knowledge in historical & comparative linguistics.

> With your initial irrelevant post you simply took parts of an old online article (cut and paste method) that you wrote about linguistic continuity, and you know it, and falsely applied to it my comments to create a false position regarding a lack of linguistic continuity that I do hold, as my posts show.

>
> My point is my position is consistent with the pioneers of Africentric historical linguistics and that nowhere did Diop or Obenga present a case of using modern African terms to *change* the spelling of terms in Kemet, and that is why you can't cite any evidence from their work to prove such a false interpretation. You then take this point to mean I deny an African linguistic continuity, which is a false invention. Also, if you were competent in Medu Netcher you would know that it is nonsense to say "words are words" and dismiss the fact the Budge badly misunderstood much of the phonetic system in Kemet so that you can continue to use this substandard source.

> It is quite revealing that you have no idea that Budge did not understand the consonants in various Medu Netcher words, as I demonstrated in my previous post (yet you claimed to have read

it).

It is because of his multitude of errors in presenting the phonetic system, no trained professional linguists use Budge, so your defense

of this source clearly shows your lack of training in Medu Netcher and faulty "Afrocentric methods."

>

> If you were competent in "Afrocentric methods" and historical linguistics, then you would know that it is immature to think that linguistic continuity and similarity means "exact sameness," and that linguistic unity means "complete uniformity."

> No competent linguists make such an argument. If you really understood the work of Diop and Obenga you would know that

their work on showing a genetic relationship is based on showing a

pattern of similarities in structure and not

> producing absolute exact matches, as you would have us to falsely believe to support your outdated theory (see below)..

>

> Finally, since you arrogantly mentioned "ignorance" let's look at the fact that your writings have never met professional linguistic standards. Here are the OBJECTIVE FACTS that are plain

are all to see:

>

> You have been writing on linguistics for 30 years and yet not one leading African-centered linguist writing on Medu Netcher

and historical and comparative linguistics has cited your writings! Your work is not (and has never been) a scholarly consideration to leading African-centered linguists. Sis. Rkhty, Carruthers, Diop, and Obenga, etc. have systematically ignored *everything* you have written.

> Anyone can verify this fact by checking African-centered historical and comparative linguistic work and see that your writings do not exist as even a consideration. (Diop was doing linguistic work until he passed in 1986.) If your work was anything other than below-standard writings then why would Obenga and others completely dismiss ALL of your writings?

> This complete dismissal of your linguistic writings cannot be conveniently attributed to personality issues, because you had no

contact with some of these scholars. It seems rather obvious that African-centered linguists don't consider your writings as meeting "Afrocentric methods" and standards.

>

>

> So, if there is anyone ignorant of "Afrocentric" linguistics is it you. It is quite sad that after 30 years your writings have never met the necessary standards among Africentric linguists.

You

should have taken your own advice and stayed out of the discussion

rather than making uninformed comments about "Afrocentric methods,"

particularly since your writings have NO standing among Obenga and

those other scholars who have pioneered these methods. How could

you possibly instruct anyone on methods that you have not gained scholarly credibility in using yourself?

>

> If anyone wants to follow in your footsteps they can do so and their effort will suffer the same fate as your work among African-centered linguists. A slightly revised diffusionist theory is the model that you use eventhough this Eurocentric model created by racist colonists has been thoroughly dismantled by various scholars

and no longer has any credibility. This model blinds you from seeing why your linguistic work is not cited by Obenga and other Africentric linguists because it is a counter productive model. You were "disturbed" because my comments challenge what seems to be your

theory that if you know one language you can automatically translate

ANY other related language. The fact is that professional linguists do not approach historical linguistics in such a manner, so we should not be too surprized that your work has not received scholarly attention.

>

> Contrary to your view, intelligent people can see that I offered to Asar constructive comments, and I hope that he improves and does well.

>

> Advancing the work,

>

> Manu Ampim

| 26862|2008-09-17 05:50:52|Ferg|Re: Suba in Bantu/Egyptian - ? 4 Ferg|

Interesting!

Asar, I've been researching this word for a while. Will get back to you soon in an article.
Somo

----- Original Message -----

From: Asar Imhotep

To: ta_seti@yahoogroups.com

Sent: Tuesday, September 16, 2008 10:34 PM

Subject: [Ta_Seti] Suba in Bantu/Egyptian - ? 4 Ferg

Peace Bro. Ferg

I know in one of your recent papers you compare the Egyptian term SBA with the Bantu term SUBA; both referring to a STAR. Your final Bantu rendering being Ka-Suba.

I am in the middle of a move and basically all of my reference material is in storage and I don't have easy access to them. I want to know from your references if there is a word **SUBA** in the Bantu languages to which would be interpreted as either DOOR, TEACHER, TEACHING, or STUDENT?

There is a word in Bambara and Fulfulde **SUBAA**, which means "a man versed in hidden knowledge known only to initiates." In these two traditions, even if one is a teacher, he is still a student as one can never reach the limits of knowledge (you are always learning). So this would render nicely with the Egyptian term SBA which refers to both a TEACHER and STUDENT. As we know the ancient Egyptians had an initiatory system of education, and this term in Bambara and Fulfulde ONLY refers to individuals who have been initiated and are continuing on their path, or have reached a level where they can teach.

Please let me know what you find.

Ancestrally,

Asar Imhotep

<http://www.asarimhotep.com>



| 26863|2008-09-17 07:11:04|clyde winters|Re: Afrocentric vs Eurocentric Comparative and Anthropological Lingu

Hi Manu

You illustrate your moronic consciousness when you claim that I am a Eurocentrist and colonialist. I am neither can not be characterized as such given my work in the area of Afrocentric studies.

You are an Egyptophile. As a result, you see Afrocentrism as an exercise in the study of Egypt . As a result you feel that if you are not writing about Egypt you can not be an Afrocentrist.

I am here to tell you this is false. Diop, DuBois, J.A. Rogers and etc., wrote about African civilizations around the world. This has been my interest and I have not been Egypto-centric in my studies. But, when I did decide to rescue Afrocentrism in the 1990s by article: Afrocentrism: A Valid Frame of Reference, by Clyde Ahmad Winters 1994, has been widely cited as a major work in Afrocentrism.

You claim that my linguistic studies are subpar and any legitimate scholar would support this view. Yet my articles on linguistics have been peer reviewed by linguist, and published in linguistic journals so there is no need to defend my work.

In relation to being a part of your community I am proud to say that I am not. I could have been a part of your community but I refused to join the Kemetic Institute since the main concern for this group was to get sex. Sex does not control me. I have been happily married for 38 years and I saw no reason then or now to let pussy control me.

You claim I am not recognized by the Afrocentric scholarly community but I have an article appearing in Egypt vs. Greece and the American Academy by [Molefi Kete Asante](#) & [AMA Mazama](#). Formerly I was associate editor of JAC and other journals. In addition, I was the keynote speakers at last years annual Diop Conference held in Philadelphia. I would not be involved in these activities if I was not a member of the Afrocentric scholarly community.

In addition, Howe in Afrocentrism: Mythical Past and Imagined Homes, and Jacques Berlinerblau in heresy in the University discuss my Afrocentric researches.

You claim I am jealous . Members of your Afrocentric scholarly community have done nothing to be jealous of. Yes you have a following. I have people who support my work as well, the only difference is that I don't depend on these people to support me financially.

You see I have a regular job, thank god. I don't spend my time pimping the community to support myself and my research. I don't need my followers to support me through paying for me to lecture or take them on a trip to Egypt anywhere else.

Being a part of your or any community does not make one an Afrocentric scholar. In fact , traditionally Afrocentric scholars who do original research have always been rejected by the pompous middle class folk like you who who form a personality cult to surround them instead of doing real research that counter the attacks on Afrocentrism by Eurocentrism. You don't dare go into this arena. You passively talk about the white man in your private meetings, instead of writing research articles to challenge their misconceptions and lies. You like the members of your ilk are cowards beating your chest , and ranting about the greatness of Diop in your private meetings, but not doing

the real and necessary research to counter the myths Eurocentrists spread everyday about the field.

Carruthers was a fake. He was always jealous of me and any other Afro-American scholar who did original research, instead of pimp the research of others like Diop.

"I Loved New York then, it was a hotbed of intellectual activity. Black intellectuals were actually respected then. A black intellectual is a freak today. White folks don't recognize them and black folks, well, black folks don't even know black intellectuals exist".

These words by John Jackson were said in 1982, from his apartment in a Nursing Home in Chicago . They highlight the disappointment and loneliness most "true" African-American Afrocentrists experience as a result of years of disappointment and disillusionment.

Jackson had come to Chicago to teach at Northeastern Illinois University 's Center for Inner City Studies in Chicago

. The Kemitic Institute is located at the Center for Inner City Studies. He claims he was fired by the so-called "elders" who manage the Kemitic Institute, because he was an erudite scholar who blasted both the "communists" and "pseudo-Black Nationalists"

at the Kemitic Institute. This mistreatment of Jackson , a true scholar was not new to Afrocentric scholars.

James Spady in his essay on the life and times of Drusilla Dunjee Houston mentions Houston 's discussion with an established

black historian about her work in which she recalled that:

"I remember in the beginning of my work, for I believe in counsel, I wrote to one of these characters being paid a salary to encourage the advancement of Negro history, and receiving a grafty, fearful, letter shooing me off from an association banded supposedly to advise and encourage students of Negro History".

Historically, most African American Afrocentrists have not been formerly trained and/or are not affiliated with a university, this results from the fact that most black elites are

anti-black or feel inferior to white scholars. This has resulted from the fact that "black elites" for the most part are non-nationalistic. W.E.B. DuBois observed that the upper-class black is almost never nationalistic:

"He has never planned or thought of a Negro state, or a Negro school. This solution has always been a thought up-surging from the masses, because of pressure which they could not withstand and which compelled a racial

institution or chaos. Continually such institutions [aimed at providing African-Americans with pride] were founded and developed but this took place against the advise and best thought of the intelligentsia".

Carter G. Woodson believed that the failure of black American elites to initiate consistent and aggressive academic competition with whites resulted from their feelings of inferiority, participation in the mental enslavement of blacks and general miseducation. Woodson wrote that:

"...[T]he Negro's mind has been all but perfectly enslaved in that he has been trained to think what is desired of him. The "highly educated" Negroes do not like to hear anything uttered against this procedure because they make their living in this way, and they feel that they must defend the system. Few mis-educated Negroes ever act otherwise; and , if they so express t themselves, they are easily crushed by the large majority to the contrary so that the procession may move on without interruption."

There is also self-hate among African -American scholars. This self-hate among many African-American scholars is highlighted by the fact that they only recognize black scholars whose work has been published by Europeans. As a result many educated blacks fail to respect black scholars who are not associated with a University, or used their own money to buy their way into the Afrocentric field by publishing their own book(s), and attending every conference they can. Many of these researchers are looking for "white recognition" and fail to really love their race.

Woodson has made it clear that these scholars need to learn to love themselves. He wrote that:

"If the "highly educated" Negro would forget most of his untried theories taught him in school, if he could see through the propaganda which has been instilled into his mind under the pretext of education , if he would fall in love with his own people and begin to sacrifice for their uplift--if the "highly educated" Negro would do these things, he could solve some of the problems now confronting the race".

The hate and disrespect blacks show Afrocentric scholars in their attempts to "up life the race" and inspire them to greatness is quite disappointing and has left many of these scholars lonely and bitter. According to John Jackson, Dr. Nathan

Huggins a great African American scholar of the 1930"s committed suicide in 1940, out of frustration that comes from trying to help black people. Jackson observed that:

"I tell you black people are just a bunch of contented slaves who would rather sit around collecting food stamps and go to some idiotic Church on Sunday then to struggle for dignity".

Zora Neale Hurston, was often admonished for being too nationalistic by her peers. Alice Walker, has noted that: "Zora's pride in black people was so pronounced in the ersatz of black twenties that it made other blacks suspicious and perhaps uncomfortable; after all they were still infatuated with things European--everything European."

Although Hurston was the author of two books on African-American folklore, four novels, fifty essays and short stories, she was never offered a position at one of the Negro Colleges , and she died a common maid.

There is a double standard in the black community. Whites who write about blacks, or sign like blacks are lionized. African-Americans on the other hand, who write about the greatness of blacks are vilified and in many cases their research is not respected, because many blacks don't believe that African-Americans scholars are as capable as white scholars. John Jackson

noted that:

"J.A. Rogers told me one time that he was sorry as hell that he took up the cudgel for black people. The more you try to help, he told me the more they try to hurt you. And now I see that he was absolutely right. Look what black people did to Marcus Garvey! Garvey wanted to uplift the masses, but most black folk especially black leadership, want to exploit the masses. Even most of the masses themselves, if [they] ever got a chance to exploit their own peers they could do it without a moment's hesitation".

In summary you know nothing about linguistics. While I have published many articles in journals refereed by linguist you show nothing here illustrating your background in linguistics or anything else except rhetoric .

Your claim that I am a colonialist and Eurocentrist are laughable and show your wrong-headedness and jealousy. You see you must be jealous. My contributions to Afrocentrism are many and recognized by other members of the community as recognized by my publications and key note lecture at the 2007 Diop Conference.

If you had any scholarly way to deny the reality of my research you would present it. Instead, like the Eurocentrists you make a statement that it is wrong and then proceed to present no evidence you sad foolish boy, real scholars use research to disconfirm a theory not the method of authority.

Your desire to promote the fact that you belong to a cabal and I am not a member of your so called African centered scholarly community does nothing but show how you are just like the jealous Black scholars who attempted to deny the great research of DuBois and others. Like

previous members of this group you are a scared child, who speaks boldly about the field within the confines of your narrow Afrocentric community and followers; but dare not publish articles or make presentations at Conferences attended and participated in by members of the established academy, to challenge the status quo out of fear and awe of European scholar ship.

I dont have this fear. As a result, I take the battle to spread the truth and reality of the scientific validity of Afriocentrism to any venue, anywhere in the world. But you just remain among your followers and beat your chest. You are pathetic and weak.

But like them your rantings will do nothing to insure that your contribution to Afrocentrism will be recognized in the future because you have contributed nothing to the field.

--- On **Tue, 9/16/08, Manu Ampim** wrote:

From: Manu Ampim

Subject: [Ta_Seti] Re: Afrocentric vs Eurocentric Comparative and Anthropological Lingu

To: ta_seti@yahoogroups.com

Date: Tuesday, September 16, 2008, 5:47 PM

Hi Clyde,

The Eurocentric rhetoric you espouse is total nonsense. Your writings have NO credibility among ANY leading African-centered scholars or linguistics, and you know it, and this is why you have NEVER given credit to any of them for their research and contributions. They have positively influenced people in our community across the country (old and young), and many are on this forum. You on the other hand are simply a tired and jealous outsider who has never been a meaningful part of the Africentric movement and community, and this frustrates you. Your outside status is why you constantly lie about these brothers and sisters and ignorantly lump everyone into your ignorant attack and false categories.

You falsely claim that you use "Afrocentric methods" and yet none of your methods and so-called "original contributions" are recognized by ANY scholars in the field. You are like a foolish child who simply makes up lies to try and justify why you and your "Afrocentric methods" are **totally isolated from the African centered scholarly community.**

You are someone who only writes about linguistics but you are no "linguist" and that is a main reason why everyone who has made important contributions to the Africentric community in the past 25 years has no dealing with you or your so-called "Afrocentric methods." **If you had any real linguistic training you would know that the accuracy of source materials is always a main concern. But as a frustrated layperson masquerading as a "linguist" who foolishly claim that "words are words" and it doesn't matter how questionable the source.** Any legitimate scholar knows that your approach is based on ignorance and has nothing to do with rigorous scholarship.

It is clear that you are ignorant of Medu Netcher and this is why you don't understand any errors presented and why no scholars in the field cite your

substandard writings. I know more Medu Netcher than you will ever know and this is why you can't make any intelligent critiques of the evidence.

Diop was quite aware of all the legitimate Africentric linguistic and historical work published here in the U.S., but on the other hand your substandard writings were never cited. The fact is that Diop cited works in English and from the Journal of African Civilizations. Also, when he came to America in April 1985, it was the African-centered scholars from the JAC who were instrumental in bringing about his visit here. Yet, you want the younger people on this forum to falsely believe that your writings were left out because he didn't know about them! Diop, like everyone else, ignored your subpar work. This is another foolish lie you have told.

Obenga has never cited ANY of your unscholarly "linguistic" writings and never will, so you lie to say that he only cites himself! This is one of the Top 3 lies that you have told. In Origine Commune (1993) and his other writings he cites a vast array of sources, but never once lists your substandard writings. You wasted your time sending him your amateur manuscript to review, which of course he ignored. The fact is that **you are the only person in the country that has written a "scholarly" linguistic article and quoted only yourself. What kind of "Afrocentric" scholarship is this. How sad.**

Sis. Rkhty is a trained linguist and has published articles and taught Medu Netcher across the country. In her writings and course materials, you are never cited. Also, the Kemetic Institute and the late Dr. Carruthers have made more positive contributions to African-centered linguistic research and training in one year than you ever have. Your jealousy and lies are sick. You have no status in the African-centered community, even in Chicago, so you make up lies to justify your total isolation from African-centered scholars and community.

You talk about "you guys" running around pimping when I was never a part of this activity. I am the first person to write a full critique of the problems in the movement. In my book, Towards Black Community Development (1996), I wrote in detail about the contributions of and contradictions of the the Africentric Movement. You were never a part of this movement and thus you can only rehash old issues that are no longer happening. This is another example of the fact that you are an uninformed and frustrated old man who will ignorantly misguide anyone who is foolish enough to listen.

You are jealous because I do have a following across the country, and I take people to Kemet to conduct primary research, which is a methodology that you have never been taught. The scholars in your age group also have an international following. These reality remind you of the fact that you don't have a following, your substandard writing are not respected by scholars, and you are totally isolated from the African-centered community and have no followers This says alot about your lack of character and substandard "scholarship."

You are simply a layperson writing about linguistic and using an old racist diffusionist theory that is not recognized by any African-centered scholars. It is only linguistic ignorance that allows you to entertain the illusion that you can take the Vai or Mande script and then automatically translate various other scripts around the world. This is not scholarship. This is a colonialist model that you use that has been systematically dismantled and rejected by scholars across ethnic groups and continents. Your fake "scholarly" methods are badly outdated.

I know that you are a frustrated and jealous old dude, but stop lying about African-centered scholars and linguists. The struggle continues to rid our community of ignorance, superstition, and outside idiots impersonating "Afrocentric methods" and scholarship.

Advancing the work,

Manu Ampim

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

>

> Hi Manu

>

> I known Sis. Rkhty, and Carruthers since 1975. Neither one of these individuals is a linguist. I know these people from the Kametic Institute. None of these individuals were good scholars.

>

> Carruthers, for those of us in the know lacked morals and encouraged a lot of unsavory practices among his many followers. He did great self promotion and became one of the "elders" in the Afrocentric community specializing in spreading his phony "Egyptian religion", and corrupting all who joined his cult.

>

> Granted Sis. Rkhty did attend the U of Chgo but I don't believe she ever published an article, except for one in Black Books Bulletin. She had some good ideas but she rarely followed up on any of them. If you are her friend ask her to tell you the truth about many members of the Kametic Institute and why she left them. If she is truthful you may be surprised.

>

> Diop never saw my linguistic work.

>

> Obenga is not a good person to use as someone who cites the work of other Afrocantric linguists. Obenga mainly been promoting his own work for years and rarely supports and promotes anybody's work but his own. Name someone other than Obenga himself (and Diop who he used to gain followers in the United States) that he shows respect too and cites in his work.

>

> You claim my work is never cited but do a google search for Clyde A. Winters, Afrocentricism a Valid Frame of Reference, Journal of Black Studies, 25 (2)

(1994), pages 170-190 and note the numerous publications that cite this article which includes some linguistics.

>

> Except for myself, name another Afro-American linguist doing Afrocentric comparative linguistics work.

>

> I am satisfied that my work has been well recieved, especially among Dravidian linguists. It has also been cited by some European scholars. My work has also been quoted by Alain Anselin, who is a practicing Afrocentric linguist.

>

> I met Carruthers back in 1975, I have never been impressed with his work and he only started a religious cult involving mysticism and sex . And up to today what original work did he produce.

>

> If you go back and check the literature you will find that from Hunter Adams to Rashidi and Ivan van Sertima , they all made names for themselves off my original work : Dogons, Blacks in Asia, Blacks in Europe and etc. Many of the lectures Rashidi gives today are latent with information I taught him back in 1979-1980.

>

> The first articles on every subject they wrote about (except for Ivan's They came before Columbus) and talk about today, I wrote and published back in the 1970's when I was Associate Editor of the Journal of African Civilization or I had published in many other journals.

>

> Since they claimed my work for their own, naturally they would not promote me. You see my work is constantly being quoted by Afrocentric scholars, its just that they take credit for what I first researched. A fact anyone would know who read the literature.

>

> Except for Obenga, name one of your cohorts who has made an original contribution in Afroctetric studies. You can't name one. You guys have conferences every year and not one paper or book is published.

>

> Manu you guys are like pimps. You contribute nothing original, hustle up a little cash doing the same lectures year in and year out, or taking people on trips to Egypt. But you contribute nothing to furthering Afrocentric knowledge.

>

> You ride the work of Diop and others like a drunken sailor on a whore. You never contribute anything original. Even your work on Egyptian fogeries was done originally by Europeans. You popularize their work in the Black Community to make it appear you are a superstar.

>

> In the future when you guys are fogotten because you left nothing original to think about, or for others to research further, my writings will inspire others to make new discoveries that will surpass my own. And this is what research is

about spreading knowledge, not gaining a following.

>

> I will say it again you know nothing about linguistics. Your behavior in regards to Ferg and Asar illustrates the Kemetic Institute Model of supporting fellow Afrocentric scholars--attack anyone you are jealous of.

>

> That's right you are jealous of these young researchers. That's why you could not humble yourself to the great learning they have illustrated in their discussions on this forum.

>

> They are trying to advance the field instead of kissing your A#\$ and you just can't take it. They don't really need your support or others of your group. If they are any thing like you they are not worth knowing. You fear that these guys will replace you due to their knowledge, among your followers.

>

> But while you are attacking their work their knowledge will continue to grow. They will soon write books and they will be well respected, even if they are never respect by the likes of you.

>

> Shame on you. Jealousy will get you no where.

>

> Aluta continua.... the struggle continues to free the mind of the lost, who follow the ignorant and remain in darkness.

>

>

> Clyde Winters

| 26864|2008-09-17 07:28:22|olmec982000|Re: Afrocentric vs Eurocentric Comparative and Anthropological Lingu|

Hi Manu

You illustrate your moronic consciousness when you claim that I am a Eurocentrist and colonialist. I am neither can not be characterized as such given my work in the area of Afrocentric studies.

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In relation to being a part of your community I am proud to say that I am not. I could have been a part of your community but I refused to join the Kemetic Institute since the main concern for this group was to get sex. Sex does not control me. I have been happily married for 38 years and I saw no reason then or now to let pussy control me.

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In addition, Howe in Afrocentrism: Mythical Pasts and Imagined Homes, and Jacques Berlinerblau in heresy in the University discuss my Afrocentric researches.

You claim I am jealous . Members of your "Afrocentric scholarly community" have done nothing to be jealous of. Yes you have a follwing. I have people who support my work as well, the only difference is that I don't depend on these people to support me finacially.

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Being a part of your or any community does not make one an Afrocentric scholar. In fact , traditionally Afrocentric scholars who do original research have always been "rejected" by the pompous middle class folk like you who who form a personality cult to surround them instead of doing real research that counter the attacks on Afrocentrism by Eurocentrism. You don't dare go into this arena. You passively talk about the "white man" in your private meetings, instead of writing research articles to challenge their misconceptions and lies. You like the members of your ilk are cowards beating your chest , and ranting about the greatness of Diop in your private meetings, but not doing the real and necessary research to counter the myths Eurocentrists spread everyday about the field.

Carruthers was a fake. He was always jealous of me and any other Afro-American scholar who did original research, instead of pimp the research of others like Diop.

"I Loved New York then, it was a hotbed of intellectual

activity. Black intellectuals were actually respected then. A black intellectual is a freak today. White folks don't recognize them and black folks, well, black folks don't even know black intellectuals exist".

These words by John Jackson were said in 1982, from his apartment in a Nursing Home in Chicago . They highlight the disappointment and loneliness most "true" African-American Afrocentrists experience as a result of years of disappointment and disillusionment.

Jackson had come to Chicago to teach at Northeastern Illinois University 's Center for Inner City Studies in Chicago .

The Kemitic Institute is located at the Center for Inner City Studies. He claims he was fired by the so-called "elders" who manage the Kemitic Institute, because he was an erudite scholar who blasted both the "communists" and "pseudo-Black Nationalists" at the Kemitic Institute. This mistreatment of Jackson , a true scholar was not new to Afrocentric scholars.

James Spady in his essay on the life and times of Drusilla Dunjee Houston mentions Houston 's discussion with an established black historian about her work in which she recalled that:

"I remember in the beginning of my work, for I believe in counsel, I wrote to one of these characters being paid a salary to encourage the advancement of Negro history, and receiving a grafty, fearful, letter shooing me off from an

associationbanded supposedly to advise and encourage students ofNegro History".

Historically, most African American Afrocentrists have not been formerly trained and/or are not affiliated with a

university, this results from the fact that most black elites are anti-black or feel inferior to white scholars. This has resulted from the fact that "black elites" for the most part are non-nationalistic. W.E.B. DuBois observed that the upper-class black is almost never nationalistic:

"He has never planned or thought of a Negro state, or a Negro school. This solution has always been a thought

up-surgng from the masses,because of pressure which they could not withstand and which compelled a racial institution or chaos. Continually such institutions [aimed at providing African-Americans with pride] were founded and developed but this took place against the advise and best thought of the intelligentsia".

Carter G. Woodson believed that the failure of black

American elites to initiate consistent and aggressive academic competition with whites resulted from their feelings of inferiority, participation in the mental enslavement of blacks and general miseducation. Woodson wrote that:

"...[T]he Negro's mind has been all but perfectly enslaved in that he has been trained to think what is desired of him. The "highly educated" Negroes do not like to hear anything uttered against this procedure because they make their living in this way, and they feel that they must defend the system. Few mis-educated

Negroes ever act otherwise; and , if they so express themselves, they are easily crushed by the large majority to the contrary so that the procession may move on without interruption."

There is also self-hate among African -American scholars. This self-hate among many African-American scholars is highlighted by the fact that they only recognize black scholars whose work has been published by Europeans. As a result many educated blacks fail to respect black scholars who are not associated with a University, or used their own money to buy their way into the Afrocentric field by publishing their own book(s), and attending every conference they can. Many of these researchers are looking for "white recognition" and fail to really love their race.

Woodson has made it clear that these scholars need to learn to love themselves. He wrote that:

"If the "highly educated" Negro would forget most of his untried theories taught him in school, if he could see through the propaganda which has been instilled into his mind under the pretext of education , if he would fall in love with his own people and begin to sacrifice for their uplift--if the "highly educated" Negro would do these things, he could solve some of the problems now confronting the race".

The hate and disrespect blacks show Afrocentric scholars in their attempts to "up life the race" and inspire them to greatness is quite disappointing and has left many of these

scholars lonely and bitter. According to John Jackson, Dr. Nathan Huggins a great African American scholar of the 1930"s committed suicide in 1940, out of frustration that comes from trying to help black people. Jackson observed that:

"I tell you black people are just a bunch of contented slaves who would rather sit around collecting food stamps and go to some idiotic Church on Sunday then to struggle for dignity".

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"Zora's pride in black people was so pronounced the ersatz of black twenties that it made other blacks suspicious and perhaps uncomfortable;after all they were still infatuated with things European--everything European."

Although Hurston was the author of two books on African-American folklore, four novels, fifty essays and short stories, she was never offered a position at one of the Negro Colleges , and she died a common maid.

There is a double standard in the black community. Whites who write about blacks, or sign like blacks are lionized. African-Americans on the other hand, who write about the greatness of blacks are vilified and in many cases their research is not respected, because many blacks don't believe that African-Americans scholars are as capable as white scholars. John Jackson noted that:

"J.A. Rogers told me one time that he was sorry as hell that he took up the cudgel for black people. The more you try to help, he told me the more they try to hurt you.And now I see that he was absolutely right. Look what black people did to Marcus Garvey! Garvey wanted to uplift the masses, but most black folk especially black leadership, want to exploit the masses. Even most

of the masses themselves, if [they] ever got a chance to exploit their own peers they could do it without a moment's hesitation".

In summary you know nothing about linguistics. While I have published many articles in journals refereed by linguist you show nothing here illustrating your background in linguistics or anything else except rhetoric .

Your claim that I am a colonialist and Eurocentrist are laughable and show your wrong-headedness and jealousy. You see you must be jealous. My contributions to Afrocentrism are many and recognized by other members of the community as recognized by my publications and key note lecture at the 2008 Diop Conference.

If you had any scholarly way to deny the reality of my research you would present it. Instead, like the Eurocentrists you make a statement that it is wrong and then proceed to present no evidence you sad foolish boy, real scholars use research to disconfirm a theory not the method of authority.

Your desire to promote the fact that you belong to a cabal and I am not a member of your so called "African centered scholarly community" does nothing but show how you are just like the jealous "Black scholars" who attempted to deny the great research of DuBois and others. Like previous members of this group you are a scared child, who speaks boldly about the field within the confines of your "narrow Afrocentric community" and followers; but dare not publish articles or make presentations at Conferences attended and participated in by members of the established academy, to challenge the status quo out of fear and awe of European scholar ship.

I don't have this fear. As a result, I take the battle to spread the truth and reality of the scientific validity of Afriocentrism to any venue, anywhere in the world. But you just remain among your followers and beat your chest. You are pathetic and weak.

But like them your rantings will do nothing to insure that your contribution to Afrocentrism will be recognized in the future because you have contributed nothing to the field.

--- In Ta_Seti@yahooogroups.com, "Manu Ampim" wrote:

>

> Hi Clyde,

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> The Eurocentric rhetoric you espouse is total nonsense. Your writings have
> NO credibility among ANY leading African-centered scholars or linguistics,
> and you know it, and this is why you have NEVER given credit to any of them
> for their research and contributions. They have positively influenced
> people in our community across the country (old and young), and many are on
> this forum. You on the other hand are simply a tired and jealous outsider

> who has never been a meaningful part of the Africentric movement and
 > community, and this frustrates you. Your outside status is why you
 > constantly lie about these brothers and sisters and ignorantly lump everyone
 > into your ignorant attack and false categories.
 >
 > You falsely claim that you use "Afrocentric methods" and yet none of your
 > methods and so-called "original contributions" are recognized by ANY
 > scholars in the field. You are like a foolish child who simply makes up
 > lies to try and justify why you and your "Afrocentric methods" are *totally
 > isolated from the African centered scholarly community.*
 >
 > You are someone who only writes about linguistics but you are no "linguist"
 > and that is a main reason why everyone who has made important contributions
 > to the Africentric community in the past 25 years has no dealing with you or
 > your so-called "Afrocentric methods." *If you had any real linguistic
 > training you would know that the accuracy of source materials is always a
 > main concern. But as a frustrated layperson masquerading as a "linguist"
 > who foolishly claim that "words are words" and it doesn't matter how
 > questionable the source.* Any legitimate scholar knows that your approach
 > is based on ignorance and has nothing to do with rigorous scholarship.* *
 >
 > It is clear that you are ignorant of Medu Netcher and this is why you don't
 > understand any errors presented and why no scholars in the field cite your
 > substandard writings. I know more Medu Netcher than you will ever know and
 > this is why you can't make any intelligent critiques of the evidence.
 >
 > Diop was quite aware of all the legitimate Africentric linguistic and
 > historical work published here in the U.S., but on the other hand your
 > substandard writings were never cited. The fact is that Diop cited works in
 > English and from the Journal of African Civilizations. Also, when he came
 > to America in April 1985, it was the African-centered scholars from the JAC
 > who were instrumental in bringing about his visit here. Yet, you want the
 > younger people on this forum to falsely believe that your writings were left
 > out because he didn't know about them! Diop, like everyone else, ignored
 > your subpar work. This is another foolish lie you have told.
 >
 > Obenga has never cited ANY of your unscholarly "linguistic" writings and
 > never will, so you lie to say that he only cites himself! This is one of
 > the Top 3 lies that you have told. In *Origine Commune* (1993) and his
 > other writings he cites a vast array of sources, but never once lists your
 > substandard writings. You wasted your time sending him your amateur
 > manuscript to review, which of course he ignored. The fact is that *you are
 > the only person in the country that has written a "scholarly" linguistic
 > article and quoted only yourself. What kind of "Afrocentric" scholarship is
 > this. How sad.*
 >

> Sis. Rkhty is a trained linguist and has published articles and taught Medu
> Netcher across the country. In her writings and course materials, you are
> never cited. Also, the Kemetic Institute and the late Dr. Carruthers have
> made more positive contributions to African-centered linguistic research and
> training in one year than you ever have. Your jealousy and lies are sick.
> You have no status in the African-centered community, even in Chicago, so
> you make up lies to justify your total isolation from African-centered
> scholars and community.
>
> You talk about "you guys" running around pimping when I was never a part of
> this activity. I am the first person to write a full critique of the
> problems in the movement. In my book, *Towards Black Community
Development
> *(1996), I wrote in detail about the contributions of and contradictions of
> the the Africentric Movement. You were never a part of this movement and
> thus you can only rehash old issues that are no longer happening. This is
> another example of the fact that you are an uninformed and frustrated old
> man who will ignorantly misguide anyone who is foolish enough to listen.
>
> You are jealous because I do have a following across the country, and I take
> people to Kemet to conduct primary research, which is a methodology that you
> have never been taught.* * The scholars in your age group also have an
> international following. These reality remind you of the fact that you
> don't have a following, your substandard writing are not respected by
> scholars, and you are totally isolated from the African-centered community
> and have no followers This says alot about your lack of character and
> substandard "scholarship." *
> *
> You are simply a layperson writing about linguistic and using an old racist
> diffusionist theory that is not recognized by any African-centered
> scholars. It is only linguistic ignorance that allows you to entertain the
> illusion that you can take the Vai or Mande script and then automatically
> translate various other scripts around the world. This is not scholarship.
> This is a colonialist model that you use that has been systematically
> dismantled and rejected by scholars across ethnic groups and continents.
> Your fake "scholarly" methods are badly outdated.
>
> I know that you are a frustrated and jealous old dude, but stop lying about
> African-centered scholars and linguists. The struggle continues to rid our
> community of ignorance, superstition, and outside idiots impersonating
> "Afrocentric methods" and scholarship.
>
> Advancing the work,
>
> Manu Ampim
> -----

>
> --- In Ta_Seti@yahoogroups.com, clyde winters olmec982000@ wrote:
> >
> > Hi Manu
> >
> > I known Sis. Rkhty, and Carruthers since 1975. Neither one of these
> individuals is a linguist. I know these people from the Kametic Institute.
> None of these individuals were good scholars.
> >
> > Carruthers, for those of us in the know lacked morals and encouraged a lot
> of unsavory practices among his many followers. He did great self promotion
> and became one of the "elders" in the Afrocentric community specializing in
> spreading his phony "Egyptian religion", and corrupting all who joined his
> cult.
> >
> > Granted Sis. Rkhty did attend the U of Chgo but I don't believe she ever
> published an article, except for one in Black Books Bulletin. She had some
> good ideas but she rarely followed up on any of them. If you are her friend
> ask her to tell you the truth about many members of the Kametic Institute
> and why she left them. If she is truthful you may be surprised.
> >
> > Diop never saw my linguistic work.
> >
> > Obenga is not a good person to use as someone who cites the work of other
> Afrocantric linguists. Obenga mainly been promoting his own work for years
> and rarely supports and promotes anybody's work but his own. Name someone
> other than Obenga himself (and Diop who he used to gain followers in the
> United States) that he shows respect too and cites in his work.
> >
> > You claim my work is never cited but do a google search for Clyde A.
> Winters, Afrocentricism a Valid Frame of Reference, Journal of Black
> Studies, 25 (2) (1994), pages 170-190 and note the numerous publications
> that cite this article which includes some linguistics.
> >
> > Except for myself, name another Afro-American linguist doing Afrocentric
> comparative linguistics work.
> >
> > I am satisfied that my work has been well recieved, especially among
> Dravidian linguists. It has also been cited by some European scholars. My
> work has also been quoted by Alain Anselin, who is a practicing Afrocentric
> linguist.
> >
> > I met Carruthers back in 1975, I have never been impressed with his work
> and he only started a religious cult involving mysticism and sex . And up to
> today what original work did he produce.
> >

> > If you go back and check the literature you will find that from Hunter
 > Adams to Rashidi and Ivan van Sertima , they all made names for themselves
 > off my original work : Dogons, Blacks in Asia, Blacks in Europe and etc.
 > Many of the lectures Rashidi gives today are latent with information I
 > taught him back in 1979-1980.
 > >
 > > The first articles on every subject they wrote about (except for Ivan's
 > They came before Columbus) and talk about today, I wrote and published back
 > in the 1970's when I was Associate Editor of the Journal of African
 > Civilization or I had published in many other journals.
 > >
 > > Since they claimed my work for their own, naturally they would not promote
 > me. You see my work is constantly being quoted by Afrocentric scholars, its
 > just that they take credit for what I first researched. A fact anyone would
 > know who read the literature.
 > >
 > > Except for Obenga, name one of your cohorts who has made an original
 > contribution in Afrocentric studies. You can't name one. You guys have
 > conferences every year and not one paper or book is published.
 > >
 > > Manu you guys are like pimps. You contribute nothing original, hustle up a
 > little cash doing the same lectures year in and year out, or taking people
 > on trips to Egypt. But you contribute nothing to furthering Afrocentric
 > knowledge.
 > >
 > > You ride the work of Diop and others like a drunken sailor on a whore. You
 > never contribute anything original. Even your work on Egyptian forgeries was
 > done originally by Europeans. You popularize their work in the Black
 > Community to make it appear you are a superstar.
 > >
 > > In the future when you guys are forgotten because you left nothing original
 > to think about, or for others to research further, my writings will inspire
 > others to make new discoveries that will surpass my own. And this is what
 > research is about spreading knowledge, not gaining a following.
 > >
 > > I will say it again you know nothing about linguistics. Your behavior in
 > regards to Ferg and Asar illustrates the Kemetic Institute Model of
 > supporting fellow Afrocentric scholars--attack anyone you are jealous of.
 > >
 > > That's right you are jealous of these young researchers. That's why you
 > could not humble yourself to the great learning they have illustrated in
 > their discussions on this forum.
 > >
 > > They are trying to advance the field instead of kissing your A#\$ and you
 > just can't take it. They don't really need your support or others of your
 > group. If they are any thing like you they are not worth knowing. You fear

> that these guys will replace you due to their knowledge, among your
> followers.
> >
> > But while you are attacking their work their knowledge will continue to
> grow. They will soon write books and they will be well respected, even if
> they are never respect by the likes of you.
> >
> > Shame on you. Jealousy will get you no where.
> >
> > Aluta continua....the struggle continues to free the mind of the lost,
> who follow the ignorant and remain in darkness.
> >
> >
> > Clyde Winters
>

| 26865|2008-09-17 07:34:26|Wayne Owens|Re: Afrocentric vs Eurocentric Comparative and Anthropological Lingu|

Is it at all possible brothers that we as lovers of Afrikan people can stick to the information, we don't need a repeat of the past name calling and destruction of character as we have seen in the past! I am rather enjoying this and learning quite a bit. Please let us return to debate for this is the stuff upon which students can learn.

Majadi Baruti

--- On **Wed, 9/17/08, olmec982000** wrote:

From: olmec982000

Subject: [Ta_Seti] Re: Afrocentric vs Eurocentric Comparative and Anthropological Lingu

To: Ta_Seti@yahoogroups.com

Date: Wednesday, September 17, 2008, 10:28 AM

Hi Manu

You illustrate your moronic consciousness when you claim that I am a Eurocentrist and colonialist. I am neither can not be characterized as such given my work in the area of Afrocentric studies.

You are an Egyptophile. As a result, you see Afrocentrism as an exercise in the study of Egypt . As a result you feel that if you are not writing about Egypt you can not be an Afrocentrist.

I am here to tell you this is false. Diop, DuBois, J.A. Rogers and etc., wrote about African civilizations around the world. This has been my interest and I have not

been Egypto-centric in my studies. But, when I did decide to rescue Afrocentrism in the 1990's by article: Afrocentrism: A Valid Frame of Reference, by Clyde Ahmad Winters 1994, has been widely cited as a major work in Afrocentrism.

You claim that my linguistic studies are subpar and "any legitimate scholar' would support this view. Yet my articles on linguistics have been peer reviewed by linguist, and published in linguistic journals so there is no need to defend my work.

In relation to being a part of your community I am proud to say that I am not. I could have been a part of your community but I refused to join the Kemetic Institute since the main concern for this group was to get sex. Sex does not control me. I have been happily married for 38 years and I saw no reason then or now to let pussy control me.

You claim I am not recognized by the Afrocentric scholarly community but I have an article appearing in Egypt vs. Greece and the American Academy by [Molefi Kete Asante](#) & [AMA Mazama](#). Formerly I was associate editor of JAC and other journals. In addition, I was the keynote speakers at last years annual Diop Conference held in Philadelphia. I would not be involved in these activities if I was not a member of the Afrocentric scholarly community.

In addition, Howe in Afrocentrism: Mythical Past and Imagined Homes, and Jacques Berlinerblau in heresy in the University discuss my Afrocentric researches.

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> You falsely claim that you use "Afrocentric methods" and yet none of your
> methods and so-called "original contributions" are recognized by ANY
> scholars in the field. You are like a foolish child who simply makes up
> lies to try and justify why you and your "Afrocentric methods" are *totally
> isolated from the African centered scholarly community.*
>
> You are someone who only writes about linguistics but you are no "linguist"
> and that is a main reason why everyone who has made important contributions
> to the Africentric community in the past 25 years has no dealing with you or
> your so-called "Afrocentric methods." *If you had any real linguistic
> training you would know that the accuracy of source materials is always a
> main concern. But as a frustrated layperson masquerading as a "linguist"
> who foolishly claim that "words are words" and it doesn't matter how
> questionable the source.* Any legitimate scholar knows that your approach
> is based on ignorance and has nothing to do with rigorous scholarship. * *
>
> It is clear that you are ignorant of Medu Netcher and this is why you don't
> understand any errors presented and why no scholars in the field cite your
> substandard writings. I know more Medu Netcher than you will ever know and
> this is why you can't make any intelligent critiques of the evidence.
>
> Diop was quite aware of all the legitimate Africentric linguistic and
> historical work published here in the U.S., but on the other hand your
> substandard writings were never cited. The fact is that Diop cited works in
> English and from the Journal of African Civilizations. Also, when he came
> to America in April 1985, it was the African-centered scholars from the JAC
> who were instrumental in bringing about his visit here. Yet, you want the
> younger people on this forum to falsely believe that your writings were left
> out because he didn't know about them! Diop, like everyone else, ignored
> your subpar work. This is another foolish lie you have told.
>
> Obenga has never cited ANY of your unscholarly "linguistic" writings and
> never will, so you lie to say that he only cites himself! This is one of
> the Top 3 lies that you have told. In *Origine Commune* (1993) and his
> other writings he cites a vast array of sources, but never once lists your
> substandard writings. You wasted your time sending him your amateur
> manuscript to review, which of course he ignored. The fact is that *you are
> the only person in the country that has written a "scholarly" linguistic
> article and quoted only yourself. What kind of "Afrocentric" scholarship is
> this. How sad.*
>
> Sis. Rkhty is a trained linguist and has published articles and taught Medu
> Netcher across the country. In her writings and course materials, you are

> never cited. Also, the Kemetic Institute and the late Dr. Carruthers have
> made more positive contributions to African-centered linguistic research and
> training in one year than you ever have. Your jealousy and lies are sick.
> You have no status in the African-centered community, even in Chicago, so
> you make up lies to justify your total isolation from African-centered
> scholars and community.
>
> You talk about "you guys" running around pimping when I was never a part of
> this activity. I am the first person to write a full critique of the
> problems in the movement. In my book, *Towards Black Community
Development
> *(1996), I wrote in detail about the contributions of and contradictions of
> the the Africentric Movement. You were never a part of this movement and
> thus you can only rehash old issues that are no longer happening. This is
> another example of the fact that you are an uninformed and frustrated old
> man who will ignorantly misguide anyone who is foolish enough to listen.
>
> You are jealous because I do have a following across the country, and I take
> people to Kemet to conduct primary research, which is a methodology that you
> have never been taught.* * The scholars in your age group also have an
> international following. These reality remind you of the fact that you
> don't have a following, your substandard writing are not respected by
> scholars, and you are totally isolated from the African-centered community
> and have no followers This says alot about your lack of character and
> substandard "scholarship. " *
> *
> You are simply a layperson writing about linguistic and using an old racist
> diffusionist theory that is not recognized by any African-centered
> scholars. It is only linguistic ignorance that allows you to entertain the
> illusion that you can take the Vai or Mande script and then automatically
> translate various other scripts around the world. This is not scholarship.
> This is a colonialist model that you use that has been systematically
> dismantled and rejected by scholars across ethnic groups and continents.
> Your fake "scholarly" methods are badly outdated.
>
> I know that you are a frustrated and jealous old dude, but stop lying about
> African-centered scholars and linguists. The struggle continues to rid our
> community of ignorance, superstition, and outside idiots impersonating
> "Afrocentric methods" and scholarship.
>
> Advancing the work,
>
> Manu Ampim
> -----
>
> --- In Ta_Seti@yahoogroups .com, clyde winters olmec982000@ wrote:

> >

> > Hi Manu

> >

> > I known Sis. Rkhty, and Carruthers since 1975. Neither one of these
> individuals is a linguist. I know these people from the Kametic Institute.
> None of these individuals were good scholars.

> >

> > Carruthers, for those of us in the know lacked morals and encouraged a lot
> of unsavory practices among his many followers. He did great self promotion
> and became one of the "elders" in the Afrocentric community specializing in
> spreading his phony "Egyptian religion", and corrupting all who joined his
> cult.

> >

> > Granted Sis. Rkhty did attend the U of Chgo but I don't believe she ever
> published an article, except for one in Black Books Bulletin. She had some
> good ideas but she rarely followed up on any of them. If you are her friend
> ask her to tell you the truth about many members of the Kametic Institute
> and why she left them. If she is truthful you may be surprised.

> >

> > Diop never saw my linguistic work.

> >

> > Obenga is not a good person to use as someone who cites the work of other
> Afrocantric linguists. Obenga mainly been promoting his own work for years
> and rarely supports and promotes anybody's work but his own. Name someone
> other than Obenga himself (and Diop who he used to gain followers in the
> United States) that he shows respect too and cites in his work.

> >

> > You claim my work is never cited but do a google search for Clyde A.
> Winters, Afrocentricism a Valid Frame of Reference, Journal of Black
> Studies, 25 (2) (1994), pages 170-190 and note the numerous publications
> that cite this article which includes some linguistics.

> >

> > Except for myself, name another Afro-American linguist doing Afrocentric
> comparative linguistics work.

> >

> > I am satisfied that my work has been well recieved, especially among
> Dravidian linguists. It has also been cited by some European scholars. My
> work has also been quoted by Alain Anselin, who is a practicing Afrocentric
> linguist.

> >

> > I met Carruthers back in 1975, I have never been impressed with his work
> and he only started a religious cult involving mysticism and sex . And up to
> today what original work did he produce.

> >

> > If you go back and check the literature you will find that from Hunter
> Adams to Rashidi and Ivan van Sertima , they all made names for themselves

> off my original work : Dogons, Blacks in Asia, Blacks in Europe and etc.

> Many of the lectures Rashidi gives today are latent with information I

> taught him back in 1979-1980.

> >

> > The first articles on every subject they wrote about (except for Ivan's

> They came before Columbus) and talk about today, I wrote and published back

> in the 1970's when I was Associate Editor of the Journal of African

> Civilization or I had published in many other journals.

> >

> > Since they claimed my work for their own, naturally they would not promote

> me. You see my work is constantly being quoted by Afrocentric scholars, its

> just that they take credit for what I first researched. A fact anyone would

> know who read the literature.

> >

> > Except for Obenga, name one of your cohorts who has made an original

> contribution in Afrocentric studies. You can't name one. You guys have

> conferences every year and not one paper or book is published.

> >

> > Manu you guys are like pimps. You contribute nothing original, hustle up a

> little cash doing the same lectures year in and year out, or taking people

> on trips to Egypt. But you contribute nothing to furthering Afrocentric

> knowledge.

> >

> > You ride the work of Diop and others like a drunken sailor on a whore. You

> never contribute anything original. Even your work on Egyptian fageries was

> done originally by Europeans. You popularize their work in the Black

> Community to make it appear you are a superstar.

> >

> > In the future when you guys are forgotten because you left nothing original

> to think about, or for others to research further, my writings will inspire

> others to make new discoveries that will surpass my own. And this is what

> research is about spreading knowledge, not gaining a following.

> >

> > I will say it again you know nothing about linguistics. Your behavior in

> regards to Ferg and Asar illustrates the Kemetic Institute Model of

> supporting fellow Afrocentric scholars--attack anyone you are jealous of.

> >

> > That's right you are jealous of these young researchers. That's why you

> could not humble yourself to the great learning they have illustrated in

> their discussions on this forum.

> >

> > They are trying to advance the field instead of kissing your A#\$ and you

> just can't take it. They don't really need your support or others of your

> group. If they are any thing like you they are not worth knowing. You fear

> that these guys will replace you due to their knowledge, among your

> followers.

> >
> > But while you are attacking their work their knowledge will continue to
> grow. They will soon write books and they will be well respected, even if
> they are never respect by the likes of you.
> >
> > Shame on you. Jealousy will get you no where.
> >
> > Aluta continua.... the struggle continues to free the mind of the lost,
> who follow the ignorant and remain in darkness.
> >
> >
> > Clyde Winters
>

| 26866|2008-09-17 10:15:35|Asar Imhotep|No discussion can throw light if it wanders from the real point.|

Peace Phamily

I am one who is does not shy from a good debate, but It doesn't serve us well if veer from the topic of discussion. As our ancient Ta-Merrian ancestors has told us, "*No discussion can throw light if it wanders from the real point.*" This is key in the *Scientific Method*.

It seems there is some unresolved hostility between Dr. Winters and Professor Ampim. I think that should be handled privately. I prefer to stick to the topic at hand: comparing Tutankhamen and Tunkamenin.

The topic has veered into the direction of METHOD in the field of historical linguistics. My issue with Pro. Ampim is his method. Pro. Ampim's conclusions of my work is based on faulty interpretations that is not based on anything I've said. I will include the FULL email that sparked this whole discussion at the bottom. But before I do that, I want to highlight some points about the Scientific Method and approach to data analysis from the perspective of Physics, that I think applies to any field of science.

Peter Sturrock, Professor of Space Science at Stanford University in California , offered the following as guidelines to those dealing with anomalous phenomena (**I will not include all of them. Just that which is relevant to this discussion**):

- (1) In studying any phenomenon, face up to the strongest evidence you can find, even if it is in conflict with current orthodoxies.
- (2) Go to the original sources for your data. Do not trust secondary sources.
- (3) Deal with "degrees of belief," which can be conveniently characterized by probabilities. It is important to avoid assigning probability $P=0$ (complete disbelief) or $P=1$ (complete certainty) to any proposition since, if you adopt either of these values, that value can never be changed no matter how much evidence you subsequently receive.
- (4) Focus on evidence and testing.

(6) Where possible work in teams; first because a combination of expertise may be required, and secondly, because a team is more likely to be self-correcting than someone working alone.

(7) In theoretical analyses, list all assumptions. This seems a simple, innocuous request, yet it will not always be easy to put into effect.

Although the above (and to follow) deal mainly with Physics, its principles can be applied to any other area of study. Michael Shermer listed 25 fallacies that lead us to believe weird things **(again, I will not list all of them, just what is relevant to this discussion):**

(4) Anecdotes do not make science. Stories recounted in support of a claim are not scientific without corroborative evidence from other sources or physical proof of some sort.

(5) Scientific language does not make a science. Dressing up a belief in jargon, often with no precise or operational definitions, means nothing without evidence, experimental testing, and corroboration.

(6) Bold statements do not make claims true. The more extraordinary the claim, the more extraordinarily well-tested the evidence must be.

(7) Heresy does not equal correctness. Being laughed at by the mainstream does not mean one is right. The scientific community cannot be expected to test every fantastic claim that comes along, especially when so many are logically inconsistent. If you want to do science, you have to learn to play the game of science. **This involves exchanging data and ideas with colleagues informally, and formally presenting results in conference papers, peer-reviewed journals, books, and the like.**

(11) Failures are rationalized. In science, the value of negative findings is high, and honest scientists will readily admit their mistakes. Pseudoscientists ignore or rationalize failures.

(14) Representiveness. As Aristotle said, "The sum of the coincidences equals certainty." **We forget most of the insignificant coincidences and remember the meaningful ones.** We must always remember the larger context in which a seemingly unusual event occurs, and we must always analyze unusual events for their representiveness of their class of phenomena.

(15) Emotive words and false analogies. Emotive words are used to provoke emotion and sometimes to obscure rationality. Likewise, metaphors and analogies can cloud thinking with emotion and steer us onto a side path. Like anecdotes, analogies and metaphors do not constitute proof. They are merely tools of rhetoric.

(16) Ad ignoratum. This is an appeal to ignorance or lack of knowledge, where someone claims that if you cannot disprove a claim it must be true. In science, belief should come from positive evidence, not a lack of evidence for or against a claim.

(17) **Ad hominem and tu quoque.** Literally "to the man" and "you also," these fallacies redirect the focus from thinking about the idea to thinking about the person holding the idea. The goal of an ad hominem attack is to discredit the claimant in hopes that it will discredit the claim. Similarly for tu quoque. As a defense, the critic is accused of making the same mistakes attributed to the criticized, and nothing is proved one way or the other.

(19) Overreliance on authorities. We tend to rely heavily on authorities in our culture, especially if the authority is considered to be highly intelligent. Authorities, by virtue of their expertise in a field, may have a better chance of being right in that field, but correctness is certainly not guaranteed, and their expertise does not necessarily qualify them to draw conclusions in other areas.

(20) Either-or. Also known as the fallacy of negation or the false dilemma, this is the tendency to dichotomize the world so that if you discredit one position, the observed is forced to accept the other. A new theory needs evidence in favor of it, not just against the opposition.

(23) Effort inadequacies and the need for certainty, control, and simplicity. Most of us, most of the time, want certainty, want to control our environment, and want nice, neat, simple explanations. Scientific and critical thinking does not come naturally, it takes training, experience, and effort. We must always work to suppress our need to be absolutely certain and in total control and our tendency to seek the simple and effortless solution to a problem.

(25) Ideological immunity, or the Planck Problem. In day-to-day life, as in science, we all resist fundamental paradigm change. Social scientist Jay Stuart Snelson calls this resistance an ideological immune system: **"educated, intelligent, and successful adults rarely change their most fundamental presuppositions."** As individuals accumulate more knowledge, theories become more well-founded, and confidence in ideologies is

strengthened. The consequence of this, however, is that we build up an "immunity" against new ideas that do not corroborate previous ones. Historians of science call this the Planck Problem, after physicist Max Planck, who made this observation on what must happen for innovation to occur in science: **"An important scientific innovation rarely makes its way by gradually winning over and converting its opponents: it rarely happens that Saul becomes Paul. What does happen is that its opponents gradually die out and that the growing generation is familiarized with the idea from the beginning.**

(Liberally edited and paraphrased. M. Shermer, Why People Believe Weird Things: Pseudoscience, Superstition, and Other Confusions of Our Time, W.H. Freeman and Company, 1997)

Now, back to our discussion. Brother Manu Ampim has attempted to critique my statements in the email, without putting it in its total context. If he would have paid attention to the context in which I made my statements, we wouldn't be having this discussion. The part he is criticizing has to deal with the final /t/ in the word TUT. I argue, using KM.T as an example, that the feminine /t/ sound is NOT used in verbal speech: just used to denote gender in the written form. We can find countless examples, but I chose KM.T for this response. I stated, **"So you would more likely** render Tutankhamen as Te or Tu-Nkwa-Amen which would **closely match** the king TE-NK(wa)-AMEN-In in Ghana.?"

I say TU verses TUT because the final T was more than likely not rendered verbally. I say NKWA versus ANKH because across Africa, they don't say ANKH, they say NKWA, NKA or simply KA. I have found no work in the Mdw Ntr (thus far) that would make one put an ?A? in front of ?NKH.? In the Coptic you have a ?W? and an ?O? in front of their words for life: Wnx and Onh. The pronunciation of K and KH is only a slight semantic difference and wouldn't alter the pronunciation enough to warrant opposition. So we can use the modern way to say life NKWA to render the Egyptian (A)NKH: thus my rendering of TU-NKWA-AMEN, not TUT ANKH AMEN.

I want everyone to review the original email, and tell me where I make the ?absolute? claims Professor Ampim claims I have made. I will highlight areas of importance.

.....

Thu, 14 Aug 2008 14:05:27 -0700 (PDT)

Kia Mbote brother Ferg

I want to clarify again for the forum that I am not saying my hypothesis is true. I am just formulating the questions given what appears to a plausible case given what we know thus far with works by Ferg and Obenga in the linguistic department, and my own observations within the philosophic and cultural "cognates" with Egypt and other African cultures.

I don't know if it is a "trickle" down effect. But I hypothesize, that if true, it could just simply be the result of gradual migrations over time and the dialects forming as a result of settlements and further migrations which typically give us our branches of the languages (which each town being a node).

I think that a lot of the names associated with the towns, and Egypt itself, are actually tribal names. Nearly all towns in Africa are named after its founder or a deity. For instance, Budge in his dictionary pg. 977 recalls a town named BATU which was located in the Sudani area. BATU is another variation of BANTU.

On pg 978a Budge mentions the name BAQ as a name for Egypt. One of the variations of the name has a tree as a determinative. This might be important later. Another form is on page 981a of Budge's Dictionary and he renders it BEQ. In these form the letter "Q" has the "K" sound, so they correspond. He also mentions on that page a town near Sais called BEK /bk.t/. The consonants BK could be rendered BAKA. If so, there are 3 ethnic groups accross Africa that I can think off the back who have this name: the BAKA of Sudan, the BAKA or Cameroon and the NgBAKA Ma'bo of Central African Republic. Most claim that the BAKA of Sudan and the BAKA of Cameroon are not related. The BAKA of Cameroon speak the "BAKA" language which is a part of the Adamawa-Ubangi branch of the Niger-Congo super phylum. The BAKA of Cameroon are forest dwellers.

When I think of the term employed by budge BAQ and BEQ with the tree determinatives, it reminds me of the forest dwellers of Cameroon. Now associating the trees within the name BAQ or BEQ may be a stretch, but I think it is worth some more investigation. Another variation of BAKA for the people in Sudan is TARA BAAKA. There is an ethnic group called AKA that live beside the NGBAKA Ma'Bo of the Central African Replublic. The AKA are BATWA people.

Certain names of people and kings are all throughout Africa as well. We are all familiar with TutAnkhAmen of the 18th Dynasty of Ta-Merry. Nana Banchie Darkwah says that the name is TUTU-ANKOMA. But I think I found a **BETTER** match in the Akan language (**I should have said Soninke language**).

There was a king who lived in Ghana from 1037-1075 AD. His named was pronounced TENKAMENIN. **In the Egyptian language** the feminine suffix /t/ was not pronounced in **most words**. **Most words** that have the feminine /t/ (marked by a loaf of bread) when doing correspondences with other African languages do not carry the /t/ sound suffix. The word KM.T is a good example. In Kenya they say i-KAMI and in South Africa among the Zulu they say KHEMU. If my original hypothesis is correct, then this could be further evidence that these languages derive from the Egyptian languages or have a common ancestor (The African super phylum).

So when examining the name TENKAMENIN it can be broken up as TE-NKWA-AMEN-IN. **In the Egyptian it SHOULD be TU-ANKH-AMEN**. The word ANKH is pronounced NKWA all over Africa. The WA is left out when combined with other words for vowel harmony. So you would **MORE LIKELY** render Tutankhamen as Te or Tu-Nkwa-Amen which would **CLOSELY MATCH** the king TE-NK(wa)-AMEN-In in Ghana.

You have to wonder how when finding correspondences with Bantu and Egyptian, we find variations of the word amongst several different Bantu groups at different loci across Africa? One of two things could have happened: either the Bantu originated in Egypt and spread out or various Bantu groups met up in Egypt after migrating to Egypt and then leaving again as the various wars took place which caused most groups to leave the area (Like the Darfur refugees). There is a paper in which Theophile Obenga demonstrates relatedness between the Egyptian and Bantu languages. I have to find it.

Ancestrally,

Asar Imhotep

<http://www.asarimhotep.com>



| 26867|2008-09-17 10:17:36|Asar Imhotep|Re: Suba in Bantu/Egyptian - ? 4 Ferg|

Thanks a lot. Also see if you find the word to meaning wisdom teachings or some variant.

Asar Imhotep

<http://www.asarimhotep.com>

Ferg wrote:

Interesting!

Asar, I've been researching this word for a while. Will get back to you soon in an article.

Somo

----- Original Message -----

From: [Asar Imhotep](#)

To: ta_seti@yahoogroups.com

Sent: Tuesday, September 16, 2008 10:34 PM

Subject: [Ta_Seti] Suba in Bantu/Egyptian - ? 4 Ferg

Peace Bro. Ferg

I know in one of your recent papers you compare the Egyptian term SBA with the Bantu term SUBA; both referring to a STAR. Your final Bantu rendering being Ka-Suba.

I am in the middle of a move and basically all of my reference material is in storage and I don't have easy access to them. I want to know from your references if there is a word **SUBA** in the Bantu languages to which would be interpreted as either DOOR, TEACHER, TEACHING, or STUDENT?

There is a word in Bambara and Fulfulde **SUBAA**, which means "a man versed in hidden knowledge known only to initiates." In these two traditions, even if one is a teacher, he is still a student as one can never reach the limits of knowledge (you are always learning). So this would render nicely with the Egyptian term SBA which refers to both a TEACHER and STUDENT. As we know the ancient Egyptians had an initiatory system of education, and this term in Bambara and Fulfulde **ONLY** refers to individuals who have been initiated and are continuing on their path,

or have reached a level where they can teach.

Please let me know what you find.

Ancestrally,

Asar Imhotep

<http://www.asarimhotep.com>



| 26868|2008-09-17 17:46:16|Tafari khumbaka|FW: Poison Fire - the movie (Gas flaring in Nigeria)|

please pass this along



Tafari-sudra,Khumbaka

--- On **Tue, 9/16/08**, **Alandas Dobbins** wrote:

From: Alandas Dobbins

Subject: FW: Poison Fire - the movie (Gas flaring in Nigeria)

To: "Tafari khumbaka" , "Sanyakhu-Sheps Amare" , NaBush@aol.com

Date: Tuesday, September 16, 2008, 9:32 AM

Please share!

From: rod lomax [mailto:rodlomax07@yahoo.com]

Sent: Tuesday, September 16, 2008 8:34 AM

To: undisclosed recipients:

Subject: Fwd: Poison Fire - the movie (Gas flaring in Nigeria)

--- On **Tue, 9/16/08**, eperry817@yahoo.com eperry817@yahoo.com wrote:

Date: Tuesday, September 16, 2008, 12:09 AM

This is a tragedy, I stopped buying gas from SHELL in 1970's when I first heard of their destruction in AFRICA . Now there is a film documenting the continued loss of life at the expense of those living in Nigeria .

Please open the link to view the film. The double tragedy is two fold (1) tribal values do not allow outside help (2) people that need the oil are not eager to close this resource.

Subject: Fwd: Poison Fire - the movie (Gas flaring in Nigeria)

If you want to see the damage caused by Shell and other oil companies in the Niger delta in Nigeria , click on this link and play the movie.

<http://www.poisonfire.org/>

Looking for spoilers and reviews on the new TV season? [Get AOL's ultimate guide to fall TV](#).

Looking for spoilers and reviews on the new TV season? [Get AOL's ultimate guide to fall TV](#).

| 26869|2008-09-17 17:48:02|clyde winters|Re: Afrocentric vs Eurocentric Comparative and Anthropological Linguistics|
Manu

As I said before you are not a linguist and you know nothing about the field. I am not jealous of the members of the Kemetic. These people have never done any real research.

Granted I have never been part of the Afrocentric community you and Carruthers belong too, because you guys have not done anything in the way of research to interest me. I don't know about you but the members of the Kemetic Institute just popularized the work of others and got lots of sex. Yes, that's all they were about finding young women and having sex with them.

Dr. Carruthers was an evil man. Granted, he helped many people to have sex with young women, but he left us nothing that will guide Afrocentric researchers in the future. John Jackson and other real Afrocentric scholars who did original research testify to the corrupt nature and hypocrisy of Carruthers and his ilk.

"I Loved New York then, it was a hotbed of intellectual

activity. Black intellectuals were actually respected

then. A black intellectual is a freak today. White folks don't recognize them and black folks, well, black folks don't even know black intellectuals exist".

These words by John Jackson were said in 1982, from his apartment in a Nursing Home in Chicago. They highlight the disappointment and loneliness most "true" African-American Afrocentrists experience as a result of years of disappointment and disillusionment.

Jackson had come to Chicago to teach at Northeastern Illinois University's Center for Inner City Studies in Chicago.

The Kemitic Institute is located at the Center for Inner City Studies. He claims he was fired by the so-called "elders" who manage the Kemitic Institute, because he was an erudite scholar who blasted both the "communists" and "pseudo-Black Nationalists" at the Kemitic Institute.

This mistreatment of Jackson, a true scholar was not new to Afrocentric scholars of your ilk. It is characteristic of people like you who attack Afro-American researchers who do real research instead of Afrocentric pimps like you.

Where were you back in the 1990's when the establishment came out and ridiculed Afrocentric "scholars" . During this period when it was time to show the strength of the field people like Ivan van Sertima , Dr. Carruthers and Hunter Adams were silent or hid away in the Black Community instead of standing up to what they had talked about in their many lectures. Hunter and Ivan were silent and could not back up what they taught because they had been discussing historical themes I researched. Since they never did any original research they could not defend what they popularized and today we find people believing that the field is based on fantasy.

They could not defend what they taught because they were claiming my work.

Like most novices, you believe that Afrocentric studies is only the study of Egypt. This was never the case for real Afrocentric scholars like Diop, DuBois, J.A. Rogers and John Jackson. These researchers looked at the ancient history of Blacks throughout the world.

No I don't care if your ilk supports anything I write. Like Carruthers with John Jackson you can only be jealous of men like me because you don't have an original research idea in your body. You claim I have made no contributions to the field. Below is some of my research and contributions to Afrocentrism and curriculum:

PUBLICATIONS

Books

Clyde Winters, Brain Based Learning and Special Education,

Shivaji Road, Meerut (India): Anu Books, 2004.

_____, Afrocentrism: Myth or Science. <http://www.lulu.com>, 2005.

_____, Atlantis in Mexico. <http://www.lulu.com>, 2005.

_____, Teaching Ancient Afrocentric History.

<http://www.lulu.com>, 2005.

_____, Career Development Activities for Language Arts and

Social Studies (6th Grade Social Studies Lessons). Chicago: Chicago Public Schools, 1998.

_____, Structured Curriculum Handbook A Resource Guide

for Grade Six Social Science First Semester. Chicago:

Chicago Public Schools, 1999.

_____, (Program of Study Committee). Expecting More:

Program of Study Grades 9& 10 Social Science. Chicago:

Chicago Board of Education, 1997.

_____, (Program of Study Committee). Expecting More:

Program of Study Grades 6, 7& 8 Social Science. Chicago:

Chicago Board of Education, 1998.

Articles

Winters,Clyde Ahmad, "The influence of the Mande scripts on ancient American Writing systems", Bulletin l'de IFAN, T39, serie b, no2, (1977), pages 941-967.

Winters,Clyde Ahmad, "Islam in Early North and South America", Al-Ittihad, (November 1977a) .

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You are a foolish pimp. Your admirers allow you to believe you are furthering the field of Afrocentric study when in reality you are like the emperor with no clothe, a pathetic man afraid people will see through your mask as an "Afrocentric intellectual" and see that in reality you are nothing more than a parrot, saying only what you heard or read and producing no new knowledge to further the field. If you are anything like Rashidi, you make the same lecture today you made in the beginning of your pimping years.

Above are some of my contributions to Afrocentric studies.Why should I be jealous of a few pimps who have not produced any original Afrocentric knowledge in their lifetime. If you notice many themes that later appeared in the Journal of African civilization I published first, e.g., Blacks in Asia and Europe.

Now be so kind as to cite the work of your mentors and yourself. Let's let history and the members of this forum decide who is contributing to Afrocentric knowledge, in the areas of linguistics and etc. and who is just pimping the community to get a few pieces of silver or sex . Oh you shameless pimp.

Clyde

--- On **Tue, 9/16/08, Manu Ampim** wrote:

From: Manu Ampim

Subject: [Ta_Seti] Re: Afrocentric vs Eurocentric Comparative and Anthropological Lingu

To: ta_seti@yahoogroups.com

Date: Tuesday, September 16, 2008, 5:47 PM

Hi Clyde,

The Eurocentric rhetoric you espouse is total nonsense. Your writings have NO credibility among ANY leading African-centered scholars or linguistics, and you know it, and this is why you have NEVER given credit to any of them for their research and contributions. They have positively influenced people in our community across the country (old and young), and many are on this forum. You on the other hand are simply a tired and jealous outsider who has never been a meaningful part of the Africentric movement and community, and this frustrates you. Your outside status is why you constantly lie about these brothers and sisters and ignorantly lump

everyone into your ignorant attack and false categories.

You falsely claim that you use "Afrocentric methods" and yet none of your methods and so-called "original contributions" are recognized by ANY scholars in the field. You are like a foolish child who simply makes up lies to try and justify why you and your "Afrocentric methods" are **totally isolated from the African centered scholarly community**.

You are someone who only writes about linguistics but you are no "linguist" and that is a main reason why everyone who has made important contributions to the Africentric community in the past 25 years has no dealing with you or your so-called "Afrocentric methods." **If you had any real linguistic training you would know that the accuracy of source materials is always a main concern. But as a frustrated layperson masquerading as a "linguist" who foolishly claim that "words are words" and it doesn't matter how questionable the source.** Any legitimate scholar knows that your approach is based on ignorance and has nothing to do with rigorous scholarship.

It is clear that you are ignorant of Medu Netcher and this is why you don't understand any errors presented and why no scholars in the field cite your substandard writings. [I know more Medu Netcher than you will ever know and this is why you can't make any intelligent critiques of the evidence.](#)

Diop was quite aware of all the [legitimate](#) Africentric linguistic and historical work published here in the U.S., but on the other hand your substandard writings were never cited. The fact is that Diop cited works in English and from the Journal of African Civilizations. Also, when he came to America in April 1985, it was the African-centered scholars from the JAC who were instrumental in bringing about his visit here. Yet, you want the younger people on this forum to falsely believe that your writings were left out because he didn't know about them! Diop, like everyone else, ignored your subpar work. This is another foolish lie you have told.

[Obenga has never cited ANY of your unscholarly "linguistic" writings and never will, so you lie to say that he only cites himself! This is one of the Top 3 lies that you have told.](#) In Origine Commune (1993) and his other writings he cites a vast array of sources, but never once lists your substandard writings. You wasted your time sending him your amateur manuscript to review, which of course he ignored. The fact is that **you are the only person in the country that has written a "scholarly" linguistic article and quoted only yourself. What kind of "Afrocentric" scholarship is this. How sad.**

Sis. Rkhty is a trained linguist and has published articles and taught Medu Netcher across the country. In her writings and course materials, you are never cited. Also, the Kemetic Institute and the late Dr. Carruthers have made more positive contributions to African-centered linguistic research and training in one year than you ever have. Your jealousy and lies are sick. You have no status in the African-centered community, even in Chicago, so you make up lies to justify your total isolation from African-centered scholars and community.

You talk about "you guys" running around pimping when I was never a part of this activity. I am the first person to write a full critique of the problems in the movement. In my book, Towards

Black Community Development (1996), I wrote in detail about the contributions of and contradictions of the the Africentric Movement. You were never a part of this movement and thus you can only rehash old issues that are no longer happening. This is another example of the fact that you are an uninformed and frustrated old man who will ignorantly misguide anyone who is foolish enough to listen.

You are jealous because I do have a following across the country, and I take people to Kemet to conduct primary research, which is a methodology that you have never been taught. The scholars in your age group also have an international following. These reality remind you of the fact that you don't have a following, your substandard writing are not respected by scholars, and you are totally isolated from the African-centered community and have no followers This says alot about your lack of character and substandard "scholarship."

You are simply a layperson writing about linguistic and using an old racist diffusionist theory that is not recognized by any African-centered scholars. It is only linguistic ignorance that allows you to entertain the illusion that you can take the Vai or Mande script and then automatically translate various other scripts around the world. This is not scholarship. This is a colonialist model that you use that has been systematically dismantled and rejected by scholars across ethnic groups and continents. Your fake "scholarly" methods are badly outdated.

I know that you are a frustrated and jealous old dude, but stop lying about African-centered scholars and linguists. The struggle continues to rid our community of ignorance, superstition, and outside idiots impersonating "Afrocentric methods" and scholarship.

Advancing the work,

Manu Ampim

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

- >
- > Hi Manu
- >
- > I known Sis. Rkhty, and Carruthers since 1975. Neither one of these individuals is a linguist. I know these people from the Kametic Institute. None of these individuals were good scholars.
- >
- > Carruthers, for those of us in the know lacked morals and encouraged a lot of unsavory practices among his many followers. He did great self promotion and became one of the "elders" in the Afrocentric community specializing in spreading his phony "Egyptian religion", and corrupting all who joined his cult.
- >
- > Granted Sis. Rkhty did attend the U of Chgo but I don't believe she ever published an article, except for one in Black Books Bulletin. She had some good ideas but she rarely followed up on any of them. If you are her friend ask her to tell you the truth about many members of the Kametic Institute and why she left them. If she is truthful you may be surprised.
- >
- > Diop never saw my linguistic work.
- >

> Obenga is not a good person to use as someone who cites the work of other Afrocentric linguists. Obenga mainly been promoting his own work for years and rarely supports and promotes anybody's work but his own. Name someone other than Obenga himself (and Diop who he used to gain followers in the United States) that he shows respect too and cites in his work.

>

> You claim my work is never cited but do a google search for Clyde A. Winters, Afrocentricism a Valid Frame of Reference, Journal of Black Studies, 25 (2) (1994), pages 170-190 and note the numerous publications that cite this article which includes some linguistics.

>

> Except for myself, name another Afro-American linguist doing Afrocentric comparative linguistics work.

>

> I am satisfied that my work has been well recieved, especially among Dravidian linguists. It has also been cited by some European scholars. My work has also been quoted by Alain Anselin, who is a practicing Afrocentric linguist.

>

> I met Carruthers back in 1975, I have never been impressed with his work and he only started a religious cult involving mysticism and sex . And up to today what original work did he produce.

>

> If you go back and check the literature you will find that from Hunter Adams to Rashidi and Ivan van Sertima , they all made names for themselves off my original work : Dogons, Blacks in Asia, Blacks in Europe and etc. Many of the lectures Rashidi gives today are latent with information I taught him back in 1979-1980.

>

> The first articles on every subject they wrote about (except for Ivan's They came before Columbus) and talk about today, I wrote and published back in the 1970's when I was Associate Editor of the Journal of African Civilization or I had published in many other journals.

>

> Since they claimed my work for their own, naturally they would not promote me. You see my work is constantly being quoted by Afrocentric scholars, its just that they take credit for what I first researched. A fact anyone would know who read the literature.

>

> Except for Obenga, name one of your cohorts who has made an original contribution in Afrocentric studies. You can't name one. You guys have conferences every year and not one paper or book is published.

>

> Manu you guys are like pimps. You contribute nothing original, hustle up a little cash doing the same lectures year in and year out, or taking people on trips to Egypt. But you contribute nothing to furthering Afrocentric knowledge.

>

> You ride the work of Diop and others like a drunken sailor on a whore. You never contribute anything original. Even your work on Egyptian fogerries was done originally by Europeans. You popularize their work in the Black Community to make it appear you are a superstar.

>

> In the future when you guys are forgotten because you left nothing original to think about, or

for others to research further, my writings will inspire others to make new discoveries that will surpass my own. And this is what research is about spreading knowledge, not gaining a following.

>

> I will say it again you know nothing about linguistics. Your behavior in regards to Ferg and Asar illustrates the Kemetic Institute Model of supporting fellow Afrocentric scholars--attack anyone you are jealous of.

>

> That's right you are jealous of these young researchers. That's why you could not humble yourself to the great learning they have illustrated in their discussions on this forum.

>

> They are trying to advance the field instead of kissing your A#\$ and you just can't take it. They don't really need your support or others of your group. If they are any thing like you they are not worth knowing. You fear that these guys will replace you due to their knowledge, among your followers.

>

> But while you are attacking their work their knowledge will continue to grow. They will soon write books and they will be well respected, even if they are never respect by the likes of you.

>

> Shame on you. Jealousy will get you no where.

>

> Aluta continua.... the struggle continues to free the mind of the lost, who follow the ignorant and remain in darkness.

>

>

> Clyde Winters

| 26870|2008-09-17 17:49:54|Tafari khumbaka|FW: Free Neosoulville Concert on Wednesday!|



Tafari-sudra,Khumbaka

--- On **Wed, 9/17/08, Deborah Swiney** wrote:

From: Deborah Swiney

Subject: FW: Free Neosoulville Concert on Wednesday!

To: purplehays57@comcast.net

Cc: "Lena Mac" , "Tafari khumbaka" , "Terryl Saffold"

Date: Wednesday, September 17, 2008, 12:59 PM

From: Stephanie Bennett [mailto:bennett@downtownmemphis.com]

Sent: Monday, September 15, 2008 5:06 PM

To: Stephanie Bennett

Subject: Free Neosoulville Concert on Wednesday!

I hope to see you after work this Wednesday, September 17 for the Neosoulville Showcase in Gayoso Lane! Come enjoy the nice weather with great local music, drinks, and food from a variety of vendors! This is a free event, so theres no excuse not to stop by to have some mid-week fun!

Spread the word!

- Stephanie Bennett

Mix, mingle and groove **this Wednesday, September 17** with the [Neosoulville Showcase in "GayoSoul" Lane](#), kicking off the weekly [Downtown Alive Fall Concert Series](#)!

Listen to the soulful sounds of some of Memphis' best up-and-coming performers including singer/songwriter **Will Graves**, hip-hop violinist **Lila**, Phillips Award winner **Kelly Hurt**, soul sensation **Tim Terry** and the mayor of NeoSoulville herself, **Tonya Dyson**!

Gayoso Lane is a beautiful private alley located off Peabody Place between Main and Front, behind [Majestic Grille](#). There will be lots of nearby parking and **admission is absolutely FREE!!**

Beer, wine, and fair food vending starts at **4:30pm**, music starts around 5pm and will last until **8:30pm**.

The [Downtown Alive Fall Concert Series](#) is a new **FREE** weekly series taking place on **Wednesdays** presented by five of the city's finest local music organizations: [Neosoulville](#), [Latino Memphis](#), [The Folk Alliance](#), [The Blues Foundation](#), and [Goner Records](#)! These groups have organized amazing talent to showcase their type of contemporary Memphis music, and each week the concert moves to interesting outdoor spaces to match tone with the genre of music.

Produced by the [Center City Commission](#) and sponsored by [Coors Light](#), [MPACT Memphis](#), [Memphis Music Foundation](#), [Court Square Center](#), [The Memphis Flyer](#), [Memphis Sound](#), [Belz Enterprises](#), [Downtown Magazine](#), [YMCA](#), [Burch, Porter, & Johnson, PLLC](#) and [La Prensa Latina](#).

For more information, be sure to visit downtownmemphis.com/concerts!

Questions? Contact Stephanie Bennett at 901.575.0546 or email bennett@downtownmemphis.com.

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| 26871|2008-09-17 18:53:03|saakhuba|Enuff|

Can we do without personal insults on both sides im sure we are better than that.....Hotep/Hetep PLEASE...

| 26872|2008-09-18 08:43:58|Sptpy|Re: Afrocentric vs Eurocentric Comparative and Anthropological Lingu|

Thanks Prof Manu,

But I still cannot find the rendering Ta-Kens in his dictionaries. He must have had a reason for Ta-Kens since as you say he did not know the phonetic value, so where does Kens come from? I would like to see the glyphs he used for Ta-Kens. If you can direct me to any sources of Ta-Kens for Ta-Seti, I think I might know the answer to the conundrum.

Somo

Somo, these are the glyphs referenced by Manu:

Budge, *The Gods of the Egyptians: Studies in Egyptian Mythology*, vol. I, p. 401.



Budge, *The Gods of the Egyptians: Studies in Egyptian Mythology*, vol. I, p. 477.



Budge, *The Gods of the Egyptians: Studies in Egyptian Mythology*, vol. II, p. 51.



Budge, *An Egyptian Hieroglyphic Dictionary*, vol. I, p. cxxxviii.



According to Budge's *An Egyptian Hieroglyphic Dictionary*, vol. II, p. 795,



Tyrone

| 26873|2008-09-18 08:56:49|Manu Ampim|Re: Afrocentric vs Eurocentric Comparative and Anthropological Lingu|
Clyde,

The most revealing thing that you have stated regarding your Eurocentrism is that Stephen Howe, Afrocentrism (1999), discusses your ideas. Howe is an Oxford historian and Eurocentric distractor of almost all Black scholars that have written significant work in the past 25 years. Part of his thesis is that Diop's work is not credible, and Martin Bernal's work is also very shaky. Also, most of this unscholarly book is simply full of petty comments and name calling. He even makes a big deal to argue about why Molefi Asante is not credible because he allegedly lied about why he changed his name! This Eurocentric work has exactly the same motive and intent as the propaganda book written by Mary Lekowitz, Not Out of Africa (1996), and yet this is your claim to "Afrocentrism." These two books are in the same Eurocentric category and lack scholarly credibility with almost everyone, with the exception of Eurocentric propagandists. I say that you do a good job of characterizing yourself as a "Eurocentrist" by using this venomous anti-Black source to boost your credibility.

The bottom line is:

1. **You have not contributed anything constructive to the discussions.** Your personal and petty comments show why you are a persona non grata among African-centered scholars and in Africentric circles.
2. **You have not added ONE SINGLE contribution about Medu Netcher because you are ignorant of this language.** Your only comment is that "words are words" and that the credibility of the source doesn't matter. This comment is clearly the statement of an amateur and not a professional linguist. **You write about linguistics but you are not a linguist.** Contrary to your faulty belief, you don't have to be a Kemetologist to be Africentric. A great part of my work since 1986 has also been on the African experience in America. I simply mentioned Kemet to show that you don't know anything about Medu Netcher (as the records of this forum show).
3. **Your linguistic writings and unproven conclusions, based on the racist diffusionist theory, are not respected by professional linguists (Africentric or Eurocentric), and thus your *linguistic* writings are never cited or listed by these trained linguists.** If Diop, Obenga or others linguists had respect for your linguistic writings then they would have cited them by now.
4. **You always bash all African-centered scholars without ever giving them credit for anything, as the records of this forum show.** Your uninformed and petty *public* comments about them clearly show that you are very bitter and obviously lack character. There is something terrible wrong when a person can never make ONE positive comment about his peers, and is isolated from them all. You may think that your unprincipled and often false public attacks against these scholars will win you loyalty on this forum. I doubt this because many members are here because of the contributions of these scholars, and you are too angry to see that this further isolates you. When I wrote Towards Black Community Development (1993, 1996), I gave a balanced criticism of the Africentric Movement and never went on a petty personal attack as you always do. These scholars (and some of their followers) did not initially appreciate my honest appraisal

of their activity, but they have now come to acknowledge that my sincere criticism was valid even though it hurt, and my work is now seen as making a valuable contribution to helping our community move forward. Since you don't know anything about the inner-workings of the movement or my work you made an ignorant statement about "you guys" being "pimps." If you were not a bitter and uninformed outsider you would know that I gained a following because of my primary research and my uncompromising stand against participating in the unproductive activities that I wrote about. My income has never come from lectures and tours to Kemet, so you have made another ignorant comment.

5. [You have made dumb and false statements about me and people that have nothing to do with the discussions on this forum.](#) This shows that you are never really concerned with being accurate, but only to vent your petty and personal frustrations.

6. [You sound like a broken record player which is outdated and needs attention.](#) One can only feel sorry for you because you truly believe that you have made a contribution to the learning of several public individuals and you are not getting credit for it, and this has made you bitter and frustrated. You don't have anywhere near the credibility of Carruthers, Hilliard, Van Sertima, Rashidi, Obenga, Browder, Finch, etc. so all you can do is launch petty attacks from your computer. If you did sponsor a lecture or trip very few people would have an interest.

7. The other members of this forum are right that if you want to discuss your sick personal issues and your bitterness then do it privately.

Advancing the work,

Manu Ampim

Hi Manu

You illustrate your moronic consciousness when you claim that I am a Eurocentrist and colonialist. I am neither and can not be characterized as such given my work in the area of Afrocentric studies.

You are an Egyptophile. As a result, you see Afrocentrism as an exercise in the study of Egypt. As a result you feel that if you are not writing about Egypt you can not be an Afrocentrist.

I am here to tell you this is false. Diop, DuBois, J.A. Rogers and etc., wrote about African civilizations around the world. This has been my interest and I have not been Egyptocentric in my studies. But, when I did decide to rescue Afrocentrism in the 1990's by article: Afrocentrism: A Valid Frame of Reference, by Clyde Ahmad Winters 1994, has been widely cited as a major work in Afrocentrism.

You claim that my linguistic studies are subpar and "any legitimate scholar" would support this view. Yet my articles on linguistics have been peer reviewed by linguists, and published in linguistic journals so there is no need to defend my work.

In relation to being a part of your community I am proud to say that I am not. I could have been a part of your community but I refused to join the Kemetic Institute since the main concern for this group was to get sex. Sex does not control me. I have been happily married for 38 years and I saw no reason then or now to let pussy control me.

You claim I am not recognized by the Afrocentric scholarly community but I have an article appearing in Egypt vs. Greece and the American Academy by Molefi Kete Asante & AMA Mazama. Formerly I was associate editor of JAC and other journals. In addition, I was the keynote speakers at last years annual Diop Conference held in Philadelphia. I would not be involved in these activities if I was not a member of the Afrocentric scholarly community.

In addition, Howe in Afrocentrism: Mythical Pasts and Imagined Homes, and Jacques Berlinerblau in heresy in the University discuss my Afrocentric researches.

You claim I am jealous . Members of your "Afrocentric scholarly community" have done nothing to be jealous of. Yes you have a following. I have people who support my work as well, the only difference is that I don't depend on these people to support me financially. You see I have a regular job, thank god. I don't spend my time pimping the "community" to support myself and my research. I don't need my followers to support me through paying for me to lecture or take them on a trip to Egypt anywhere else.

Being a part of your or any community does not make one an Afrocentric scholar. In fact , traditionally Afrocentric scholars who do original research have always been "rejected" by the pompous middle class folk like you who who form a personality cult to surround them instead of doing real research that counter the attacks on Afrocentrism by Eurocentrism. You don't dare go into this arena. You passively talk about the "white man" in your private meetings, instead of writing research articles to challenge their misconceptions and lies. You like the members of your ilk are cowards beating your chest , and ranting about the greatness of Diop in your private meetings, but not doing the real and necessary research to counter the myths Eurocentrists spread everyday about the field.

Carruthers was a fake. He was always jealous of me and any other Afro-American scholar who did original research, instead of pimp the research of others like Diop.

"I Loved New York then, it was a hotbed of intellectual activity. Black intellectuals were actually respected then. A black intellectual is a freak today. White folks don't recognize them and black folks, well, black folks don't even know black intellectuals exist".

These words by John Jackson were said in 1982, from his apartment in a Nursing Home in Chicago. They highlight the disappointment and loneliness most "true" African-American Afrocentrists experience as a result of years of disappointment and disillusionment.

Jackson had come to Chicago to teach at Northeastern

Illinois University's Center for Inner City Studies in Chicago. The Kemitic Institute is located at the Center for Inner City Studies. He claims he was fired by the so-called "elders" who manage the Kemitic Institute, because he was an erudite scholar who blasted both the "communists" and "pseudo-Black Nationalists" at the Kemitic Institute. This mistreatment of Jackson, a true scholar was not new to Afrocentric scholars.

James Spady in his essay on the life and times of Drusilla Dunjee Houston mentions Houston's discussion with an established black historian about her work in which she recalled that:

"I remember in the beginning of my work, for I believe in counsel, I wrote to one of these characters being paid a salary to encourage the advancement of Negro history, and receiving a graft, fearful, letter shooing me off from an association banded supposedly to advise and encourage students of Negro History".

Historically, most African American Afrocentrists have not been formerly trained and/or are not affiliated with a university, this results from the fact that most black elites are anti-black or feel inferior to white scholars. This has resulted from the fact that "black elites" for the most part are non-nationalistic. W.E.B. DuBois observed that the upper-class black is almost never nationalistic:

"He has never planned or thought of a Negro state, or a Negro school. This solution has always been a thought up-surging from the masses, because of pressure which they could not withstand and which compelled a racial institution or chaos. Continually such institutions [aimed at providing African-Americans with pride] were founded and developed but this took place against the advise and best thought of the intelligentsia".

Carter G. Woodson believed that the failure of black American elites to initiate consistent and aggressive academic competition with whites resulted from their feelings of inferiority, participation in the mental enslavement of blacks and general miseducation. Woodson wrote that:

"...[T]he Negro's mind has been all but perfectly enslaved in that he has been trained to think what is desired of him. The "highly educated" Negroes do not like to hear anything uttered against this procedure because they make their living in this way, and they feel that they must defend the system. Few mis-educated Negroes ever act otherwise; and, if they so express themselves, they are easily crushed by the large majority to the contrary so that the procession may

move on without interruption. "

There is also self-hate among African -American scholars. This self-hate among many African-American scholars is highlighted by the fact that they only recognize black scholars whose work has been published by Europeans. As a result many educated blacks fail to respect black scholars who are not associated with a University, or used their own money to buy their way into the Afrocentric field by publishing their own book(s), and attending every conference they can. Many of these researchers are looking for "white recognition" and fail to really love their race.

Woodson has made it clear that these scholars need to learn to love themselves. He wrote that:

"If the "highly educated" Negro would forget most of his untried theories taught him in school, if he could see through the propaganda which has been instilled into his mind under the pretext of education , if he would fall in love with his own people and begin to sacrifice for their uplift--if the "highly educated" Negro would do these things, he could solve some of the problems now confronting the race".

The hate and disrespect blacks show Afrocentric scholars in their attempts to "up life the race" and inspire them to greatness is quite disappointing and has left many of these scholars lonely and bitter. According to John Jackson, Dr. Nathan Huggins a great African American scholar of the 1930"s committed suicide in 1940, out of frustration that comes from trying to help black people. Jackson observed that:

"I tell you black people are just a bunch of contented slaves who would rather sit around collecting food stamps and go to some idiotic Church on Sunday then to struggle for dignity".

Zora Neale Hurston, was often admonished for being too nationalistic by her peers. Alice Walker, has noted that:

"Zora's pride in black people was so pronounced in the ersatz of black twenties that it made other blacks suspicious and perhaps uncomfortable; after all they were still infatuated with things European--everything European."

Although Hurston was the author of two books on African-American folklore, four novels, fifty essays and short stories, she was never offered a position at one of the Negro Colleges, and she died a common maid.

There is a double standard in the black community. Whites who write about blacks, or sign like blacks are lionized. African-Americans on the other hand, who write about the greatness of

blacks are vilified and in many cases their research is not respected, because many blacks don't believe that African-Americans scholars are as capable as white scholars. John Jackson noted that:

"J.A. Rogers told me one time that he was sorry as hell that he took up the cudgel for black people. The more you try to help, he told me the more they try to hurt you. And now I see that he was absolutely right. Look what black people did to Marcus Garvey! Garvey wanted to uplift the masses, but most black folk especially black leadership, want to exploit the masses. Even most of the masses themselves, if [they] ever got a chance to exploit their own peers they could do it without a moment's hesitation".

In summary you know nothing about linguistics. While I have published many articles in journals refereed by linguist you show nothing here illustrating your background in linguistics or anything else except rhetoric .

Your claim that I am a colonialist and Eurocentrist are laughable and show your wrong-headedness and jealousy. You see you must be jealous. My contributions to Afrocentrism are many and recognized by other members of the community as recognized by my publications and key note lecture at the 2007 Diop Conference.

If you had any scholarly way to deny the reality of my research you would present it. Instead, like the Eurocentrists you make a statement that it is wrong and then proceed to present no evidence you sad foolish boy, real scholars use research to disconfirm a theory not the method of authority.

Your desire to promote the fact that you belong to a cabal and I am not a member of your so called ?African centered scholarly community ?does nothing but show how you are just like the jealous ?Black scholars? who attempted to deny the great research of DuBois and others. Like previous members of this group you are a scared child, who speaks boldly about the field within the confines of your ?narrow Afrocentric community? and followers; but dare not publish articles or make presentations at Conferences attended and participated in by members of the established academy, to challenge the status quo out of fear and awe of European scholar ship.

I don't have this fear. As a result, I take the battle to spread the truth and reality of the scientific validity of Afriocentrism to any venue, anywhere in the world. But you just remain among your followers and beat your chest. You are pathetic and weak.

But like them your rantings will do nothing to insure that your contribution to Afrocentrism will be recognized in the future because you have contributed nothing to the field.

--- On Tue, 9/16/08, Manu Ampim <Profmanu@acninc.net> wrote:

From: Manu Ampim <Profmanu@acninc.net>

Subject: [Ta_Seti] Re: Afrocentric vs Eurocentric Comparative and Anthropological Lingu

To: ta_seti@yahoogroups.com

Date: Tuesday, September 16, 2008, 5:47 PM

Hi Clyde,

The Eurocentric rhetoric you espouse is total nonsense. Your writings have NO credibility among ANY leading African-centered scholars or linguistics, and you know it, and this is why you have NEVER given credit to any of them for their research and contributions. They have positively influenced people in our community across the country (old and young), and many are on this forum. You on the other hand are simply a tired and jealous outsider who has never been a meaningful part of the Africentric movement and community, and this frustrates you. Your outside status is why you constantly lie about these brothers and sisters and ignorantly lump everyone into your ignorant attack and false categories.

You falsely claim that you use "Afrocentric methods" and yet none of your methods and so-called "original contributions" are recognized by ANY scholars in the field. You are like a foolish child who simply makes up lies to try and justify why you and your "Afrocentric methods" are totally isolated from the African centered scholarly community.

You are someone who only writes about linguistics but you are no "linguist" and that is a main reason why everyone who has made important contributions to the Africentric community in the past 25 years has no dealing with you or your so-called "Afrocentric methods." If you had any real linguistic training you would know that the accuracy of source materials is always a main concern. But as a frustrated layperson masquerading as a "linguist" who foolishly claim that "words are words" and it doesn't matter how questionable the source. Any legitimate scholar knows that your approach is based on ignorance and has nothing to do with rigorous scholarship.

It is clear that you are ignorant of Medu Netcher and this is why you don't understand any errors presented and why no scholars in the field cite your substandard writings. I know more Medu Netcher than you will ever know and this is why you can't make any intelligent critiques of the evidence.

Diop was quite aware of all the legitimate Africentric linguistic and historical work published here in the U.S., but on the other hand your substandard writings were never cited. The fact is that Diop cited works in English and from the Journal of African Civilizations. Also, when he came to America in April 1985, it was the African-centered scholars from the JAC who were instrumental in bringing about his visit here. Yet, you want the younger people on this forum to falsely believe that your writings were left out

because he didn't know about them! Diop, like everyone else, ignored your subpar work. This is another foolish lie you have told.

Obenga has never cited ANY of your unscholarly "linguistic" writings and never will, so you lie to say that he only cites himself! This is one of the Top 3 lies that you have told. In *Origine Commune* (1993) and his other writings he cites a vast array of sources, but never once lists your substandard writings. You wasted your time sending him your amateur manuscript to review, which of course he ignored. The fact is that you are the only person in the country that has written a "scholarly" linguistic article and quoted only yourself. What kind of "Afrocentric" scholarship is this. How sad.

Sis. Rkhty is a trained linguist and has published articles and taught Medu Netcher across the country. In her writings and course materials, you are never cited. Also, the Kemetic Institute and the late Dr. Carruthers have made more positive contributions to African-centered linguistic research and training in one year than you ever have. Your jealousy and lies are sick. You have no status in the African-centered community, even in Chicago, so you make up lies to justify your total isolation from African-centered scholars and community.

You talk about "you guys" running around pimping when I was never a part of this activity. I am the first person to write a full critique of the problems in the movement. In my book, *Towards Black Community Development* (1996), I wrote in detail about the contributions of and contradictions of the the Africentric Movement. You were never a part of this movement and thus you can only rehash old issues that are no longer happening. This is another example of the fact that you are an uninformed and frustrated old man who will ignorantly misguide anyone who is foolish enough to listen. You are jealous because I do have a following across the country, and I take people to Kemet to conduct primary research, which is a methodology that you have never been taught. The scholars in your age group also have an international following. These reality remind you of the fact that you don't have a following, your substandard writing are not respected by scholars, and you are totally isolated from the African-centered community and have no followers This says alot about your lack of character and substandard "scholarship. "

You are simply a layperson writing about linguistic and using an old racist diffusionist theory that is not recognized by any African-centered scholars. It is only linguistic ignorance that allows you to entertain the illusion that you can take the Vai or Mande script and then automatically translate various other scripts around the world. This is not scholarship. This is a colonialist model that you use that has been systematically dismantled and rejected by scholars across ethnic groups and continents. Your fake "scholarly" methods are badly outdated.

I know that you are a frustrated and jealous old dude, but stop lying about African-centered scholars and linguists. The struggle continues to rid our community of ignorance, superstition, and outside idiots impersonating "Afrocentric methods" and

scholarship.

Advancing the work,

Manu Ampim

--- In Ta_Seti@yahoogroups .com, clyde winters wrote:

>

> Hi Manu

>

> I

known Sis. Rkhty, and Carruthers since 1975. Neither one of these individuals is a linguist. I know these people from the Kametic Institute. None of these individuals were good scholars.

>

> Carruthers, for those of us in the know lacked morals and encouraged a lot of unsavory practices among his many followers. He did great self promotion and became one of the "elders" in the Afrocentric community specializing in spreading his phony "Egyptian religion", and corrupting all who joined his cult.

>

>

Granted Sis. Rkhty did attend the U of Chgo but I don't believe she ever published an article, except for one in Black Books Bulletin. She had some good ideas but she rarely followed up on any of them. If you are her friend ask her to tell you the truth about many members of the Kametic Institute and why she left them. If she is truthful you may be surprised.

>

> Diop

never saw my linguistic work.

>

> Obenga is not a good

person to use as someone who cites the work of other Afrocantric linguists. Obenga mainly been promoting his own work for years and rarely supports and promotes anybody's work but his own. Name someone other than Obenga himself (and Diop who he used to gain followers in the United States) that he shows respect too and cites in his work.

>

> You

claim my work is never cited but do a google search for Clyde A. Winters, Afrocentricism a Valid Frame of Reference, Journal of Black Studies, 25 (2) (1994), pages 170-190 and note the numerous publications that cite this article which includes some linguistics.

>

> Except for myself, name
another Afro-American linguist doing Afrocentric comparative linguistics work.

>

> I am satisfied that my work has been well recieved,
especially among Dravidian linguists. It has also been cited by some European scholars.
My work has also been quoted by Alain Anselin, who is a practicing Afrocentric linguist.

>

> I met Carruthers back in 1975, I
have never been impressed with his work and he only started a religious cult involving
mysticism and sex . And up to today what original work did he produce.

>

> If you go back and check the literature you will
find that from Hunter Adams to Rashidi and Ivan van Sertima , they all made names for
themselves off my original work : Dogons, Blacks in Asia, Blacks in Europe and etc.
Many of the lectures Rashidi gives today are latent with information I taught him back in
1979-1980.

>

> The
first articles on every subject they wrote about (except for Ivan's They came before
Columbus) and talk about today, I wrote and published back in the 1970's when I was
Associate Editor of the Journal of African Civilization or I had published in many other
journals.

>

> Since they claimed
my work for their own, naturally they would not promote me. You see my work is
constantly being quoted by Afrocentric scholars, its just that they take credit for what I
first researched. A fact anyone would know who read the literature.

>

> Except for Obenga, name one of your cohorts
who has made an original contribution in Afroctric studies. You can't name one. You
guys have conferences every year and not one paper or book is published.

>

> Manu you guys are like pimps. You contribute nothing
original, hustle up a little cash doing the same lectures year in and year out, or taking
people on trips to Egypt. But you contribute nothing to furthering Afrocentric knowledge.

>

> You ride the work of
Diop and others like a drunken sailor on a whore. You never contribute anything original.
Even your work on Egyptian fogeries was done originally by Europeans. You popularize
their work in the Black Community to make it appear you are a superstar.

>

> In the future when you guys are forgotten
because you left nothing original to think about, or for others to research further, my
writings will inspire others to make new discoveries that will surpass my own. And this is
what research is about spreading knowledge, not gaining a following.

>

> I will say it again you know nothing about linguistics. Your behavior in regards to Ferg and Asar illustrates the Kemetic Institute Model of supporting fellow Afrocentric scholars--attack anyone you are jealous of.

>

> That's right you are jealous of these young researchers. That's why you could not humble yourself to the great learning they have illustrated in their discussions on this forum.

>

> They are trying to advance the field instead of kissing your A#\$ and you just can't take it. They don't really need your support or others of your group. If they are any thing like you they are not worth knowing. You fear that these guys will replace you due to their knowledge, among your followers.

>

> But while you are attacking their work their knowledge will continue to grow. They will soon write books and they will be well respected, even if they are never respect by the likes of you.

>

> Shame on you. Jealousy will get you no where.

>

>

Aluta continua.... the struggle continues to free the mind of the lost, who follow the ignorant and remain in darkness.

>

>

> Clyde Winters

| 26874|2008-09-18 10:16:09|Joseph Wright|Check-out These Groups|
September 16, 2008

kamau_world_historical_society@googlegroups.com

http://groups.yahoo.com/group/kamu_world_historical_society

<http://livinginblack.ning.com/profile /joseph70>

http://artisticstudiosgallery.com/Contents_Site_Map.html

| 26875|2008-09-18 10:16:22|Tafari khumbaka|Ghana needs christianity even if its a mask ?or.|

<http://www.ghanaweb.com/GhanaHomePage/religion/artikel.php?ID=149948>

Ghana still trying to stand on her own,... still must adopt and bend-knee to recieve a rice bowl,,,,,, traditional Afr.-Am. of all faiths ((along with thescholar community)) could begin to change Ghana's situation by giving large sums of cash to Ghana's rebuilding and allowing her and we traditionalist toostrike a new coailition with goals that are African-centered



Tafari-sudra,Khumbaka

| 26876|2008-09-18 10:21:00|Paul Kekai Manansala|Re: Enuff|

Dear Clyde and Manu,

The discussion is becoming a bit heated and personal. Many people respect both of you as elders and I know you are capable of keeping these discussions scholarly and professional. Looking forward to your contributions toward increasing understanding of these issues, and tolerance on differing views.

In peace (hotep),

Paul Kekai Manansala

| 26877|2008-09-18 10:38:26|Divine Allah|Re: Afrocentric vs Eurocentric Comparative and Anthropological Lingu|

Clyde, you are trying to say that Jacob Carruthers was "evil"? I call BULLSHIT. Your bibliography doesn't list any books or papers making substantial contributions to R- N KM (Re En Kem)

or MDW NTR (Medu Netcher) yet, Jacob Carruthers has fairly thorough and attention to detail papers and books on the subject, for instance Mdw Ntr Divine Speech, yet you are saying Jacob Carruthers doesn't have any expertise in the subject. That's a load of BULLSHIT if you ask me, and I am trying to figure out why you are even on Ta-Seti unless to discredit major proponents of the Hapi/Nile Valley Revival that are actively putting in work currently. I mean, you up here dissing Rkhty Amen, that's kinda deep to me, and makes you look suspect. Where is your seminal work on how the Revival of the Hapi/Nile valley culture is supposed to proceed?

Divine Ruler Equality Allah

On Tue, Sep 16, 2008 at 10:16 PM, clyde winters <olmec982000@yahoo.com> wrote:

Manu

Dr. Carruthers was an evil man. Granted, he helped many people to have sex with young women, but he left us nothing that will guide Afrocentric researchers in the future. John Jackson and other real Afrocentric scholars who did original research testify to the corrupt nature and hypocrisy fo Carruthers and his ilk.

|> Clyde Winters

Hi Meru

Now I will respond to your comments. First of all you have not presented any evidence that I am not part of the Afrocentric research Community. All you have done is illustrate that you have contributed nothing significant except a book about the work of others. Instead of talking about your own accomplishments in the field you inform us of your commentaries.

Clyde,

The most revealing thing that you have stated regarding your Eurocentrism is that Stephen Howe, Afrocentrism (1999), discusses your ideas. Howe is an Oxford historian and Eurocentric distractor of almost all Black scholars that have written significant work in the past 25 years. Part of his thesis is that Diop's work is not credible, and Martin Bernal work is also very shaky. Also, most of this unscholarly book is simply full of petty comments and name calling. He even makes a big deal to argue about why Molefi Asante is not credible because he allegedly lied about why he changed his name! This Eurocentric work has exactly the same motive and intent as the propaganda book written by Mary Lekowitz, Not Out of Africa (1996), and yet this is your claim to "Afrocentrism." These two books are in the same Eurocentric category and lack scholarly credibility with almost everyone, with the exception of Eurocentric propagandists. I say that you do a good job of characterizing yourself as a "Eurocentrist" by using this venomous anti-Black source to boost your credibility.

I referenced this book because my work was attacked by the author due to the fact I am a recognized Afrocentric scholar. I was not endorsing the book.

The bottom line is:

1. **You have not contributed anything constructive to the discussions.** Your personal and petty comments show why you are a persona non grata among African-centered scholars and in Africentric circles.

I have made a constructive contribution to the discussion. My contribution was that you don't have the right to attack the work of promising scholars like Asar and Ferg simply because they are applying linguistic methods you don't understand. You can't understand what they are doing because you are not a linguist. You are pimping Afrocentrism to fatten your pockets while you form a personality cult.

I don't associate with you or the members of your cult. You foolish pimp. The only people you may control are your followers. But I am glad to hear you feel this way so I can avoid any contact with a psychopath like you and members of your cult.

2. **You have not added ONE SINGLE contribution about Medu Netcher because you are ignorant of this language.** Your only comment is that "words are words" and that the credibility of the source doesn't matter. This comment is clearly the statement of an amateur and not a professional linguist. **You write about linguistics but you are not a linguist.** Contrary to your faulty belief, you don't have to be a Kemetologist to be Africentric. A great part of my work since 1986 has also been on the African experience in America. I simply mentioned Kemet to show that you don't know anything about Medu Netcher (as the records of this forum show).

As I stated before my contributions to linguistics are on the record. Secondly, my research regarding Egypt is evidenced in my article :**Afrocentrism: A Valid Frame of Reference, by Clyde Ahmad Winters 1994,**

3. Your linguistic writings and unproven conclusions, based on the racist diffusionist theory, are not respected by professional linguists (Africentric or Eurocentric) , and thus your *linguistic* writings are never cited or listed by these trained linguists. If Diop, Obenga or others linguists had respect for your linguistic writings then they would have cited them by now.

My linguistic writings are respected. If they were not respected they would never have been published moron.

Much of my research concerns Mande, Dravidian, Elamite , Sumerian and Niger-Congo languages generally. The focus of Obenga is just Egyptian.

4. You always bash all African-centered scholars without ever giving them credit for anything, as the records of this forum show. Your uninformed and petty *public* comments about them clearly show that you are very bitter and obviously lack character. There is something terrible wrong when a person can never make ONE positive comment about his peers, and is isolated from them all. You may think that your unprincipled and often false public attacks against these scholars will win you loyalty on this forum. I doubt this because many members are here because of the contributions of these scholars, and you are too angry to see that this further isolates you. When I wrote Towards Black Community Development (1993, 1996), I gave a balanced criticism of the Africentric Movement and never went on a petty personal attack as you always do. These scholars (and some of their followers) did not initially appreciate my honest appraisal of their activity, but they have now come to acknowledge that my sincere criticism was valid even though it hurt, and my work is now seen as making a valuable contribution to helping our community move forward. Since you don't know anything about the inner-workings of the movement or my work you made an ignorant statement about "you guys" being "pimps." If you were not a bitter and uninformed outsider you would know that I gained a following because of my primary research and my uncompromising stand against participating in the unproductive activities that I wrote about. My income has never come from lectures and tours to Kemet, so you have made another ignorant comment.

I give credit to Afrocentric scholars who have contributed to the field. I do not deny the advances made in the field by the fathers of this research DuBois, Diop, J.A. Rogers, Woodson and etc. I am not looking for loyalty on this forum because I know the psychology of most Afro-Americans, First, support and respect any Black who is recognized by whites (e.g., Davidson and Bernal); and 2) kiss a\$\$ to join the Black status quo so you can appear to be "one of the guys" .

But as I pointed out in my discussion of DuBois, J.A. Rogers , Woodson and etc., people like you and the people who follow you fail to respect real scholarship.

I have been studying Afrocentrism for many years. When I entered the field like most novices I had to learn the methods used by the principal scholars in the field. J.A. Rogers and Parker taught me that you needed to know foreign languages to do any real research. By understanding foreign languages you gain access to primary documents to conduct your research. John Jackson illustrated how using anthropological methods can harvest great rewards relating to Afrocentric themes. DuBois, Woodson and others made it clear that a good background in historical methods can help one further the knowledge base.

I learned from these scholars that a researcher should be open and share their research and respectfully cite other scholars whose work they have used. Reading their work showed me that Afrocentrism was a science.

You on the otherhand have failed to acquire this knowledge. You see Afrocentrism as a **personally cult**. You see the field as one where certain persons should be recognized as icons and if one chooses not to submit to the directives of these folk, that person is unwelcome.

DuBois , Dundjee and other Afrocentric scholars discuss people of your ilk who try to make a "private club" for their members to hoard their research and attack real scholarship because they have the means to control the minds of their followers. Today though these figures who opposed Dunjee and DuBois are unknown but we are still studying the work of these great Afrocentric scholars.

I am a student of history. I therefore know that it is documents which will influence future research. I have produced enough Afrocentric literature to inspire future research, both confirming and maybe even disconfirming my research. But you on the otherhand, will have nothing original for future researchers to want to study and elaborate.

5. [You have made dumb and false statements about me and people that have nothing to do with the discussions on this forum.](#) This shows that you are never really concerned with being accurate, but only to vent your petty and personal frustrations.

You were the first to make false statements. It was you who attacked by credentials as a linguist. It was you who referred to me as a frustrated old man. My comments were that you should not attack Asar's work, and that you used European languages to discuss an African reality. Two phenomena that highlighted the fact you know nothing about linguistics except what you copied from a text.

6. [You sound like a broken record player which is outdated and needs attention.](#) One can only feel sorry for you because you truly believe that you have made a contribution to the learning of several public individuals and you are not getting credit for it, and this has made you bitter and frustrated. You don't have anywhere near the credibility of Carruthers, Hilliard, Van Sertima, Rashidi, Obenga, Browder, Finch, etc. so all you can do is launch petty attacks from your computer. If you did sponsor a lecture or trip very few people would have an interest.

I have never attacked Asa Hilliard, back in day we shared considerable research . I don't know Obenga , and Finch personally nor Browder. But I do know that Browder obtained much of my research from a woman who studied Chinese I was corresponding with and that he used this information to write about ancient blacks without acknowledging where the information came from. Rashidi I have known him since 1979. I spoke at Compton College, where he worked and gave him much of the material he later used to write about Blacks in Asia. He is a fraud. In fact, he used my name to get in touch with the Dalits of India and then he pretended he earned entrance among them on his own.

It was at the Kemetic Institute that we first worked on founding the JAC. It didn't get off the ground at these meetings because Carruthers and his cohorts were jealous of Ivan and frequently spread the myth that Ivan had stole the work of Wangara.

It was during these meetings that I first met Hunter Adams. And found out that if you wanted to be a "fully invested member" of the in-crowd you had to have a `chick' on the side. It was this "whore swapping" that led to many members of the kemetic Institute later getting divorces.

I worked with Van Sertima in founding the Journal of African Civilization, in fact when Carruthers made him lose confidence in producing the journal I told him how to incorporate the journal, the themes for the upcoming issues of JAC and how he could promote the journal while he was doing book lectures. Look at the various issues of the JAC have you ever noticed that Ivan usually only authored the introduction to each issue. He took from what was published in the JAC to enrich his many lectures.

I know these men. I know they are liars and I know they made a name for themselves off my work.

From your own post you met these men long after I did (c1992/1993) and it took you awhile for them to let you into their club because of your work. Since I have known them since 1978/79, don't you dare try to claim that I was lying. You don't know anything about these events

Hunter Adams was janitor at Argonne. I told him not to pretend to be a scientist at Argonne and to get his degree (Back then the U of Chgo paid for staff to complete degrees). Later after, he was banished from the Kemetic Institute he sought me out to help him write about the Dogon. I trusted the man and helped him write his paper and translated material from French so he could gain some insight into Dogon religion.

Later Ivan refused to publish one of my articles on the Mayan-Mande connection. After this I refused to work with him on the JAC around 1983.

I later found out from Alexander von Wuthenau that Barry Fell, had told Ivan he could not be his friend, if he was mine and this is why Ivan refused to publish my piece. It was quite shocking to me that while von Wuthenau and I remained friends Ivan chose not to do so to stay friends with Fell.

Barry Fell was jealous of me because many of the inscriptions he later published in his books from Brazil and elsewhere I had already deciphered in 1976 and published in the Bull d'IFAN. T

Beginning in 1983, I began to spend time deciphering the Indus Valley writing and writing on aspects of Dravidian linguistics, history and culture. Since I was not publishing articles in the JAC, I heard that many people assumed I was dead, and they began to take my work and present it as their own in the lectures and books they wrote. As a result, I don't have any respect for these people because they are a fraud and don't know what their talking about. And up until today they have made no original contributions to the field.

As a result, in the 1990's when Ivan and Hunter were unable to support what they had wrote about in the Portland Essays?it was good for them?since they were dishonest. . I had taught them what they wrote about but they did not give me credit. I tried to clean up the record by writing: **Afrocentrism: A Valid Frame of Reference, by Clyde Ahmad Winters 1994,**

7. The other members of this forum are right that if want to discuss your sick personal issues and your bitterness then do it privately.

You are the sick person. Here you are claiming that I am unwelcome around you and your followers and calling me an "old frustrated" individual. If you had wanted to discuss these things in private you would never have tried to maintain that I was not contributing to Afrocentrism and none of the established Afrocentrist recognized my work. To show you are a liar I pointed out that I have a chapter appearing in Egypt vs. Greece and the American Academy by Molefi Kete Asante &, AMA Mazama and that I was the keynote speaker at the 2007 Annual Diop Conference held in Philadelphia.

Carruthers was jealous of my work and hated me because I was young (in my early 20's) and I knew how to do research. By the time I met Carruthers I already had published work in Afrocentric journals, while he was only building up his cult following. Carruthers was not always an Afrocentric scholar so he had many weaknesses in method.

You are acting like Carruthers. Instead of embracing and encouraging the work of fine young researchers like Ferg and Asar you attempted to put them in their place. You were acting like the alpha dog, and trying to make Asar and Ferg feel that if their work was to be accepted it had to be judged valid by you. This was wrong. They have a right to do research and let the market place determine its worth; Instead of bowing down to you and keeping the fruits of their work buried in the cult affairs of your Afrocentric cult.

Like Carruthers before you, you are jealous of my work. This jealousy has allowed you to manifest psychopathic behaviors which demand the attention of professional. You sit among the members of your cult and discuss this or that and do nothing but talk. But unlike you, I do original research and I publish it. I go to conferences and I present my work and debate with anyone who challenges my work. Oh you cowardly puppy you.

I repeat just because I don't want to be part of your cabal and Afrocentric cult, says nothing about my contributions to the field. What your comments show is that the arrogance and anti-scholarship tendencies recognized as existing among wannabe scholars of the past who attacked Afrocentric scholars who do basic research continue to exist to day.

Ra don't like ugly. Shame on you pimping Afrocentrism for your own personal gain.

Clyde

--- In Ta_Seti@yahoogroups.com, Manu Ampim wrote:

>

> Clyde,

>

> The most revealing thing that you have stated regarding your Eurocentrism is that Stephen Howe, Afrocentrism (1999), discusses your ideas. Howe is an Oxford historian and Eurocentric distractor of almost all Black scholars that have written significant work in the past 25 years. Part of his thesis is that Diop's work is not credible, and Martin Bernal work is also very shaky. Also, most of this unscholarly book is simply full of petty comments and name calling. He even makes a big deal to argue about why Molefi Asante is not credible because he allegedly lied about why he changed his name! This Eurocentric work has exactly the same motive and intent as the propaganda book written by Mary Lekowitz, Not Out of Africa (1996), and yet this is your claim to "Afrocentrism." These two books are in the same Eurocentric category and lack scholarly credibility with almost everyone, with the exception of Eurocentric propagandists. I say that you do a good job of characterizing yourself as a "Eurocentrist" by using this venomous anti-Black source to boost your credibility.

>

> The bottom line is:

>

> 1. You have not contributed anything constructive to the discussions. Your personal and petty comments show why you are a persona non grata among African-centered scholars and in Africentric circles.

>

> 2. You have not added ONE SINGLE contribution about Medu Netcher because you are ignorant of this language. Your only comment is that "words are words" and that the credibility of the source doesn't matter. This comment is clearly the statement of an amateur and not a professional linguist. You write about linguistics but you are not a linguist. Contrary to your faulty belief, you don't have to be a Kemetologist to be Africentric. A great part of my work since 1986 has also been on the African experience in America. I simply mentioned Kemet to show that you don't know anything about Medu Netcher (as the records of this forum show).

>

> 3. Your linguistic writings and unproven conclusions, based on the racist diffusionist theory, are not respected by professional linguists (Africentric or

Eurocentric), and thus your *linguistic* writings are never cited or listed by these trained linguists. If Diop, Obenga or others linguists had respect for your linguistic writings then they would have cited them by now.

>

> 4. You always bash all African-centered scholars without ever giving them credit for anything, as the records of this forum show. Your uninformed and petty *public* comments about them clearly show that you are very bitter and obviously lack character. There is something terrible wrong when a person can never make ONE positive comment about his peers, and is isolated from them all. You may think that your unprincipled and often false public attacks against these scholars will win you loyalty on this forum. I doubt this because many members are here because of the contributions of these scholars, and you are too angry to see that this further isolates you. When I wrote Towards Black Community Developement (1993, 1996), I gave a balanced criticism of the Africentric Movement and never went on a petty personal attack as you always do. These scholars (and some of their followers) did not initially appreciate my honest appraisal of their activity, but they have now come to acknowledge that my sincere criticism was valid even though it hurt, and my work is now seen as making a valuable contribution to helping our community move forward. Since you don't know anything about the inner-workings of the movement or my work you made an ignorant statement about "you guys" being "pimps." If you were not a bitter and uninformed outsider you would know that I gained a following because of my primary research and my uncompromising stand against participating in the unproductive activities that I wrote about. My income has never come from lectures and tours to Kemet, so you have made another ignorant comment.

>

> 5. You have made dumb and false statements about me and people that have nothing to do with the discussions on this forum. This shows that you are never really concerned with being accurate, but only to vent your petty and personal frustrations.

>

> 6. You sound like a broken record player which is outdated and needs attention. One can only feel sorry for you because you truly believe that you have made a contribution to the learning of several public individuals and you are not getting credit for it, and this has made you bitter and frustrated. You don't have anywhere near the credibility of Carruthers, Hilliard, Van Sertima, Rashidi, Obenga, Browder, Finch, etc. so all you can do is launch petty attacks from your computer. If you did sponsor a lecture or trip very few people would have an interest.

>

> 7. The other members of this forum are right that if want to discuss your sick personal issues and your bitterness then do it privately.

>

>

> Advancing the work,

>

> Manu Ampim

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> -----

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>

>

> Hi Manu

>

> You illustrate your moronic consciousness when you claim that I am a Eurocentrist and colonialist. I am neither can not be characterized as such given my work in the area of Afrocentric studies.

>

> You are an Egyptophile. As a result, you see Afrocentrism as an exercise in the study of Egypt. As a result you feel that if you are not writing about Egypt you can not be an Afrocentrist.

>

> I am here to tell you this is false. Diop, DuBois, J.A. Rogers and etc., wrote about African civilizations around the world. This has been my interest and I have not been Egypto-centric in my studies. But, when I did decide to rescue Afrocentrism in the 1990's by article: Afrocentrism: A Valid Frame of Reference, by Clyde Ahmad Winters 1994, has been widely cited as a major work in Afrocentrism.

>

> You claim that my linguistic studies are subpar and "any legitimate scholar' would support this view. Yet my articles on linguistics have been peer reviewed by linguist, and published in linguistic journals so there is no need to defend my work.

>

> In relation to being a part of your community I am proud to say that I am not. I could have been a part of your community but I refused to join the Kemetic Institute since the main concern for this group was to get sex. Sex does not control me. I have been happily married for 38 years and I saw no reason then or now to let pussy control me.

>

> You claim I am not recognized by the Afrocentric scholarly community but I have an article appearing in Egypt vs. Greece and the American Academy by Molefi Kete Asante &, AMA Mazama. Formerly I was associate editor of JAC and other journals. In addition, I was the keynote speakers at last years annual Diop Conference held in Philadelphia. I would not be involved in these activities if I was not a member of the Afrocentric scholarly community.

>

> In addition, Howe in Afrocentrism: Mythical Pasts and Imagined Homes, and Jacques Berlinerblau in heresy in the University discuss my Afrocentric researches.

>

> You claim I am jealous . Members of your "Afrocentric scholarly community" have done nothing to be jealous of. Yes you have a following. I have people who support my work as well, the only difference is that I don't depend on these people to support me financially.

> You see I have a regular job, thank god. I don't spend my time pimping the "community" to support myself and my research. I don't need my followers to support me through paying for me to lecture or take them on a trip to Egypt anywhere else.

>

> Being a part of your or any community does not make one an Afrocentric scholar. In fact , traditionally Afrocentric scholars who do original research have always been "rejected" by the pompous middle class folk like you who form a personality cult to surround them instead of doing real research that counter the attacks on Afrocentrism by Eurocentrism. You don't dare go into this arena. You passively talk about the "white man" in your private meetings, instead of writing research articles to challenge their misconceptions and lies. You like the members of your ilk are cowards beating your chest , and ranting about the greatness of Diop in your private meetings, but not doing the real and necessary research to counter the myths Eurocentrists spread everyday about the field.

>

> Carruthers was a fake. He was always jealous of me and any other Afro-American scholar who did original research, instead of pimp the research of others like Diop.

>

> "I Loved New York then, it was a hotbed of intellectual
> activity. Black intellectuals were actually respected
> then. A black intellectual is a freak today. White
> folks don't recognize them and black folks, well, black
> folks don't even know black intellectuals exist".

>

>

>

> These words by John Jackson were said in 1982, from his
> apartment in a Nursing Home in Chicago. They highlight the
> disappointment and loneliness most "true" African-American
> Afrocentrists experience as a result of years of disappointment
> and disillusionment.

> Jackson had come to Chicago to teach at Northeastern
> Illinois University's Center for Inner City Studies in Chicago.
> The Kemitic Institute is located at the Center for Inner City
> Studies. He claims he was fired by the so-called "elders" who
> manage the Kemitic Institute, because he was an erudite scholar
> who blasted both the "communists" and "pseudo-Black Nationalists"
> at the Kemitic Institute. This mistreatment of Jackson, a true
> scholar was not new to Afrocentric scholars.

> James Spady in his essay on the life and times of Drusilla

- > Dunjee Houston mentions Houston's discussion with an established
- > black historian about her work in which she recalled that:
- > "I remember in the beginning of my work, for I
- > believe in counsel, I wrote to one of these
- > characters being paid a salary to encourage the
- > advancement of Negro history, and receiving a grafty,
- > fearful, letter shooing me off from an association
- > banded supposedly to advise and encourage students of
- > Negro History".
- > Historically, most African American Afrocentrists have not
- > been formerly trained and/or are not affiliated with a
- > university, this results from the fact that most black elites are
- > anti-black or feel inferior to white scholars. This has resulted
- > from the fact that "black elites" for the most part are non-
- > nationalistic. W.E.B. DuBois observed that the upper-class black
- > is almost never nationalistic:
- > "He has never planned or thought of a Negro state, or
- > a Negro school. This solution has always been a thought
- > up-surgng from the masses,because of pressure which
- > they could not withstand and which compelled a racial
- > institution or chaos. Continually such institutions
- > [aimed at providing African-Americans with pride] were
- > founded and developed but this took place against the
- > advise and best thought of the intelligentsia".
- > Carter G. Woodson believed that the failure of black
- > American elites to initiate consistent and aggressive academic
- > competition with whites resulted from their feelings of
- > inferiority, participation in the mental enslavement of blacks
- > and general miseducation. Woodson wrote that:
- > "...[T]he Negro's mind has been all but perfectly
- > enslaved in that he has been trained to think what is
- > desired of him. The "highly educated" Negroes do not
- > like to hear anything uttered against this procedure
- > because they make their living in this way, and they
- > feel that they must defend the system. Few mis-educated
- > Negroes ever act otherwise; and , if they so express t
- > themselves, they are easily crushed by the large
- > majority to the contrary so that the procession may
- > move on without interruption."
- > There is also self-hate among African -American scholars.
- > This self-hate among many African-American scholars is
- > highlighted by the fact that they only recognize black scholars
- > whose work has been published by Europeans. As a result many
- > educated blacks fail to respect black scholars who are not
- > associated with a University, or used their own money to buy
- > their way into the Afrocentric field by publishing their own

> book(s), and attending every conference they can. Many of these
> researchers are looking for "white recognition" and fail to
> really love their race.
> Woodson has made it clear that these scholars need to learn
> to love themselves. He wrote that:
> "If the "highly educated" Negro would forget most
> of his untried theories taught him in school, if he
> could see through the propaganda which has been
> instilled into his mind under the pretext of education
> , if he would fall in love with his own people and
> begin to sacrifice for their uplift--if the "highly
> educated" Negro would do these things, he could solve
> some of the problems now confronting the race".
> The hate and disrespect blacks show Afrocentric scholars in
> their attempts to "up life the race" and inspire them to
> greatness is quite disappointing and has left many of these
> scholars lonely and bitter. According to John Jackson, Dr. Nathan
> Huggins a great African American scholar of the 1930's committed
> suicide in 1940, out of frustration that comes from trying to
> help black people. Jackson observed that:
> "I tell you black people are just a bunch of contented
> slaves who would rather sit around collecting food
> stamps and go to some idiotic Church on Sunday then
> to struggle for dignity".
> Zora Neale Hurston, was often admonished for being too
> nationalistic by her peers. Alice Walker, has noted that:
> "Zora's pride in black people was so pronounced in
> the ersatz of black twenties that it made other blacks
> suspicious and perhaps uncomfortable;after all they were
> still infatuated with things European--everything
> European."
> Although Hurston was the author of two books on African-American
> folklore, four novels, fifty essays and short stories, she was
> never offered a position at one of the Negro Colleges, and she
> died a common maid.
> There is a double standard in the black community. Whites who
> write about blacks, or sign like blacks are lionized. African-
> Americans on the other hand, who write about the greatness of
> blacks are vilified and in many cases their research is not
> respected, because many blacks don't believe that African-
> Americans scholars are as capable as white scholars. John Jackson
> noted that:
> "J.A. Rogers told me one time that he was sorry as hell
> that he took up the cudgel for black people. The more
> you try to help, he told me the more they try to hurt
> you.And now I see that he was absolutely right. Look

> what black people did to Marcus Garvey! Garvey wanted
 > to uplift the masses, but most black folk especially
 > black leadership, want to exploit the masses. Even most
 > of the masses themselves, if [they] ever got a chance to
 > exploit their own peers they could do it without a
 > moment's hesitation".
 >
 > In summary you know nothing about linguistics. While I have published many
 articles in journals refereed by linguist you show nothing here illustrating your
 background in linguistics or anything else except rhetoric .
 >
 > Your claim that I am a colonialist and Eurocentrist are laughable and show your
 wrong-headedness and jealousy. You see you must be jealous. My contributions to
 Afrocentrism are many and recognized by other members of the community as
 recognized by my publications and key note lecture at the 2007 Diop Conference.
 >
 > If you had any scholarly way to deny the reality of my research you would
 present it. Instead, like the Eurocentrists you make a statement that it is wrong and
 then proceed to present no evidence you sad foolish boy, real scholars use
 research to disconfirm a theory not the method of authority.
 >
 > Your desire to promote the fact that you belong to a cabal and I am not a
 member of your so called "African centered scholarly community "does nothing
 but show how you are just like the jealous "Black scholars" who attempted to
 deny the great research of DuBois and others. Like previous members of this
 group you are a scared child, who speaks boldly about the field within the
 confines of your "narrow Afrocentric community" and followers; but dare not
 publish articles or make presentations at Conferences attended and participated in
 by members of the established academy, to challenge the status quo out of fear
 and awe of European scholar ship.
 > I don't have this fear. As a result, I take the battle to spread the truth and reality
 of the scientific validity of Afriocentrism to any venue, anywhere in the world.
 But you just remain among your followers and beat your chest. You are pathetic
 and weak.
 >
 > But like them your rantings will do nothing to insure that your contribution to
 Afrocentrism will be recognized in the future because you have contributed
 nothing to the field.
 >
 >
 >
 > --- On Tue, 9/16/08, Manu Ampim Profmanu@... wrote:
 >
 > From: Manu Ampim Profmanu@...
 > Subject: [Ta_Seti] Re: Afrocentric vs Eurocentric Comparative and
 Anthropological Lingu
 > To: ta_seti@yahoogroups.com

> Date: Tuesday, September 16, 2008, 5:47 PM

>

> Hi Clyde,

>

> The Eurocentric rhetoric you espouse is total nonsense. Your writings have NO credibility among ANY leading African-centered scholars or linguistics, and you know it, and this is why you have NEVER given credit to any of them for their research and contributions. They have positively influenced people in our community across the country (old and young), and many are on this forum. You on the other hand are simply a tired and jealous outsider who has never been a meaningful part of the Africentric movement and community, and this frustrates you. Your outside status is why you constantly lie about these brothers and sisters and ignorantly lump everyone into your ignorant attack and false categories.

>

> You falsely claim that you use "Afrocentric methods" and yet none of your methods and so-called "original contributions" are recognized by ANY scholars in the field. You are like a foolish child who simply makes up lies to try and justify why you and your "Afrocentric methods" are totally isolated from the African centered scholarly community.

>

> You are someone who only writes about linguistics but you are no "linguist" and that is a main reason why everyone who has made important contributions to the Africentric community in the past 25 years has no dealing with you or your so-called "Afrocentric methods." If you had any real linguistic training you would know that the accuracy of source materials is always a main concern. But as a frustrated layperson masquerading as a "linguist" who foolishly claim that "words are words" and it doesn't matter how questionable the source. Any legitimate scholar knows that your approach is based on ignorance and has nothing to do with rigorous scholarship.

>

> It is clear that you are ignorant of Medu Netcher and this is why you don't understand any errors presented and why no scholars in the field cite your substandard writings. I know more Medu Netcher than you will ever know and this is why you can't make any intelligent critiques of the evidence.

>

> Diop was quite aware of all the legitimate Africentric linguistic and historical work published here in the U.S., but on the other hand your substandard writings were never cited. The fact is that Diop cited works in English and from the Journal of African Civilizations. Also, when he came to America in April 1985, it was the African-centered scholars from the JAC who were instrumental in bringing about his visit here. Yet, you want the younger people on this forum to falsely believe that your writings were left out because he didn't know about them! Diop, like everyone else, ignored your subpar work. This is another foolish lie you have told.

>

> Obenga has never cited ANY of your unscholarly "linguistic" writings and

never will, so you lie to say that he only cites himself! This is one of the Top 3 lies that you have told. In Origine Commune (1993) and his other writings he cites a vast array of sources, but never once lists your substandard writings. You wasted your time sending him your amateur manuscript to review, which of course he ignored. The fact is that you are the only person in the country that has written a "scholarly" linguistic article and quoted only yourself. What kind of "Afrocentric" scholarship is this. How sad.

>

> Sis. Rkhty is a trained linguist and has published articles and taught Medu Netcher across the country. In her writings and course materials, you are never cited. Also, the Kemetite Institute and the late Dr. Carruthers have made more positive contributions to African-centered linguistic research and training in one year than you ever have. Your jealousy and lies are sick. You have no status in the African-centered community, even in Chicago, so you make up lies to justify your total isolation from African-centered scholars and community.

>

> You talk about "you guys" running around pimping when I was never a part of this activity. I am the first person to write a full critique of the problems in the movement. In my book, Towards Black Community Development (1996), I wrote in detail about the contributions of and contradictions of the the Africentric Movement. You were never a part of this movement and thus you can only rehash old issues that are no longer happening. This is another example of the fact that you are an uninformed and frustrated old man who will ignorantly misguide anyone who is foolish enough to listen.

> You are jealous because I do have a following across the country, and I take people to Kemet to conduct primary research, which is a methodology that you have never been taught. The scholars in your age group also have an international following. These reality remind you of the fact that you don't have a following, your substandard writing are not respected by scholars, and you are totally isolated from the African-centered community and have no followers This says alot about your lack of character and substandard "scholarship."

>

>

> You are simply a layperson writing about linguistic and using an old racist diffusionist theory that is not recognized by any African-centered scholars. It is only linguistic ignorance that allows you to entertain the illusion that you can take the Vai or Mande script and then automatically translate various other scripts around the world. This is not scholarship. This is a colonialist model that you use that has been systematically dismantled and rejected by scholars across ethnic groups and continents. Your fake "scholarly" methods are badly outdated.

>

> I know that you are a frustrated and jealous old dude, but stop lying about African-centered scholars and linguists. The struggle continues to rid our community of ignorance, superstition, and outside idiots impersonating "Afrocentric methods" and scholarship.

>

> Advancing the work,
>
> Manu Ampim
> -----
>
>
>
> --- In Ta_Seti@yahoogroups .com, clyde winters wrote:
>>
>> Hi Manu
>>
>> I known Sis. Rkhty, and Carruthers since 1975. Neither one of these individuals is a linguist. I know these people from the Kametic Institute. None of these individuals were good scholars.
>>
>> Carruthers, for those of us in the know lacked morals and encouraged a lot of unsavory practices among his many followers. He did great self promotion and became one of the "elders" in the Afrocentric community specializing in spreading his phony "Egyptian religion", and corrupting all who joined his cult.
>>
>> Granted Sis. Rkhty did attend the U of Chgo but I don't believe she ever published an article, except for one in Black Books Bulletin. She had some good ideas but she rarely followed up on any of them. If you are her friend ask her to tell you the truth about many members of the Kametic Institute and why she left them. If she is truthful you may be surprised.
>>
>> Diop never saw my linguistic work.
>>
>> Obenga is not a good person to use as someone who cites the work of other Afrocantric linguists. Obenga mainly been promoting his own work for years and rarely supports and promotes anybody's work but his own. Name someone other than Obenga himself (and Diop who he used to gain followers in the United States) that he shows respect too and cites in his work.
>>
>> You claim my work is never cited but do a google search for Clyde A. Winters, Afrocentricism a Valid Frame of Reference, Journal of Black Studies, 25 (2) (1994), pages 170-190 and note the numerous publications that cite this article which includes some linguistics.
>>
>> Except for myself, name another Afro-American linguist doing Afrocentric comparative linguistics work.
>>
>> I am satisfied that my work has been well recieved, especially among Dravidian linguists. It has also been cited by some European scholars. My work has also been quoted by Alain Anselin, who is a practicing Afrocentric linguist.
>>
>> I met Carruthers back in 1975, I have never been impressed with his work and

he only started a religious cult involving mysticism and sex . And up to today what original work did he produce.

> >

> > If you go back and check the literature you will find that from Hunter Adams to Rashidi and Ivan van Sertima , they all made names for themselves off my original work : Dogons, Blacks in Asia, Blacks in Europe and etc. Many of the lectures Rashidi gives today are latent with information I taught him back in 1979-1980.

> >

> > The first articles on every subject they wrote about (except for Ivan's They came before Columbus) and talk about today, I wrote and published back in the 1970's when I was Associate Editor of the Journal of African Civilization or I had published in many other journals.

> >

> > Since they claimed my work for their own, naturally they would not promote me. You see my work is constantly being quoted by Afrocentric scholars, its just that they take credit for what I first researched. A fact anyone would know who read the literature.

> >

> > Except for Obenga, name one of your cohorts who has made an original contribution in Afrocentric studies. You can't name one. You guys have conferences every year and not one paper or book is published.

> >

> > Manu you guys are like pimps. You contribute nothing original, hustle up a little cash doing the same lectures year in and year out, or taking people on trips to Egypt. But you contribute nothing to furthering Afrocentric knowledge.

> >

> > You ride the work of Diop and others like a drunken sailor on a whore. You never contribute anything original. Even your work on Egyptian fgeries was done originally by Europeans. You popularize their work in the Black Community to make it appear you are a superstar.

> >

> > In the future when you guys are forgotten because you left nothing original to think about, or for others to research further, my writings will inspire others to make new discoveries that will surpass my own. And this is what research is about spreading knowledge, not gaining a following.

> >

> > I will say it again you know nothing about linguistics. Your behavior in regards to Ferg and Asar illustrates the Kemetic Institute Model of supporting fellow Afrocentric scholars--attack anyone you are jealous of.

> >

> > That's right you are jealous of these young researchers. That's why you could not humble yourself to the great learning they have illustrated in their discussions on this forum.

> >

> > They are trying to advance the field instead of kissing your A#\$ and you just

can't take it. They don't really need your support or others of your group. If they are any thing like you they are not worth knowing. You fear that these guys will replace you due to their knowledge, among your followers.

> >

> > But while you are attacking their work their knowledge will continue to grow. They will soon write books and they will be well respected, even if they are never respect by the likes of you.

> >

> > Shame on you. Jealousy will get you no where.

> >

> > Aluta continua.... the struggle continues to free the mind of the lost, who follow the ignorant and remain in darkness.

> >

> >

> > Clyde Winters

>

| 26879|2008-09-18 11:48:01|Ferg|Re: Afrocentric vs Eurocentric Comparative and Anthropological Lingu

Attachments :

?

Thanks Tyrone for the effort.

I am looking into it.

Somo

----- Original Message -----

From: [Sptpy](#)

To: Ta_Seti@yahoogroups.com

Sent: Thursday, September 18, 2008 4:43 PM

Subject: [Ta_Seti] Re: Afrocentric vs Eurocentric Comparative and Anthropological Linguistic Methods

Thanks Prof Manu,

But I still cannot find the rendering Ta-Kens in his dictionaries. He must have had a reason for Ta-Kens since as you say he did not know the phonetic value, so where does Kens come from? I would like to see the glyphs he used for Ta-Kens. If you can direct me to any sources of Ta-Kens for Ta-Seti, I think I might know the answer to the conundrum.?

Somo

Somo, these are the glyphs referenced by Manu:

Budge, *The Gods of the Egyptians: Studies in Egyptian Mythology*, vol. I, p. 401.



Budge, *The Gods of the Egyptians: Studies in Egyptian Mythology*, vol. I, p. 477.



Budge, *The Gods of the Egyptians: Studies in Egyptian Mythology*, vol. II, p. 51.



Budge, *An Egyptian Hieroglyphic Dictionary*, vol. I, p. cxxxviii.



According to Budge's *An Egyptian Hieroglyphic Dictionary*, vol. II, p. 795,



Tyrone

| 26880|2008-09-18 12:10:38|Peter Gray|Re: Afrocentric vs Eurocentric Comparative and Anthropological Lingu|
Shouldn't all of this acrimonious exchange be kept private, just between the two individuals involved?

Peter

To: Ta_Seti@yahoogroups.com
From: olmec982000@yahoo.com
Date: Thu, 18 Sep 2008 18:42:14 +0000
Subject: [Ta_Seti] Re: Afrocentric vs Eurocentric Comparative and Anthropological Lingu

Hi Meru

Now I will respond to your comments. First of all you have not presented any evidence that I am not part of the Afrocentric research Community. All you have done is illustrate that you have contributed nothing significant except a book about the work of others. Instead of talking about your own accomplishments in the field you inform us of your commentaries.

Clyde,

The most revealing thing that you have stated regarding your Eurocentrism is that Stephen Howe, Afrocentrism (1999), discusses your ideas. Howe is an Oxford historian and Eurocentric distractor of almost all Black scholars that have written significant work in the past 25 years. Part of his thesis is that Diop's work is not credible, and Martin Bernal work is also very shaky. Also, most of this unscholarly book is simply full of petty comments and name calling. He even makes a big deal to argue about why Molefi Asante is not credible because he allegedly lied about why he changed his name! This Eurocentric work has exactly the same motive and intent as the propaganda book written by Mary Lekowitz, Not Out of Africa (1996), and yet this is your claim to "Afrocentrism." These two books are in the same Eurocentric category and lack scholarly credibility with almost everyone, with the exception of Eurocentric propagandists. I say that you do a good job of characterizing yourself as a "Eurocentrist" by using this venomous anti-Black source to boost your credibility.

I referenced this book because my work was attacked by the author due to the fact I am a recognized Afrocentric scholar. I was not endorsing the book.

The bottom line is:

1. **You have not contributed anything constructive to the discussions.** Your personal and petty comments show why you are a persona non grata among African-centered scholars and in Africentric circles.

I have made a constructive contribution to the discussion. My contribution was that you don't have the right to attack the work of promising scholars like Asar and Ferg simply because they are applying linguistic methods you don't understand. You can't understand what they are doing because you are not a linguist. You are pimping Afrocentrism to fatten your pockets while you form a personality cult.

I don't associate with you or the members of your cult. You foolish pimp. The only people you may control are your followers. But I am glad to hear you feel this way so I can avoid any contact with a psychopath like you and members of your cult.

2. **You have not added ONE SINGLE contribution about Medu Netcher because you are ignorant of this language.** Your only comment is that "words are words" and that the credibility of the source doesn't matter. This comment is clearly the statement of an amateur and not a professional linguist. **You write about linguistics but you are not a linguist.** Contrary to your faulty belief, you don't have to be a Kemetologist to be Africentric. A great part of my work since 1986 has also been on the African experience in America. I simply mentioned Kemet to show that you don't know anything about Medu Netcher (as the records of this forum show).

As I stated before my contributions to linguistics are on the record. Secondly, my research regarding Egypt is evidenced in my article :**Afrocentrism: A Valid Frame of Reference, by Clyde Ahmad Winters 1994,**

3. **Your linguistic writings and unproven conclusions, based on the racist diffusionist theory, are not respected by professional linguists (Africentric or Eurocentric) , and thus your *linguistic* writings are**

never cited or listed by these trained linguists. If Diop, Obenga or others linguists had respect for your linguistic writings then they would have cited them by now.

My linguistic writings are respected. If they were not respected they would never have been published moron.

Much of my research concerns Mande, Dravidian, Elamite , Sumerian and Niger-Congo languages generally. The focus of Obenga is just Egyptian.

4. You always bash all African-centered scholars without ever giving them credit for anything, as the records of this forum show. Your uninformed and petty *public* comments about them clearly show that you are very bitter and obviously lack character. There is something terrible wrong when a person can never make ONE positive comment about his peers, and is isolated from them all. You may think that your unprincipled and often false public attacks against these scholars will win you loyalty on this forum. I doubt this because many members are here because of the contributions of these scholars, and you are too angry to see that this further isolates you. When I wrote Towards Black Community Development (1993, 1996), I gave a balanced criticism of the Africentric Movement and never went on a petty personal attack as you always do. These scholars (and some of their followers) did not initially appreciate my honest appraisal of their activity, but they have now come to acknowledge that my sincere criticism was valid even though it hurt, and my work is now seen as making a valuable contribution to helping our community move forward. Since you don't know anything about the inner-workings of the movement or my work you made an ignorant statement about "you guys" being "pimps." If you were not a bitter and uninformed outsider you would know that I gained a following because of my primary research and my uncompromising stand against participating in the unproductive activities that I wrote about. My income has never come from lectures and tours to Kemet, so you have made another ignorant comment.

I give credit to Afrocentric scholars who have contributed to the field. I do not deny the advances made in the field by the fathers of this research DuBois, Diop, J.A. Rogers, Woodson and etc. I am not looking for loyalty on this forum because I know the psychology of most Afro-Americans, First, support and respect any Black who is recognized by whites (e.g., Davidson and Bernal); and 2) kiss a\$\$ to join the Black status quo so you can appear to be "one of the guys" .

But as I pointed out in my discussion of DuBois, J.A. Rogers , Woodson and etc., people like you and the people who follow you fail to respect real scholarship.

I have been studying Afrocentrism for many years. When I entered the field like most novices I had to learn the methods used by the principal scholars in the field. J.A. Rogers and Parker taught me that you needed to know foreign languages to do any real research. By understanding foreign languages you gain access to primary documents to conduct your research. John Jackson illustrated how using anthropological methods can harvest great rewards relating to Afrocentric themes. DuBois, Woodson and others made it clear that a good background in historical methods can help one further the knowledge base.

I learned from these scholars that a researcher should be open and share their research and respectfully cite other scholars whose work they have used. Reading their work showed me that Afrocentrism was a science.

You on the otherhand have failed to acquire this knowledge. You see Afrocentrism as a **personally cult**. You see the field as one where certain persons should be recognized as icons and if one chooses not to submit to the directives of these folk, that person is unwelcome.

DuBois , Dundjee and other Afrocentric scholars discuss people of your ilk who try to make a "private club" for their members to hoard their research and attack real scholarship because they have the means

to control the minds of their followers. Today though these figures who opposed Dunjee and DuBois are unknown but we are still studying the work of these great Afrocentric scholars.

I am a student of history. I therefore know that it is documents which will influence future research. I have produced enough Afrocentric literature to inspire future research, both confirming and maybe even disconfirming my research. But you on the otherhand, will have nothing original for future researchers to want to study and elaborate.

5. [You have made dumb and false statements about me and people that have nothing to do with the discussions on this forum.](#) This shows that you are never really concerned with being accurate, but only to vent your petty and personal frustrations.

You were the first to make false statements. It was you who attacked by credentials as a linguist. It was you who referred to me as a frustrated old man. My comments were that you should not attack Asar's work, and that you used European languages to discuss an African reality. Two phenomena that highlighted the fact you know nothing about linguistics except what you copied from a text.

6. [You sound like a broken record player which is outdated andneeds attention.](#) One can only feel sorry for you becauseyou truly believe that you have made a contribution to the learning of several public individualsand you are not getting credit for it, and this has made you bitter and frustrated. You don't have anywhere near the credibility of Carruthers, Hilliard, Van Sertima, Rashidi, Obenga, Browder, Finch, etc. so all you can do is launch petty attacks from your computer. If you did sponsor a lecture or trip very few people would have an interest.

I have never attacked Asa Hilliard, back in day we shared considerable research . I don't Know Obenga , and Finch personally nor Browder. But I do know that Browder obtained much of my research from a woman who studied Chinese I was corresponding with and that he used this information to write about ancient blacks without acknowledging where the information came from. Rashidi I have known him since 1979. I spoke at Compton College, where he worked and gave him much of the material he later used to write about Blacks in Asia. He is a fraud. In fact, he used my name to get in touch with the Dalits of India and then he pretended he earned entrance among them on his own.

It was at the Kemetic Institute that we first worked on founding the JAC. It didn't get off the ground at these meetings because Carruthers and his cohorts were jealous of Ivan and frequently spread the myth that Ivan had stole the work of Wangara.

It was doing these meetings that I first met Hunter Adams. And found out that if you wanted to be a "fully invested member" of the in-crowd you had to have a `chick' on the side. It was this "whore swaping" that led to many members of the kemetic Institute later getting divorces.

I worked with Van Sertima in founding the Journal of African Civilization, in fact when Carruthers made him lose confidence in producing the journal I told him how to incorporate the journal, the themes for the upcoming issues of JAC and how he could promote the journal while he was doing book lectures. Look at the various issues of the JAC have you ever noticed that Ivan usually only authored the introduction to each issue. He took from what was published in the JAC to enrich his many lectures.

I know these men. I know they are liars and I know they made a name for themselves off my work.

From your own post you met these men long after I did (c1992/1993) and it took you awhile for them to let you into their clic because of your work. Since I have know them since 1978/79, don't you dare try to claim that I was lying. You don't know anything about these events

Hunter Adams was janitor at Argonne. I told him not to pretend to be a scientist at Argonne and to get his degree (Back then the U of Chgo paid for staff to complete degrees). Later after, he was banished from the Kemetic Institute he sought me out to help him write about the Dogon. I trusted the man and helped him write his paper and translated material from French so he could gain some insight into Dogon religion.

Later Ivan refused to publish one of my articles on the Mayan-Mande connection. After this I refused to work with him on the JAC around 1983.

I later found out from Alexander von Wuthenau that Barry Fell, had told Ivan he could not be his friend, if he was mine and this is why Ivan refused to publish my piece. It was quite shocking to me that while von Wuthenau and I remained friends Ivan chose not to do so to stay friends with Fell.

Barry Fell was jealous of me because many of the inscriptions he later published in his books from Brazil and elsewhere I had already deciphered in 1976 and published in the Bull d'IFAN. T

Beginning in 1983, I began to spend time deciphering the Indus Valley writing and writing on aspects of Dravidian linguistics, history and culture. Since I was not publishing articles in the JAC, I heard that many people assumed I was dead, and they began to take my work and present it as their own in the lectures and books they wrote. As a result, I don't have any respect for these people because they are a fraud and don't know what their talking about. And up until today they have made no original contributions to the field.

As a result, in the 1990's when Ivan and Hunter were unable to support what they had wrote about in the Portland Essays it was good for them since they were dishonest. . I had taught them what they wrote about but they did not give me credit. I tried to clean up the record by writing: **Afrocentrism: A Valid Frame of Reference, by Clyde Ahmad Winters 1994,**

7. The other members of this forum are right that if want to discuss your sick personal issues and your bitterness then do it privately.

You are the sick person. Here you are claiming that I am unwelcome around you and your followers and calling me an "old frustrated" individual. If you had wanted to discuss these things in private you would never have tried to maintain that I was not contributing to Afrocentrism and none of the established Afrocentrist recognized my work. To show you are a liar I pointed out that I have a chapter appearing in Egypt vs. Greece and the American Academy by Molefi Kete Asante &, AMA Mazama and that I was the keynote speaker at the 2007 Annual Diop Conference held in Philadelphia.

Carruthers was jealous of my work and hated me because I was young (in my early 20's) and I knew how to do research. By the time I met Carruthers I already had published work in Afrocentric journals, while he was only building up his cult following. Carruthers was not always an Afrocentric scholar so he had many weaknesses in method.

You are acting like Carruthers. Instead of embracing and encouraging the work of fine young researchers like Ferg and Asar you attempted to put them in their place. You were acting like the alpha dog, and trying to make Asar and Ferg feel that if their work was to be accepted it had to be judged valid by you. This was wrong. They have a right to do research and let the market place determine its worth; Instead of bowing down to you and keeping the fruits of their work buried in the cult affairs of your Afrocentric cult.

Like Carruthers before you, you are jealous of my work. This jealousy has allowed you to manifest psychopathic behaviors which demand the attention of professional. You sit among the members of your cult and discuss this or that and do nothing but talk. But unlike you, I do original research and I publish it. I go to conferences and I present my work and debate with anyone who challenges my work. Oh you cowardly puppy you.

I repeat just because I don't want to be part of your cabal and Afrocentric cult, says nothing about my contributions to the field. What your comments show is that the arrogance and anti-scholarship tendencies recognized as existing among wannabe scholars of the past who attacked Afrocentric scholars who do basic research continue to exist to day.

Ra don't like ugly. Shame on you pimping Afrocentrism for your own personal gain.

Clyde

--- In Ta_Seti@yahoogroups .com, Manu Ampim wrote:

>

> Clyde,

>

> The most revealing thing that you have stated regarding your Eurocentrism is that Stephen Howe, Afrocentrism (1999), discusses your ideas. Howe is an Oxford historian and Eurocentric distractor of almost all Black scholars that have written significant work in the past 25 years. Part of his thesis is that Diop's work is not credible, and Martin Bernal work is also very shaky. Also, most of this unscholarly book is simply full of petty comments and name calling. He even makes a big deal to argue about why Molefi Asante is not credible because he allegedly lied about why he changed his name! This Eurocentric work has exactly the same motive and intent as the propaganda book written by Mary Lekowitz, Not Out of Africa (1996), and yet this is your claim to "Afrocentrism. " These two books are in the same Eurocentric category and lack scholarly credibility with almost everyone, with the exception of Eurocentric propagandists. I say that you do a good job of characterizing yourself as a "Eurocentrist" by using this venomous anti-Black source to boost your credibility.

>

> The bottom line is:

>

> 1. You have not contributed anything constructive to the discussions. Your personal and petty comments show why you are a persona non grata among African-centered scholars and in Africentric circles.

>

> 2. You have not added ONE SINGLE contribution about Medu Netcher because you are ignorant of this language. Your only comment is that "words are words" and that the credibility of the source doesn't matter. This comment is clearly the statement of an amateur and not a professional linguist. You write about linguistics but you are not a linguist. Contrary to your faulty belief, you don't have to be a Kemetologist to be Africentric. A great part of my work since 1986 has also been on the African experience in America. I simply mentioned Kemet to show that you don't know anything about Medu Netcher (as the records of this forum show).

>

> 3. Your linguistic writings and unproven conclusions, based on the racist diffusionist theory, are not respected by professional linguists (Africentric or

Eurocentric) , and thus your *linguistic* writings are never cited or listed by these trained linguists. If Diop, Obenga or others linguists had respect for your linguistic writings then they would have cited them by now.

>

> 4. You always bash all African-centered scholars without ever giving them credit for anything, as the records of this forum show. Your uninformed and petty *public* comments about them clearly show that you are very bitter and obviously lack character. There is something terrible wrong when a person can never make ONE positive comment about his peers, and is isolated from them all. You may think that your unprincipled and often false public attacks against these scholars will win you loyalty on this forum. I doubt this because many members are here because of the contributions of these scholars, and you are too angry to see that this further isolates you. When I wrote Towards Black Community Developement (1993, 1996), I gave a balanced criticism of the Africentric Movement and never went on a petty personal attack as you always do. These scholars (and some of their followers) did not initially appreciate my honest appraisal of their activity, but they have now come to acknowledge that my sincere criticism was valid even though it hurt, and my work is now seen as making a valuable contribution to helping our community move forward. Since you don't know anything about the inner-workings of the movement or my work you made an ignorant statement about "you guys" being "pimps." If you were not a bitter and uninformed outsider you would know that I gained a following because of my primary research and my uncompromising stand against participating in the unproductive activities that I wrote about. My income has never come from lectures and tours to Kemet, so you have made another ignorant comment.

>

> 5. You have made dumb and false statements about me and people that have nothing to do with the discussions on this forum. This shows that you are never really concerned with being accurate, but only to vent your petty and personal frustrations.

>

> 6. You sound like a broken record player which is outdated and needs attention. One can only feel sorry for you because you truly believe that you have made a contribution to the learning of several public individuals and you are not getting credit for it, and this has made you bitter and frustrated. You don't have anywhere near the credibility of Carruthers, Hilliard, Van Sertima, Rashidi, Obenga, Browder, Finch, etc. so all you can do is launch petty attacks from your computer. If you did sponsor a lecture or trip very few people would have an interest.

>

> 7. The other members of this forum are right that if want to discuss your sick personal issues and your bitterness then do it privately.

>

>

> Advancing the work,

>

> Manu Ampim

>

> -----

>

>

>

>

> Hi Manu

>

> You illustrate your moronic consciousness when you claim that I am a Eurocentrist and colonialist. I am neither can not be characterized as such given my work in the area of Afrocentric studies.

>

> You are an Egyptophile. As a result, you see Afrocentrism as an exercise in the study of Egypt. As a result you feel that if you are not writing about Egypt you can not be an Afrocentrist.

>

> I am here to tell you this is false. Diop, DuBois, J.A. Rogers and etc., wrote about African civilizations around the world. This has been my interest and I have not been Egypto-centric in my studies. But, when I did decide to rescue Afrocentrism in the 1990's by article: Afrocentrism: A Valid Frame of Reference, by Clyde Ahmad Winters 1994, has been widely cited as a major work in Afrocentrism.

>

> You claim that my linguistic studies are subpar and "any legitimate scholar' would support this view. Yet my articles on linguistics have been peer reviewed by linguist, and published in linguistic journals so there is no need to defend my work.

>

> In relation to being a part of your community I am proud to say that I am not. I could have been a part of your community but I refused to join the Kemetic Institute since the main concern for this group was to get sex. Sex does not control me. I have been happily married for 38 years and I saw no reason then or now to let pussy control me.

>

> You claim I am not recognized by the Afrocentric scholarly community but I have an article appearing in Egypt vs. Greece and the American Academy by Molefi Kete Asante &, AMA Mazama. Formerly I was associate editor of JAC and other journals. In addition, I was the keynote speakers at last years annual Diop Conference held in Philadelphia. I would not be involved in these activities if I was not a member of the Afrocentric scholarly community.

>

> In addition, Howe in Afrocentrism: Mythical Pasts and Imagined Homes, and Jacques Berlinerblau in heresy in the University discuss my Afrocentric researches.

>

> You claim I am jealous . Members of your "Afrocentric scholarly community" have done nothing to be jealous of. Yes you have a following. I have people who support my work as well, the only difference is that I don't depend on these people to support me financially.

> You see I have a regular job, thank god. I don't spend my time pimping the "community" to support myself and my research. I don't need my followers to support me through paying for me to lecture or take them on a trip to Egypt anywhere else.

>

> Being a part of your or any community does not make one an Afrocentric scholar. In fact , traditionally Afrocentric scholars who do original research have always been "rejected" by the pompous middle class folk like you who form a personality cult to surround them instead of doing real research that counter the attacks on Afrocentrism by Eurocentrism. You don't dare go into this arena. You passively talk about the "white man" in your private meetings, instead of writing research articles to challenge their misconceptions and lies. You like the members of your ilk are cowards beating your chest , and ranting about the greatness of Diop in your private meetings, but not doing the real and necessary research to counter the myths Eurocentrists spread everyday about the field.

>

> Carruthers was a fake. He was always jealous of me and any other Afro-American scholar who did original research, instead of pimp the research of others like Diop.

>

> "I Loved New York then, it was a hotbed of intellectual
> activity. Black intellectuals were actually respected
> then. A black intellectual is a freak today. White
> folks don't recognize them and black folks, well, black
> folks don't even know black intellectuals exist".

>

>

>

> These words by John Jackson were said in 1982, from his
> apartment in a Nursing Home in Chicago. They highlight the
> disappointment and loneliness most "true" African-American
> Afrocentrists experience as a result of years of disappointment
> and disillusionment.

> Jackson had come to Chicago to teach at Northeastern
> Illinois University's Center for Inner City Studies in Chicago.
> The Kemitic Institute is located at the Center for Inner City
> Studies. He claims he was fired by the so-called "elders" who
> manage the Kemitic Institute, because he was an erudite scholar
> who blasted both the "communists" and "pseudo-Black Nationalists"
> at the Kemitic Institute. This mistreatment of Jackson, a true
> scholar was not new to Afrocentric scholars.

> James Spady in his essay on the life and times of Drusilla

- > Dunjee Houston mentions Houston's discussion with an established
- > black historian about her work in which she recalled that:
- > "I remember in the beginning of my work, for I
- > believe in counsel, I wrote to one of these
- > characters being paid a salary to encourage the
- > advancement of Negro history, and receiving a graft,
- > fearful, letter shooing me off from an association
- > banded supposedly to advise and encourage students of
- > Negro History".
- > Historically, most African American Afrocentrists have not
- > been formerly trained and/or are not affiliated with a
- > university, this results from the fact that most black elites are
- > anti-black or feel inferior to white scholars. This has resulted
- > from the fact that "black elites" for the most part are non-
- > nationalistic. W.E.B. DuBois observed that the upper-class black
- > is almost never nationalistic:
- > "He has never planned or thought of a Negro state, or
- > a Negro school. This solution has always been a thought
- > up-surgng from the masses,because of pressure which
- > they could not withstand and which compelled a racial
- > institution or chaos. Continually such institutions
- > [aimed at providing African-Americans with pride] were
- > founded and developed but this took place against the
- > advise and best thought of the intelligentsia" .
- > Carter G. Woodson believed that the failure of black
- > American elites to initiate consistent and aggressive academic
- > competition with whites resulted from their feelings of
- > inferiority, participation in the mental enslavement of blacks
- > and general miseducation. Woodson wrote that:
- > "...[T]he Negro's mind has been all but perfectly
- > enslaved in that he has been trained to think what is
- > desired of him. The "highly educated" Negroes do not
- > like to hear anything uttered against this procedure
- > because they make their living in this way, and they
- > feel that they must defend the system. Few mis-educated
- > Negroes ever act otherwise; and , if they so express t
- > themselves, they are easily crushed by the large
- > majority to the contrary so that the procession may
- > move on without interruption. "
- > There is also self-hate among African -American scholars.
- > This self-hate among many African-American scholars is
- > highlighted by the fact that they only recognize black scholars
- > whose work has been published by Europeans. As a result many
- > educated blacks fail to respect black scholars who are not
- > associated with a University, or used their own money to buy
- > their way into the Afrocentric field by publishing their own

- > book(s), and attending every conference they can. Many of these
- > researchers are looking for "white recognition" and fail to
- > really love their race.
- > Woodson has made it clear that these scholars need to learn
- > to love themselves. He wrote that:
- > "If the "highly educated" Negro would forget most
- > of his untried theories taught him in school, if he
- > could see through the propaganda which has been
- > instilled into his mind under the pretext of education
- > , if he would fall in love with his own people and
- > begin to sacrifice for their uplift--if the "highly
- > educated" Negro would do these things, he could solve
- > some of the problems now confronting the race".
- > The hate and disrespect blacks show Afrocentric scholars in
- > their attempts to "up life the race" and inspire them to
- > greatness is quite disappointing and has left many of these
- > scholars lonely and bitter. According to John Jackson, Dr. Nathan
- > Huggins a great African American scholar of the 1930's committed
- > suicide in 1940, out of frustration that comes from trying to
- > help black people. Jackson observed that:
- > "I tell you black people are just a bunch of contented
- > slaves who would rather sit around collecting food
- > stamps and go to some idiotic Church on Sunday then
- > to struggle for dignity".
- > Zora Neale Hurston, was often admonished for being too
- > nationalistic by her peers. Alice Walker, has noted that:
- > "Zora's pride in black people was so pronounced in
- > the ersatz of black twenties that it made other blacks
- > suspicious and perhaps uncomfortable; after all they were
- > still infatuated with things European--everythin g
- > European."
- > Although Hurston was the author of two books on African-American
- > folklore, four novels, fifty essays and short stories, she was
- > never offered a position at one of the Negro Colleges, and she
- > died a common maid.
- > There is a double standard in the black community. Whites who
- > write about blacks, or sign like blacks are lionized. African-
- > Americans on the other hand, who write about the greatness of
- > blacks are vilified and in many cases their research is not
- > respected, because many blacks don't believe that African-
- > Americans scholars are as capable as white scholars. John Jackson
- > noted that:
- > "J.A. Rogers told me one time that he was sorry as hell
- > that he took up the cudgel for black people. The more
- > you try to help, he told me the more they try to hurt
- > you. And now I see that he was absolutely right. Look

> what black people did to Marcus Garvey! Garvey wanted
> to uplift the masses, but most black folk especially
> black leadership, want to exploit the masses. Even most
> of the masses themselves, if [they] ever got a chance to
> exploit their own peers they could do it without a
> moment's hesitation".
>
> In summary you know nothing about linguistics. While I have published many
articles in journals refereed by linguist you show nothing here illustrating your
background in linguistics or anything else except rhetoric .
>
> Your claim that I am a colonialist and Eurocentrist are laughable and show your
wrong-headedness and jealousy. You see you must be jealous. My contributions to
Afrocentrism are many and recognized by other members of the community as
recognized by my publications and key note lecture at the 2007 Diop Conference.
>
> If you had any scholarly way to deny the reality of my research you would
present it. Instead, like the Eurocentrists you make a statement that it is wrong and
then proceed to present no evidence you sad foolish boy, real scholars use
research to disconfirm a theory not the method of authority.
>
> Your desire to promote the fact that you belong to a cabal and I am not a
member of your so called "African centered scholarly community "does nothing
but show how you are just like the jealous "Black scholars" who attempted to
deny the great research of DuBois and others. Like previous members of this
group you are a scared child, who speaks boldly about the field within the
confines of your "narrow Afrocentric community" and followers; but dare not
publish articles or make presentations at Conferences attended and participated in
by members of the established academy, to challenge the status quo out of fear
and awe of European scholar ship.
> I don't have this fear. As a result, I take the battle to spread the truth and reality
of the scientific validity of Afriocentrism to any venue, anywhere in the world.
But you just remain among your followers and beat your chest. You are pathetic
and weak.
>
> But like them your rantings will do nothing to insure that your contribution to
Afrocentrism will be recognized in the future because you have contributed
nothing to the field.
>
>
>
> --- On Tue, 9/16/08, Manu Ampim Profmanu@... wrote:
>
> From: Manu Ampim Profmanu@...
> Subject: [Ta_Seti] Re: Afrocentric vs Eurocentric Comparative and
Anthropological Lingu
> To: ta_seti@yahoogroups .com

> Date: Tuesday, September 16, 2008, 5:47 PM

>

> Hi Clyde,

>

> The Eurocentric rhetoric you espouse is total nonsense. Your writings have NO credibility among ANY leading African-centered scholars or linguistics, and you know it, and this is why you have NEVER given credit to any of them for their research and contributions. They have positively influenced people in our community across the country (old and young), and many are on this forum. You on the other hand are simply a tired and jealous outsider who has never been a meaningful part of the Africentric movement and community, and this frustrates you. Your outside status is why you constantly lie about these brothers and sisters and ignorantly lump everyone into your ignorant attack and false categories.

>

> You falsely claim that you use "Afrocentric methods" and yet none of your methods and so-called "original contributions" are recognized by ANY scholars in the field. You are like a foolish child who simply makes up lies to try and justify why you and your "Afrocentric methods" are totally isolated from the African centered scholarly community.

>

> You are someone who only writes about linguistics but you are no "linguist" and that is a main reason why everyone who has made important contributions to the Africentric community in the past 25 years has no dealing with you or your so-called "Afrocentric methods." If you had any real linguistic training you would know that the accuracy of source materials is always a main concern. But as a frustrated layperson masquerading as a "linguist" who foolishly claim that "words are words" and it doesn't matter how questionable the source. Any legitimate scholar knows that your approach is based on ignorance and has nothing to do with rigorous scholarship.

>

> It is clear that you are ignorant of Medu Netcher and this is why you don't understand any errors presented and why no scholars in the field cite your substandard writings. I know more Medu Netcher than you will ever know and this is why you can't make any intelligent critiques of the evidence.

>

> Diop was quite aware of all the legitimate Africentric linguistic and historical work published here in the U.S., but on the other hand your substandard writings were never cited. The fact is that Diop cited works in English and from the Journal of African Civilizations. Also, when he came to America in April 1985, it was the African-centered scholars from the JAC who were instrumental in bringing about his visit here. Yet, you want the younger people on this forum to falsely believe that your writings were left out because he didn't know about them! Diop, like everyone else, ignored your subpar work. This is another foolish lie you have told.

>

> Obenga has never cited ANY of your unscholarly "linguistic" writings and

never will, so you lie to say that he only cites himself! This is one of the Top 3 lies that you have told. In Origine Commune (1993) and his other writings he cites a vast array of sources, but never once lists your substandard writings. You wasted your time sending him your amateur manuscript to review, which of course he ignored. The fact is that you are the only person in the country that has written a "scholarly" linguistic article and quoted only yourself. What kind of "Afrocentric" scholarship is this. How sad.

>

> Sis. Rkhty is a trained linguist and has published articles and taught Medu Netcher across the country. In her writings and course materials, you are never cited. Also, the Kemetite Institute and the late Dr. Carruthers have made more positive contributions to African-centered linguistic research and training in one year than you ever have. Your jealousy and lies are sick. You have no status in the African-centered community, even in Chicago, so you make up lies to justify your total isolation from African-centered scholars and community.

>

> You talk about "you guys" running around pimping when I was never a part of this activity. I am the first person to write a full critique of the problems in the movement. In my book, Towards Black Community Development (1996), I wrote in detail about the contributions of and contradictions of the the Africentric Movement. You were never a part of this movement and thus you can only rehash old issues that are no longer happening. This is another example of the fact that you are an uninformed and frustrated old man who will ignorantly misguide anyone who is foolish enough to listen.

> You are jealous because I do have a following across the country, and I take people to Kemet to conduct primary research, which is a methodology that you have never been taught. The scholars in your age group also have an international following. These reality remind you of the fact that you don't have a following, your substandard writing are not respected by scholars, and you are totally isolated from the African-centered community and have no followers This says alot about your lack of character and substandard "scholarship. "

>

>

> You are simply a layperson writing about linguistic and using an old racist diffusionist theory that is not recognized by any African-centered scholars. It is only linguistic ignorance that allows you to entertain the illusion that you can take the Vai or Mande script and then automatically translate various other scripts around the world. This is not scholarship. This is a colonialist model that you use that has been systematically dismantled and rejected by scholars across ethnic groups and continents. Your fake "scholarly" methods are badly outdated.

>

> I know that you are a frustrated and jealous old dude, but stop lying about African-centered scholars and linguists. The struggle continues to rid our community of ignorance, superstition, and outside idiots impersonating "Afrocentric methods" and scholarship.

>

> Advancing the work,

>

> Manu Ampim

> -----

>

>

> --- In Ta_Seti@yahoogroups .com, clyde winters wrote:

>>

>> Hi Manu

>>

>> I known Sis. Rkhty, and Carruthers since 1975. Neither one of these individuals is a linguist. I know these people from the Kametic Institute. None of these individuals were good scholars.

>>

>> Carruthers, for those of us in the know lacked morals and encouraged a lot of unsavory practices among his many followers. He did great self promotion and became one of the "elders" in the Afrocentric community specializing in spreading his phony "Egyptian religion", and corrupting all who joined his cult.

>>

>> Granted Sis. Rkhty did attend the U of Chgo but I don't believe she ever published an article, except for one in Black Books Bulletin. She had some good ideas but she rarely followed up on any of them. If you are her friend ask her to tell you the truth about many members of the Kametic Institute and why she left them. If she is truthful you may be surprised.

>>

>> Diop never saw my linguistic work.

>>

>> Obenga is not a good person to use as someone who cites the work of other Afrocantric linguists. Obenga mainly been promoting his own work for years and rarely supports and promotes anybody's work but his own. Name someone other than Obenga himself (and Diop who he used to gain followers in the United States) that he shows respect too and cites in his work.

>>

>> You claim my work is never cited but do a google search for Clyde A. Winters, Afrocentricism a Valid Frame of Reference, Journal of Black Studies, 25 (2) (1994), pages 170-190 and note the numerous publications that cite this article which includes some linguistics.

>>

>> Except for myself, name another Afro-American linguist doing Afrocentric comparative linguistics work.

>>

>> I am satisfied that my work has been well recieved, especially among Dravidian linguists. It has also been cited by some European scholars. My work has also been quoted by Alain Anselin, who is a practicing Afrocentric linguist.

>>

>> I met Carruthers back in 1975, I have never been impressed with his work and

he only started a religious cult involving mysticism and sex . And up to today what original work did he produce.

> >

> > If you go back and check the literature you will find that from Hunter Adams to Rashidi and Ivan van Sertima , they all made names for themselves off my original work : Dogons, Blacks in Asia, Blacks in Europe and etc. Many of the lectures Rashidi gives today are latent with information I taught him back in 1979-1980.

> >

> > The first articles on every subject they wrote about (except for Ivan's They came before Columbus) and talk about today, I wrote and published back in the 1970's when I was Associate Editor of the Journal of African Civilization or I had published in many other journals.

> >

> > Since they claimed my work for their own, naturally they would not promote me. You see my work is constantly being quoted by Afrocentric scholars, its just that they take credit for what I first researched. A fact anyone would know who read the literature.

> >

> > Except for Obenga, name one of your cohorts who has made an original contribution in Afrocentric studies. You can't name one. You guys have conferences every year and not one paper or book is published.

> >

> > Manu you guys are like pimps. You contribute nothing original, hustle up a little cash doing the same lectures year in and year out, or taking people on trips to Egypt. But you contribute nothing to furthering Afrocentric knowledge.

> >

> > You ride the work of Diop and others like a drunken sailor on a whore. You never contribute anything original. Even your work on Egyptian fgeries was done originally by Europeans. You popularize their work in the Black Community to make it appear you are a superstar.

> >

> > In the future when you guys are forgotten because you left nothing original to think about, or for others to research further, my writings will inspire others to make new discoveries that will surpass my own. And this is what research is about spreading knowledge, not gaining a following.

> >

> > I will say it again you know nothing about linguistics. Your behavior in regards to Ferg and Asar illustrates the Kemetic Institute Model of supporting fellow Afrocentric scholars--attack anyone you are jealous of.

> >

> > That's right you are jealous of these young researchers. That's why you could not humble yourself to the great learning they have illustrated in their discussions on this forum.

> >

> > They are trying to advance the field instead of kissing your A#\$ and you just

can't take it. They don't really need your support or others of your group. If they are any thing like you they are not worth knowing. You fear that these guys will replace you due to their knowledge, among your followers.

> >

> > But while you are attacking their work their knowledge will continue to grow. They will soon write books and they will be well respected, even if they are never respect by the likes of you.

> >

> > Shame on you. Jealousy will get you no where.

> >

> > Aluta continua.... the struggle continues to free the mind of the lost, who follow the ignorant and remain in darkness.

> >

> >

> > Clyde Winters

>

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| 26881|2008-09-18 12:13:30|Peter Gray|Re: Enuff|

Thank you, Paul.

Peter

To: Ta_Seti@yahoogroups.com

From: pmanansala@sbcglobal.net

Date: Thu, 18 Sep 2008 17:20:54 +0000

Subject: [Ta_Seti] Re: Enuff

Dear Clyde and Manu,

The discussion is becoming a bit heated and personal. Many people respect both of you as elders and I know you are capable of keeping these discussions scholarly and professional. Looking forward to your contributions toward increasing understanding of these issues, and tolerance on differing views.

In peace (hotep),

Paul Kekai Manansala

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| 26882|2008-09-18 12:16:34|clyde winters|Re: Afrocentric vs Eurocentric Comparative and
Anthropological Lingu
Hi

You are human and have a right to feel the way you do. If it is your desire to revive ancient Egypt this is fine too. But just because this is your desire and feelings does not mean that it is the total reality for all.

Many people today who attempt to place mysticism over the Egyptian language learned Egyptian through the Oriental Institutions Egyptian language course that formerly was offered to members of the Institute. Today if you are interested you can take the course on-line.

It sounds strange to me when you talk about the "Hapi/Nile Revival", when did interest in Egypt die. Afro-Americans have accepted the fact that Egypt was Black since the writings of Cornish and Russwurm (1827), Frederick Douglas (1966), and Edward Blyden (1869). This shows that over a 100 years it has been made clear in Afro-American history text that Egypt was a Black African civilization. As a result, I can't imagine where you got the idea that there is a revival of interest in Nile Valley Civilizations.

It is Bullshit to think interest only began in Egypt around the 1970's and 1980's, and recent persons initiated this interest, because this theme has been constant for many Afro-American scholars since 1827. I believe you would do well to study the history of Afrocentrism here:

<http://www.geocities.com/Athens/Academy/8919/structure.htm>

then you might have a better idea about Afrocentrism and even the attraction of Afro-Americans to Egyptian history, language and culture.

Clyde

--- On **Thu, 9/18/08, Divine Allah** wrote:

From: Divine Allah

Subject: Re: [Ta_Seti] Re: Afrocentric vs Eurocentric Comparative and
Anthropological Lingu

To: Ta_Seti@yahoogroups.com

Date: Thursday, September 18, 2008, 12:38 PM

Clyde, you are trying to say that Jacob Carruthers was "evil"? I call BULLSHIT. Your bibliography doesn't list any books or papers making substantial contributions to R- N KM (Re En Kem)

or MDW NTR (Medu Netcher) yet, Jacob Carruthers has fairly thorough and attention to detail papers and books on the subject, for instance Mdw Ntr Divine Speech, yet you are saying Jacob Carruthers doesn't have any expertise in the subject. That's a load of BULLSHIT if you ask me, and I am trying to figure out why you are even on Ta-Seti unless to discredit major proponents of the Hapi/Nile Valley Revival that are actively putting in work currently. I mean, you up here dissing Rkhty Amen, that's kinda deep to

me, and makes you look suspect. Where is your seminal work on how the Revival of the Hapi/Nile valley culture is supposed to proceed?

Divine Ruler Equality Allah

On Tue, Sep 16, 2008 at 10:16 PM, clyde winters <olmec982000@yahoo.com> wrote:
Manu

Dr. Carruthers was an evil man. Granted, he helped many people to have sex with young women but he left us nothing that will guide Afrocentric researchers in the future. John Jackson and other real Afrocentric scholars who did original research testify to the corrupt nature and hypocrisy of Carruthers and his ilk.

|> Clyde Winters

| 26883|2008-09-18 12:18:53|clyde winters|Re: Enuff|
Hi Paul
I will be glad to end this discussion if Manu does likewise.
Clyde

--- On **Thu, 9/18/08, Paul Kekai Manansala** wrote:

From: Paul Kekai Manansala
Subject: [Ta_Seti] Re: Enuff
To: Ta_Seti@yahoogroups.com
Date: Thursday, September 18, 2008, 12:20 PM

Dear Clyde and Manu,

The discussion is becoming a bit heated and personal. Many people respect both of you as elders and I know you are capable of keeping these discussions scholarly and professional. Looking forward to your contributions toward increasing understanding of these issues, and tolerance on differing views.

In peace (hotep),

Paul Kekai Manansala

| 26884|2008-09-18 15:03:14|Asar Imhotep|Hypothesis concerning the Egyptian DOI and the Christians Need for F|

Kiambote Pham

I have been contemplating lately as to why there was a need for later Christians to adopt a philosophy of original sin and the need for forgiveness. It is believed that the foundations of Christianity comes out of Ta-Merrian culture and philosophy. I believe this to be so. I believe that the philosophy that was later to develop into Christianity came about as the result of a theological split from Egypt.

I am taking my cue from modern day splits in various religious traditions. Someone always disagrees with the way someone else interprets scripture or the method used for realizing one's oneness with God. Because of this, if the person has a significant following, they always end up leaving and starting a new branch of the church/mosque or whatever.

I hypothesize that this is the very case in ancient Ta-Merry and the probable reason is that there seems to be no room in ancient KM.tic text for errors in one's character. Reading over the various Declarations of Innocence texts, one gets the impression that one has NEVER done any of the things they claim innocence of.

This poses a very theosophical problem. Not all people mature at the same age and the DOI and Virture texts doesn't seem to account for someone doing those things in the past, yet changing their character and not doing it from some point forward. Maulana Karenga talks about the DOI and DOV extensively in his book and dissertation on MAAT. I find it strange that he doesn't address this in his work. There was ample room for entry, especially in his chapter on the Perfectibility of Humans, but he doesn't address it.

This leads me to believe that the early Avrim (those who broke away) couldn't adopt whole heartedly the philosophy of perfection and needed an ideology that suited a more human reality, thus the first real concept of salvation through forgiveness.

The doctrine of forgiveness makes allowances for persons whose character may not have been up to par in times past, but still gain access to salvation or into heaven (however one defines that, i.e. *immortality*).

What say the forum on the merits of this hypothesis? Of course there is more to this, but I wanted to keep it to the bare bones of the hypothesis. Below I am including an example from the Book of Coming Forth as translated by Lichtheim:

O Wide-of-stride who comes from On:

I have not done evil.

O Flame-grasper who comes from Kheraha:

I have not robbed.

O Long-nosed who comes from Khmun:

I have not coveted.

O Shadow-eater who comes from the cave:

I have not stolen.

O Savage-faced who comes from Rostau:

I have not killed people.

O Lion-Twins who come from heaven:

I have not trimmed the measure.

*O Flint-eyed who comes from Khem:
I have not cheated.
O Fiery-one who comes backward:
I have not stolen a gods property.
O Bone-smasher who comes from Hnes:
I have not told lies.
O Flame-thrower who comes from Memphis:
I have not seized food.
O Cave-dweller who comes from the west:
I have not sulked.
O White-toothed who comes from Lakeland:
I have not slain sacred cattle.
O Entrail-eater who comes from slaughterplace:
I have not extorted.
O Lord of Maat who comes from Maaty:
I have not stolen bread rations.
O Wanderer who comes from Bubastis:
I have not spied.
O Pale-one who comes from On:
I have not prattled.
O Villain who comes from Andjty:
I have contended only for my goods.
O Fiend who comes from slaughterhouse:
I have not committed adultery.
O Examiner who comes from Mins temple:
I have not defiled myself.
O Chief of the nobles who comes from Imu:
I have not caused fear.
O Wrecker who comes from Huy:
I have not trespassed.
O Disturber who comes from the sanctuary:
I have not been violent.
O Child who comes from the nome of On:
I have not been deaf to Maat.
O Foreteller who comes from Wensi:
I have not quarreled.
O Bast who comes from the shrine:
I have not winked.
O Backward-faced who comes from the pit:
I have not copulated with a boy.
O Flame-footed who comes from the dusk:
I have not been false.
O Dark-one who comes from the dusk:
I have not reviled.
O Peace-bringer who comes from Sais:
I have not been aggressive.
O Many-faced who comes from Djefet:
I have not had a hasty heart.
O Accuser who comes from Utjen:
I have not attacked and reviled a god.
O Horned-one who comes from Siut:
I have not made many words.
O Nefertem who comes from Memphis:
I have not sinned, I have not done wrong.
O Timeless-one who comes from Djedu:
I have not made trouble.*

*O Willful-one who comes from Tjebu:
I have not [waded] in water.
O Flowing-one who comes from Nun:
I have not raised my voice.
O Commander of people who comes from his shrine:
I have not cursed a god.
O Benefactor who comes from Huy:
I have not been boastful.
O Nehebkau who comes from the city:
I have not been haughty.
O High-of-head who comes from the cave:
I have not wanted more than I had.
O Captor who comes from the graveyard:
I have not cursed god in my town.*

Ancestrally,

Asar Imhotep
<http://www.asarimhotep.com>



| 26885|2008-09-18 15:27:47|Manu Ampim|Re: Afrocentric vs Eurocentric Comparative and Anthropological Lingu

Clyde, you are a sick individual who needs therapy. All your lies about Africentric scholars shows that you are full of bullshit. **You are a fake "linguist" who has made no respected contributions to the field.** Asante publishes general works by students all the time, you fool. He has not endorsed any of your ignorant linguistic "research," and you don't have any working relationship with him. You could'nt even hold the books of Sis. Rkhty and other linguists, and your total ignorance of Medu Netcher is obvious.

My character is impeccable and I enjoy a good reputation throughout the U.S., Canada, and the U.K., and you can't find any evidence to the contrary, you dirty liar. On the other hand, **it has been known by Black scholars for some time that you are a sick and toxic individual that has been isolated from Africentric scholars, and now everyone else can see that you are a bitter and evil old man who is in his declining years, with a list of substandard linguistic articles to your credit.** You are simply a **sick Afro-Saxon**, looking for any opportunity to spread your ignorant anti-African venom. **Stop masquerading as some "Afrocentric scholar."** **You respresent Isfet and evil, and have not contributed anything construction to the discussions here.**

I respect Paul and the community here and thus I will not entertain your madness anymore you dirty and toxic idiot.

Manu Ampim
| 26886|2008-09-18 16:01:20|Alex van Deelen|Re: Enuff]

Is it me, or is everyone getting a little shortfused with these elections and this economy?

Alex

Obama 08

| 26887|2008-09-18 22:00:48|clyde winters|Re: Afrocentric vs Eurocentric Comparative and Anthropological Lingu|
Hi Manu

Ignorant pimp you are so sad. Like most psychopaths who belong to a gang you believe you need others to protect you when it comes to confronting authority. Real men stand on their own two feet and duke it out one on one.

You have become so accustom to stifling the research of scholars who have come to you for help in publicing their work you really believe you are the gatekeeper to the field of Afrocentric study.

As a result, you talk big and bad when surrounded by your personality cult but when it comes time to write and publish work contesting the opinions of the status quo you slip back into your hole like a common snake and wait to bite another Black person because you think you can get away with it. Silly boy I'm not the one.

You just don't get it. One can do research without your blessings or that of your friends. Who made you the gatekeeper for Afrocentric researchers. You have done nothing original to even be considered a research scholar.

You are indeed sick if you see me as an Afro-Saxon. First of all, I am too dark for such a description and I am hated for my research by too many Europeans to carry this title. Making this claim to anyone who has read my writings or heard my lectures would shake their heads and look at you strange for such making such an ignorant and foolish statement.

Traditionally pimps like you use the race card (i.e., I am blacker than you) to disguise their inferiority complex, when they are in the company of real scholars. They feel a Afro-American scholar who dares to stand up and be recognized for his scholarship must be "white", because only whites publish their work and dare to reach conclusions about this or that historical experience. In your opinion a real "Brotha" stands talk around the members of his personality cult, and remains quiet in the presence of Europeans who have beaten you down by the hammer of white supremacy.

But I am here to remind you that I am not a European. I am just a researcher following in the steps of the giants of Afrocentric studies: Parker, DuBois, Rogers and Dunjee. You see real Afrocentric scholars do research, not just make lectures telling stories written by others.

You are high and mighty when confronting an Afro, but you put your head down and place your hands behind your back like a dog places his tail between his legs when it comes to confronting

Europeans. This is why you don't dare do original research and just talk about the work of others because it is safe to do so.

Real scholars make hypotheses. Test hypotheses and reach conclusions that they publish to the world. People like you and your firends form a personality cult, talk about what you are going to do and then do your favorite past time: Nothing.

Your character is the issue your attack on me without provocation defines your moronic self and deep seated jealousy of my success and true scholarship.

Liar keep telling yourself I am a fake linguist if this nurtures your self esteem and self efficacy. Saying this mantra can never really satisfy your hunger to make a significant contribution to the field, because you know you are weak and after years of doing nothing you know how to do nothing but stifle the research of others by making them believe they have to be recognized by you before they can present their work to the public.

Pimp what arrogance you betry when you make it appear that you can isolate someone from telling the truth. Oh you shameless pimp look in the mirror at your worthless self and give yourself a pimpslap for not contributing to the field and stop trying to put down the work of young scholars.

Your lies and need to project your own lack of self worth on others makes you a joke, and will only make your mental illness worst. I posted my publications confirming my skill as a linguist. But you have posted nothing. This record of my accomplishment sickens you because for these many years you have done nothing but give lectures defending the work of your messiahs-- instead of conducting research to further the field.

The absence of original Afrocentric publications tells me a great deal about you. This is an indication of your lack of scholarship in the field of Afrocentric studies, and shows how you belong to a personality cult that produces nothing, but attacks real scholars because of their scholarship.

My publication record will illustrate my record of accomplishment for years to come.

But as the members of your cult die off you on the otherhand won't even be a footnote, for you have made no original contributions to the field. Name one cheerleader who is recognized for the cheers they made. You recognize scholars for their scholarship, not teaching about the research of others.

You are just a fan, leading cheers for your messiahs and members of your personality cult. You network with the members of your personality cult but you produce nothing , and this nothing with testify to your insignificance in the field of Afrocentric studies.

Oh you lying shameless pimp..continue to screw up and crawl along with your head held low like the cowardly dog you are.

Clyde

--- On **Thu, 9/18/08, Manu Ampim** wrote:

From: Manu Ampim

Subject: [Ta_Seti] Re: Afrocentric vs Eurocentric Comparative and Anthropological Linguistics

To: ta_seti@yahoogroups.com

Date: Thursday, September 18, 2008, 5:27 PM

Clyde, you are a sick individual who needs therapy. All your lies about Africentric scholars shows that you are full of bullshit. [You are a fake "linguist" who has made no respected contributions to the field.](#) Asante publishes general works by students all the time, you fool. He has not endorsed any of your ignorant linguistic "research," and you don't have any working relationship with him. You could've even hold the books of Sis. Rkhty and other linguists, and your total ignorance of Medu Netcher is obvious.

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I respect Paul and the community here and thus I will not entertain your madness anymore you dirty and toxic idiot.

Manu Ampim

| 26888|2008-09-19 07:38:41|Peter Gray|Re: Enuff]

No, it's not you, Alex.

Constant and deliberate lies are being repeated in the hope that some people will come to believe them -- taxes, experience (or lack thereof), foreign policy expertise, energy mis-policy, etc, etc. I think that only after the debates, both presidential and vice-presidential, will we get a much clearer picture of the choice. Unfortunately, I also believe that the American population as a whole is more comfortable with an old white establishment guy than with a bearer of "change". We'll see after the debates.

Peter

To: Ta_Seti@yahoogroups.com
From: avdeelen@wanadoo.nl
Date: Fri, 19 Sep 2008 01:00:02 +0200
Subject: [Ta_Seti] Re: Enuff

Is it me, or is everyone getting a little shortfused with these elections and this economy?

Alex

Obama 08

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| 26889|2008-09-19 13:49:50|Cape Citadel, Egypt|Cape Citadel, Sahl Hasheesh, Red Sea. Egypt.|
Attachments :
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+2.012.49.169.39

| 26890|2008-09-19 13:50:02|Bruce Steele|Anything New!|

Thank You for having a web site, geared toward a more realistic view of Black History. Looking up C. A . Diop came across your site, where are we in the relation to the creators divine plan? Can we now do things different than that of yesterday is what I ask? I mean of course you can become or embark on anything your heart desires. However should Black Americans concentrate on economics, health or a Marcus Garvey approach to the ever present of our children? If you can't answer such a broad question without specific details I understand. I wrote this e-mail in response to the on-line request to talk with other Ta-Seti members. I am not really buying this thing that Obama is going to make a major contribution to the existence of Black people. Hopefully, I am dead wrong. I saw something in upstate NY, in relation to people really taking care of their own kind. There was order, wealth, prosperity and respect among these people. If you ask me that is where true love is, taking care of yourself and others that share a common goal based on survival. Peace.

| 26891|2008-09-19 13:50:14|Hill|Re: Enuff And lets be more informative|

I will finally put my 2 cents into this discussion:

I think most of us have been first of all terribly misled. The ancient Egyptian language was never deciphered correctly. They used Coptic. There are like 1000 tribes in Africa. Some have a close connection, in that when one person from one tribe speaks, the other person can understand, and in some cases you can't even understand not even pick up 2 words.

The ancient Egyptian language was connected to about 6 tribes in the area along the Hapi river. In my view, from the 1000s of pictures and statues I have looked at, I see about 6 different tribal features.

When I say tribes in Africa, this is something not clearly understood in the west. The white boy doesn't get it either. Among Africans, they can tell from the facial features, general characteristics of the eyes, nose, lips, head, ears, height, skin color. People from the west see one group of people. But they are different. slightly different culture, different clans, different tribal rituals etc.

- * You have tribes with pointed noses just like white man's nose.**
- * You have tribes with flat large noses**
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- * Some tribes are blue-black, some brownish, some copperish some reddish some yellowish and some skin defects with albinism (whitish skin)**
- * some tribes are general short and some generally tall etc you get what I mean.**

As someone that has studied kemetology, and speaks 7 african languages, and yes studied the fake deciphered egyptian stuff, when I see these kinds of pity fights, I don't know wheather to laugh or cry!

I think its time we dug deeper and discussed the Medicine developed along the Nile 1000s of years. Diseases of the spinal cord being treated in 1500s BC, Dealing with family planning, gynocology around the same time, this attributed to Queen Hatshepsut.

Mathematics, so called Pythagoras theorem, Geometry, numbers, Astronomy all this in medu neter information that is hidden, but is now at the tip of our fingers by seaching the old books of the 17th century at google.books.com

Medical papyri, eg so called Edwin Smith Papyrus, kahun, Rockerfeller

The imitated religion (foundation of Judaism, christianity, islam) In my view this is more informative and positive that we can all learn , than dwelling on worthless , meaningless, pity stuff.

Thank you.

--- On Thu, 9/18/08, clyde winters wrote:

From: clyde winters
Subject: Re: [Ta_Seti] Re: Enuff
To: Ta_Seti@yahogroups.com
Date: Thursday, September 18, 2008, 3:18 PM

Hi Paul

I will be glad to end this discussion if Manu does likewise.

Clyde

--- On Thu, 9/18/08, Paul Kekai Manansala wrote:

From: Paul Kekai Manansala
Subject: [Ta_Seti] Re: Enuff
To: Ta_Seti@yahogroups .com
Date: Thursday, September 18, 2008, 12:20 PM

Dear Clyde and Manu,

The discussion is becoming a bit heated and personal. Many people respect both of you as elders and I know you are capable of keeping these discussions scholarly and professional. Looking forward to your contributions toward increasing understanding of these issues, and tolerance on differing views.

In peace (hotep),
Paul Kekai Manansala

| 26892|2008-09-19 13:50:22|Tafari khumbaka|Re: Afrocentric vs Eurocentric Comparative and Anthropological Lingu|

kente, khente, khensu, khonsu, has been used by Massey and others too referr to the southernlands, although i am finding it difficult to find said references. searching a few books;; anyhow thats a lil bit of my 2cents



Tafari-sudra,Khumbaka

--- On **Thu, 9/18/08, Sptpy** wrote:

From: Sptpy

Subject: [Ta_Seti] Re: Afrocentric vs Eurocentric Comparative and Anthropological Linguistic Methods

To: Ta_Seti@yahoogroups.com

Date: Thursday, September 18, 2008, 10:43 AM

Thanks Prof Manu,

But I still cannot find the rendering Ta-Kens in his dictionaries. He must have had a reason for Ta-Kens since as you say he did not know the phonetic value, so where does Kens come from? I would like to see the glyphs he used for Ta-Kens. If you can direct me to any sources of Ta-Kens for Ta-Seti, I think I might know the answer to the conundrum.

Somo

Somo, these are the glyphs referenced by Manu:

Budge, *The Gods of the Egyptians: Studies in Egyptian Mythology*, vol. I, p. 401.



Budge, *The Gods of the Egyptians: Studies in Egyptian Mythology*, vol. I, p. 477.



Budge, *The Gods of the Egyptians: Studies in Egyptian Mythology*, vol. II, p. 51.



Budge, *An Egyptian Hieroglyphic Dictionary*, vol. I, p. cxxxviii.



According to Budge's *An Egyptian Hieroglyphic Dictionary*, vol. II, p. 795,



Tyrone

| 26893|2008-09-19 13:50:33|Tafari khumbaka|Re: Enuff]

i think all of you are necessary to recover the african contribution to mankind, and all of our failings and shortcomings will be like leaves in the wind compared to the books you guys and others leave on library shelves.



Tafari-sudra,Khumbaka

--- On **Thu, 9/18/08, Paul Kekai Manansala** wrote:

From: Paul Kekai Manansala

Subject: [Ta_Seti] Re: Enuff

To: Ta_Seti@yahooogroups.com

Date: Thursday, September 18, 2008, 12:20 PM

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In peace (hotep),
Paul Kekai Manansala

| 26894|2008-09-19 13:50:48|Marc Taylor|Re: Enuff]

Its just you Alex... everyone else is doing just fine :-)

--- On **Thu, 9/18/08, Alex van Deelen** wrote:

From: Alex van Deelen

Subject: [Ta_Seti] Re: Enuff

To: Ta_Seti@yahoogroups.com

Date: Thursday, September 18, 2008, 6:00 PM

Is it me, or is everyone getting a little shortfused with these elections and this economy?

Alex

Obama 08

| 26895|2008-09-20 07:12:21|Tafari khumbaka|Re: Hypothesis concerning the Egyptian DOI and the Christians Need f|

Attachments :

some (including myself in a minor way)who, have taken the ancient religion as our way of life(mystery system) know as many christians know(confession of sins)that everydaythese are spoken(the weighing of heart text) doi , we fall short but thats not the point,,,,,,no matter how when where or what, a fleshly heart will outweigh a feather.....

so what is important is the peace that comes from a concious that is free of the negative emotions of hate, anger, sorrow, lust, etc.

what a lot of khamitic initiates do not know is the heart of peace is the feather of Maat.

most misunderstand this because they see the writing on the wall but dont live it; in living the medu-neter (hieroglyphic-mysteries) the asistance Shepsu and Ra energy is awarded the initiate.

of course one must ask, if i do wrong and have a concious free of guilt will i become Ausar??

I saw a docu. on a man who was a true destroyer , jefferson davis president of the american confederacy ,, and on his death bed he saw Jesus Christ and Jesus came and took his hand and lead him too heaven..... he died peacefully , joyfully.

soaccordingly towhat has been written can one go into the Arrat because their hearts is at peace , innocent in blame, conciously without beligerence shame ,hate and anger etc.???

the answer is in the text of the doi ,, ask the Ba of Ani it is a living realityand approachable.

please all give an answer too question, i would like too see who all reads medw-netcher with spiritual eyes

<http://www.tauenterprises.com/store/p/152-MAAT-The-11-Laws-of-God.aspx>



Tafari-sudra,Khumbaka

--- On **Thu, 9/18/08, Asar Imhotep** wrote:

From: Asar Imhotep

Subject: [Ta_Seti] Hypothesis concerning the Egyptian DOI and the Christians Need for Forgiveness

To: ta_seti@yahoogroups.com

Date: Thursday, September 18, 2008, 5:03 PM

Kiambote Pham

I have been contemplating lately as to why there was a need for later Christians to

adopt a philosophy of original sin and the need for forgiveness. It is believed that the foundations of Christianity comes out of Ta-Merrian culture and philosophy. I believe this to be so. I believe that the philosophy that was later to develop into Christianity came about as the result of a theological split from Egypt.

I am taking my cue from modern day splits in various religious traditions. Someone always disagrees with the way someone else interprets scripture or the method used for realizing one's oneness with God. Because of this, if the person has a significant following, they always end up leaving and starting a new branch of the church/mosque or whatever.

I hypothesize that this is the very case in ancient Ta-Merry and the probable reason is that there seems to be no room in ancient KM.tic text for errors in one's character. Reading over the various Declarations of Innocence texts, one gets the impression that one has NEVER done any of the things they claim innocence of.

This poses a very theosophical problem. Not all people mature at the same age and the DOI and Virture texts doesn't seem to account for someone doing those things in the past, yet changing their character and not doing it from some point forward. Maulana Karenga talks about the DOI and DOV extensively in his book and dissertation on MAAT. I find it strange that he doesn't address this in his work. There was ample room for entry, especially in his chapter on the Perfectibility of Humans, but he doesn't address it.

This leads me to believe that the early Avrim (those who broke away) couldn't adopt whole heartedly the philosophy of perfection and needed an ideology that suited a more human reality, thus the first real concept of salvation through forgiveness.

The doctrine of forgiveness makes allowances for persons whose character may not have been up to par in times past, but still gain access to salvation or into heaven (however one defines that, i.e. *immortality*).

What say the forum on the merits of this hypothesis? Of course there is more to this, but I wanted to keep it to the bare bones of the hypothesis. Below I am including an example from the Book of Coming Forth as translated by Lichtheim:

*O Wide-of-stride who comes from On:
I have not done evil.
O Flame-grasper who comes from Kheraha:
I have not robbed.
O Long-nosed who comes from Khmun:
I have not coveted.
O Shadow-eater who comes from the cave:
I have not stolen.
O Savage-faced who comes from Rostau:
I have not killed people.
O Lion-Twins who come from heaven:
I have not trimmed the measure.
O Flint-eyed who comes from Khem:
I have not cheated.
O Fiery-one who comes backward:
I have not stolen a gods property.
O Bone-smasher who comes from Hnes:*

*I have not told lies.
O Flame-thrower who comes from Memphis:
I have not seized food.
O Cave-dweller who comes from the west:
I have not sulked.
O White-toothed who comes from Lakeland:
I have not slain sacred cattle.
O Entrail-eater who comes from slaughterplace:
I have not extorted.
O Lord of Maat who comes from Maaty:
I have not stolen bread rations.
O Wanderer who comes from Bubastis:
I have not spied.
O Pale-one who comes from On:
I have not prattled.
O Villain who comes from Andjty:
I have contended only for my goods.
O Fiend who comes from slaughterhouse:
I have not committed adultery.
O Examiner who comes from Mins temple:
I have not defiled myself.
O Chief of the nobles who comes from Imu:
I have not caused fear.
O Wrecker who comes from Huy:
I have not trespassed.
O Disturber who comes from the sanctuary:
I have not been violent.
O Child who comes from the nome of On:
I have not been deaf to Maat.
O Foreteller who comes from Wensi:
I have not quarreled.
O Bast who comes from the shrine:
I have not winked.
O Backward-faced who comes from the pit:
I have not copulated with a boy.
O Flame-footed who comes from the dusk:
I have not been false.
O Dark-one who comes from the dusk:
I have not reviled.
O Peace-bringer who comes from Sais:
I have not been aggressive.
O Many-faced who comes from Djefet:
I have not had a hasty heart.
O Accuser who comes from Utjen:
I have not attacked and reviled a god.
O Horned-one who comes from Siut:
I have not made many words.
O Nefertem who comes from Memphis:
I have not sinned, I have not done wrong.
O Timeless-one who comes from Djedu:
I have not made trouble.
O Willful-one who comes from Tjebu:
I have not [waded] in water.
O Flowing-one who comes from Nun:
I have not raised my voice.
O Commander of people who comes from his shrine:*

*I have not cursed a god.
O Benefactor who comes from Huy:
I have not been boastful.
O Nehebkau who comes from the city:
I have not been haughty.
O High-of-head who comes from the cave:
I have not wanted more than I had.
O Captor who comes from the graveyard:
I have not cursed god in my town.*

Ancestrally,

Asar Imhotep
<http://www.asarimhotep.com>



| 26896|2008-09-20 07:12:21|Tafari khumbaka|Fw: You're Invited To This Magnificent Event!|



Tafari-sudra,Khumbaka

--- On **Sat, 9/20/08, Linda Maples** wrote:
From: Linda Maples
Subject: Fw: You're Invited To This Magnificent Event!
To: "tafari"
Date: Saturday, September 20, 2008, 6:46 AM

peace and love~patchouliwindz

--- On **Sat, 9/20/08, Linda Maples** wrote:
From: Linda Maples
Subject: You're Invited To This Magnificent Event!
To: "brenda maples"
Date: Saturday, September 20, 2008, 7:44 AM



Join spiritual leaders such as Deepak Chopra, Jonathan Goldman, and millions of others in a Global Sound Healing Event for Healing on Earth.

This Is A Four Directions Call

Date: Sept. 21. [The International Day of Peace](#) ; and [the Fall Equinox](#).

Where: Online at the [Temple of Sacred Sound](#), designed by world sound healer [Jonathan Goldman](#), or wherever you are.

When: Noon New York City time (12 PM EDT).

Who: Any and all.

How: One minute of silence at noon to honor the International Day of Peace's moment of silence. At 12:01 p.m. we will start the toning, until 12:05 or longer if you want.

What: We'll sound the "AH"-the universal sound of love and appreciation-or "MA," the sound of Mother Earth-in order to assist the creation of peace and healing to the planet.

Our intentions-our feelings, visualizations and beliefs-are encoded upon the sounds we make. Sound has the power to focus and amplify our thoughts, prayers and meditations. When we project the energy of love and appreciation while sounding the "AH" on Sept. 21, we will be able to shift and raise consciousness and awareness on a global scale. -Jonathan Goldman

Sound Your Support: Sign in, sign on, [join with your support](#), and share links!

Highlights

[*Track the raising of the consciousness](#) of the people on the planet via Princeton's Consciousness Project.

[*Honor the direction of the West](#) before toning, with Betsy Stang's blog.

[*Sign up for Deepak Chopra's](#) discussion of sound and mantra the week prior in [Soular Energy Daily newsletter](#).

***Share and discuss, find ways to help, in [Care2's Peace and Healing group](#).**

***Read the blogs about sound healing by Deepak, Jonathan Goldman, and more, in [Care2's Global Healing/Spirituality channel](#).**

A Four Directions Call

This is a call to all people of spirit who wish to join in a global linkage for Peace as noon rolls across the planet on the vernal Equinox. We request that you add to your observances a minute of chanting the sound of "MA" in appreciation for the Earth, her gifts and all her children.

In all traditions, "MA" is the root sound for mother, "AH" is the sound of appreciation.

The goal is to help create a wave of healing resonance that will sweep across the planet. It is a time of great peril and trauma on this fragile world. Can we, for a moment, come

together with one heart, one mind, one voice and one intention in a tone of healing?

Please in whatever tradition you are gathering for this event, will you commit to a moment of global unity for all our relations.

-Betsy Stang

peace and love~patchouliwindz

| 26897|2008-09-20 10:05:48|Asar Imhotep|Re: Enuff And lets be more informative|

Peace

While I feel your concerns, I think one must understand, as for this yahoo list, is that it is several years old. Most, if not all of the topics you have addressed, have been discussed many times over on this forum. Besides the discussions on the forum, you have Black authors who discuss those very things in their works. Diop and Finch come to mind immediately.

I have to agree with Dr. Winters in one of his recent replies to Professor Ampim, in that we are at a stage now in Africology where we must expand the boundaries of discourse. Everyone has a different entry point into and purpose for studying Africana culture, history and philosophy. My "angle" primarily deals with recovering the creative sovereignty of African people. My work focuses on the philosophical and creative processes of the past, which may allow us to see the world from a new vantage point, which could inspire better and more harmonic creations in this age. My interest in the creative processes has led me to the creative processes of Bantu people in the Kongo, Angola and South Africa. From studying these cultures, I have found correspondences in ancient Nile Valley cultures: language, symbolism and cultural practices. My focus deals with recovering the method in which Africans approached world phenomena. This is why I approach Mdw Ntr by first trying to understand the thought processes which would make the ancient Kmtjw choose this sign over that sign to convey a message. How did they see the world? How did their cosmology shape their social practices? Can these processes be examined today? Can we use these social artifacts to ascertain meaning in Egyptian culture and language.

Before we can even approach the mathematics, the medical, the religious, one has to first understand FULLY the language. Language shapes how we approach phenomena and how we interpret reality. Secondly, we must figure out the social structure of the society. How is knowledge transmitted? Who gets access to what knowledge? From my personal experience and from revealed texts, traditional African systems of education consists of what we call initiation. This is not a process done simply because of tradition. It is an affective means in helping students experience that which one studies. One forgets that which one hasn't experienced. But one rarely forgets what one has experienced. This is important in societies with no "written traditions."

Learning happens in degrees (levels) and if we plan to fully understand ancient culture, we must have experiences in ways they have experienced. It is these experiences which have opened my eyes to approach ancient ta-Merry in a different way, which Western schools of thought have yet to realize because they don't live that which they study. It is because of this that you don't find works by these scholars which hint at practical uses of the information.

For instance, the method in which we articulated universal phenomena, Mdw Ntr, is now being adopted in the scientific fields as the new buzz word is 'Go Green'. Mdw Ntr is correctly interpreted as "The laws which guide the Nun into form." With this it is implied that you as a human being isn't as smart as you think you are. You as a human being cannot think of anything the Supreme Creative Force has not already thought of. If you think you can, try this experiment. Try to draw something on a sheet of paper that DOESN'T resemble ANYTHING in the Universe.

From here, it is understood that if you can't think of anything that the Creator has not thought of, then if you want to create something to your benefit, study what the Creator has created. Nature is your template for creation. The Creator has solved all problems that could ever arise: so just study and imitate nature. This is the philosophy which drives Mdw Ntr. What we call Mdw Ntr, science now calls BIOMIMICRY.

Biomimicry is simply the application of laws which govern the biological world, and using these laws/processes to create products useful in everyday human life. A case in point, in a square kilometer space, locusts can number up to 80 million in a swarm. The unique thing about this is that they never run into each other. How can 80 million locusts swarm together in a square kilometer and NOT run into each other? There must be some mechanism, some waves of sorts that allows them to detect each other and not run into each other.

This information has some auto makers seeking answers to prevent collisions on highways using the same techniques locusts use not to run into each other. I think the Lexus already has some technology like this on the market.

My point here is, this approach to seeing the world through nature and creating processes and products rooted in nature's template is an ancient African practice. This is the very heart of Mdw Ntr as Mdw Ntr was NOT only a written language but a systematic approach to living for all things speak in the African context.

Our scholars today are content at articulating the obvious instead of taking it a step further and creating processes or products that are useful for today. That's the difference between ancient scholars and our modern scholars. I am (to use Bernal's terminology) trying to reestablish the ancient model. What good is studying the ancient Architecture if you are not connected with an architecture firm and don't plan on building houses/buildings/bridges etc.? What good is studying medicine deeply if you don't plan on providing medical care to the public? What good is studying the stars as articulated by the ancient Egyptians if you're not a farmer?

What I don't want to be is one of those scholars who study information just to say I know it and engage in intellectual masturbation. It has to be practical and the only way one will seek practical uses for ancient Egyptian art, philosophy, architecture, astronomy, and the like, is if one is in tune with one's creative faculties which will inspire various uses of the ancient information.

So IMO, I feel what you're saying, but the way you are articulating it doesn't advance the field, especially if we already have books by African authors discussing the very things you brought up. The question is no longer WHAT and HOW but WHY. After why we need to ask, "How can we use this approach today to advance the culture from its current state?" That's the difference between JA Rogers, Diop, DuBois, Clarke, Dr. Ben, Maulana Karenga and Dr. Finch. Their research was used to create a new reality rooted in African culture and practice.

This is the next phase of our studies and I hope that topics like this can lead us in that direction. I haven't even brought up on this forum the deeper aspects of such studies and its uses in the applied sciences. That will come in later publications.

Ancestrally,

Hill wrote:

I will finally put my 2 cents into this discussion:

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Thank you.

Asar Imhotep
<http://www.asarimhotep.com>



| 26898|2008-09-20 12:38:26|Michael Bayman|Re: [SOA] FINANCIAL MELTDOWN OR
REVOLUTION - -Official-Response|
Re: [Luv4self_Network] US To Declare October 'Economic Emergency', Suspend Elections -
"MARTIAL LAW" IS ONLY WEEKS AWAY (Where is our "Black" Savior Barack "Mixed
Up/Wishy-Washy" Obama?)

The USA have been living on overspendings and borrowed money by the billions since the 1970s. Exporting US inflation and taking war desolations to innocent nations have so far been the only ways to keep economic disaster at bay.

There are unpredictable variables. They are here with us and nationalizing a major investment bank and insurance group is bringing back smile on the faces of communists who are, themselves, economically and morally bankrupt.

Postponing Presidential elections is hardly a good reaction. A new economic order based on honesty of the erstwhile superpowers and self determination for all peoples are the only solutions.

Ibrahim Alabi ORIDOTA, Paris France
oridota@... - 06 14 40 31 41

As-per: your-last-sentence. There is a third-course...Another viable option with far more corruption countermeasures supporting far more fraud countermeasures providing far more accountability in the immediate manner.

Folks are going to run. They are either going to run toward or away from the viable option being spoken of hereinyet they shall run indeed. Thus the direction they choose to run in indicts and convicts them beyond question, doubt, or dispute that they are either part of the solution or they are the problem. Where they and you fit in this equation shall be made evident, shall be made manifest for all to see soon enough! The worthy of honor among you shall man up and the worthless among you shall continue to cower in the corner.

If you are afraid of responsibility and acting by doing the work consistently/continuously, **read no further!!!**. If you are not afraid and more importantly...If you are looking to get your hands dirty and keeping them dirty from consistently/continuously doing the work for the purpose of maintaining, improving, expanding, and maintaining a viable option for us all...By all means...Read on and spread the word when you are done.

F.Y.I.

Are you observing a systematic removal of your liberties and unalienable rights and protections?

If your answer is yes, are you powerless? Do you know what must be done for the bringing all such threats to an end?

Do you associate with others that are of the same opinion as you?

If your answer is yes, are all of you sharing oneness of purpose?

Do all of you move as one with the know-how and means sufficient for the bringing any such threats to an end?

If your answer is no, are you looking for an alternative-option?

Are you looking for an alternative option for self-governance and international-discourse within a like-minded-collective?

Are you looking for an alternative-option where the critical-thinkers implementing their critical thoughts for individual and collective-survival and survival exceeding the point-of-thriving, think, act, and speak as you do regarding matters you care about?

Amexem-Moors therein the Amexem-Moor-Empire: Jurisdiction, enjoy such a viable-alternative-option, right-now. Amexem-Moors therein the Amexem-Moor-Empire comprising the Amexem-Moor-Empire: National-Family within a National-Collective for the knowing as the Amexem-Moor-Empire: National-Collective exist and function within an organic: psycho-socioeconomic: structure, of, by, and for the Moors with an openly-amendable-constitution as opposed to a chartered: legal-fiction-in-contemplation or a canon-trust or an ultra-sovereign-canon-trust, et.al, with both trust-formats being ultra-private and not openly-amendable unless voluntarily-done (Highly unlikely since that would defeat the purpose of keeping everything they do or plan to do WAY beyond top secret and/or free from oversight from the ultimate-check and balance/informed-masses).

Amexem-Moor-Empire, is not a madrasa, not a school, not a club, not a group, not a chartered-organization, not an organization, not a church, not a masjid, not a temple, not a gang, not an occult, not a faction, not a sect, not a regime, not a cell, not a team, not a bunch of hate mongers, not leftwing, not left-center, not-center, not right-center, not right-wing, not terrorist, not terrorists, not terrorist-sympathizers, not terrorists-harborers, not enemy-combatants, not a body-of-insurgents, not a collective-of-negroes, not a collective-of-blacks, not a collective-of-black-separatists, not a collective-of-black: supremacists, not a collective-of-extremists, not a collective-of-radicals, not a group-of-fiery: politicians, not a collective-of-provocateurs, not a collective-of-hostiles, not provocative, not a self-styled-collective, not a militant-collective, not a collective-of-pariahs, not a collective-of-coloreds, not a collective-of-africans, not a collective-of-arabs, not a collective-of-religious-fanatics, not a collective of radical-fundamentalists, not a collective of drug-dealers, not a collective of drug-lord-harborers, not a democracy, not a theocracy, not an oligarchy, not a republic, not a state, not a nation-state, not a rogue-state, not a rogue-nation-state, not a communist-state, not a socialist-state, not communist, not socialist, not an inorganic-entity, not a legal-

fiction in contemplation, is not anti, is not contra, is not hostile, is not threatening, nor does the Amexem-Moor-Empire: National-Collective, blast, lambast, rip, nor tear any party/entity/legal-fiction-in-contemplation be they solvent or insolvent.

Amexem-Moors are an independent-sovereign-nation with the folks-therein existing and functioning within the rigors of the principles = love, peace, freedom, truth, and justice, equality, and right, free-from: external-control, maintaining the 12: Department; 39: Sub-Department: Amexem-Moor-Empire: Imperial-Government-Structure at the direction of the

Amexem-Moor-Empire: Sovereign-Head/establisher of the throne and regal-powers for the Amexem-Moor-Empire: Constitutional-Monarchy: Justitia-Firmatur-Solium through the creating of the Amexem-Moor-Empire: Constitution exclusively for the jurisdiction, cultural, and social-forum for the Amexem-Moors, Amexem-Moor-Empire: Constitutional-Monarch, His-Imperial-Majesty: Emperor: An-Anu-El: Bey.

For those that show themselves worthy for the entering and worthy for the remaining within the Amexem-Moor-Empire: National-Collective, we are a nation-of-Moors, sharing the commitment for the existing and functioning with the oneness for the purpose for the enjoyment of the life-given within the rigors of the love, truth, peace, freedom and justice therein the concepts = life-abundantly, liberty, pursuit-of-happiness, self-determination for the enhancement of the collective-determination, cooperative-economics, individual and collective-volunteerism.

Amexem-Moor-Empire, is a credit and currency-free: jurisdiction. Platinum, Gold, or Silver in the bar or coin-forms are the only lawful-medium-of-exchange outside of the barter-option within the Amexem-Moor-Empire: Jurisdiction. Money talks...Currency and credit walks!!!

Amexem-Moors engage in spiritual or "religious" matters on a private-basis.

Amexem-Moor-Empire: Imperial-Government has no role in such-matters and does not sanction one form over another.

Amexem-Moor-Empire: National-Family is a National-Collective (entire:

Amexem-Moor-Empire: National-Family and the Amexem-Moor-Empire: Imperial-Government that represents them at the direction of the Amexem-Moor-Empire: Constitutional-Monarch) existing and functioning completely under the power, authority, and permission of the Grand-Architect-of-Nature (Or else we would not be here) consequently we do not need nor seek from any party/entity/source-whatever, recognition, authority, permission, power, a charter, etc. for the enjoyment of the right-to/of-independent-existence and functionality, in-peace/with-peace.

Amexem-Moor-Empire: Imperial-Government, is not a monarchy.

Amexem-Moor-Empire: Sovereign-Crown, does-not-have: absolute-power.

Amexem-Moor-Empire, is a constitutional-monarchy with the duties, obligations, and responsibilities for the governing of the Amexem-Moor-Empire: Jurisdiction, being spread among the government-branches = Implementive [Executive], Legislative, and Judicial within the rigors of the Amexem-Moor-Empire: Constitution.

Amexem-Moors are trained for the leadership-role not as followers. Amexem-Moors are not subjects of the Amexem-Moor-Empire: Constitutional-Monarch. Amexem-Moor-Empire: Constitutional-Monarch labor for the respect, love, and admiration of the Amexem-Moor-Empire: Nationals as they are not worshipped, viewed as Prophets, nor as a deity.

Amexem-Moors are not precluded from participating in their private-capacity within other Moor-Venues (MSTA, NOI, etc.) as long as they do so without breaching their duties, obligations, and responsibilities within the Amexem-Moor-Empire: Jurisdiction. We are able to schedule their training and reporting for duty around their daily-schedule.

Amexem-Moors are trained for the handling of their private-capacity-matters independently (without interference) as well as for their official-capacity: duties, obligations, and responsibilities herein the Amexem-Moor-Empire: Jurisdiction.

Individual-sovereignty only works in a sustainable-manner when the collective-sovereignty works. Anyone telling you otherwise is a fraud.

Sovereignty is NOT about not paying "parking tickets" and not paying taxes. Anyone raising those non-issues is telling you they are an idiot. Unless you enjoy keeping company with idiots, stay away from those fools.

Sovereignty is NOT about "filing" documents to get your sovereignty. Anyone raising any of that stupidity is a parasite...a pirate. Put them unto your rudder making-way all ahead flank and NEVER look back! If they pursue you, put two in their hull and send them unto the depths.

Inorganic corporations are not a nation. Its members may come from many nations however the inorganic corporation for profit or otherwise is NOT a nation. An "it" CANNOT convey Nationality nor a Title Of The Nobility. Any fool saying anything otherwise is on that new and improved crack.

Organic-Governing-Leadership like a Constitutional-Monarchy where someone (not an "it" rather someone) has the ability to think, act, and speak including however not with the limiting unto the conveying of a Nationality AND a Title Of The Nobility = only true, correct, and complete: form-of the accountable-government. ALL OTHERS ARE AN ABERRATION...AT BEST!!! Anyone telling you otherwise has their head so deep in the sand they can drink oil.

Dogma and rhetoric do not provide the functions and services of an effective-government. Discipline unto the effective protocols and procedures does provide the functions and services of an effective-government. His-Imperial-Majesty's: Imperial-Government provides the folks-of-color, on-this-planet. available-option. If you cannot refute this...If you agree with us...Spread the word far and wide. Tell everyone you know. Tell everyone that listens the Moors are back and it is on so...Get in where you fit in. Do it now!!!

Amexem-Moor-Empire: Sovereign-Copyright-Number: SC09212007CE006

We are currently on the ground and operational in the following-locations:

Amexem-Moor-Empire: Capital-City/Imperial-City = Agade-Medina, misnomer = [philadelphia], His-Grand-Ambassador, Her-Grand-Excellency:

Grand-Noble: Zanora-Al-Zahra: El, commanding at the direction of the

Amexem-Moor-Empire: Constitutional-Monarch

Port-Hannah-City, misnomer = [nyc], His-Grand-Wazir,

Crown-Noble: Hannibal-Lex-Dred-Micha: El, commanding

Mu-Atlantis, misnomer = [atlanta], His: Acting-National-Ambassador,

Grand-Noble: Atun-Al-Salaam: Bey, commanding

Ta-Memfis, misnomer = [memphis] North-Amexem: South-Central: Command-Authority,

Distinguished-Noble: Cedric-Bey-Muhammad: El, commanding

Ar-Rabati, misnomer = [detroit] Acting: Lieutenant-Ambassador,

Honorable-Noble: Rabbani-Mudathir: Bey, commanding

We currently have a small-operation in the following:

**Syeedah, misnomer = [pittsburgh], Amexem-Moor-Empire: Imperial-Learning-Agency:
Special-Care: Instruction-Manager: Noble: Masiira-Amen-Ra: El, commanding**

We are currently working towards establishing operations in the following:

**Al-Tia, misnomer = [cleveland], Transition-Team-Leader, Imperial-Affairs: Temporary-
Agent, Noble: Asante-Al-Shaheed: Bey, commanding**

**Fatima, misnomer = [charlotte], Transition-Team-Leader, Imperial-Affairs: Temporary-
Agent, Noble: Amor-Bey, commanding**

Zagoramor, misnomer - [baltimore], Transition-Team-Leader, Imperial-Affairs:

Temporary-Agent, Noble: Nimah-Dhakirah-El: Bey, commanding

Amexem-Moor-Empire, A Synopsis.

Amexem-Moor-Empire: Imperial-Flag

**Pyramid at the base (foundation) with the 9 bricks across the bottom (completed-form-
government) with 7 layers (6 plus the capstone{another pyramid in itself}, a perfected-
form-of-government) totalling 36 bricks ($3+6 = 9$).**

**Venus in the middle (Green star in the center with the 5 points for the five-basic-principles
of the peaceable-coexistence = love, truth, peace, freedom, and justice {on this flag the
order is different = love, peace, freedom, truth, and justice}) with 5 smaller stars unto the
East and 5 smaller stars unto the West.**

**Aten symbol/Winged-Disc at the top with the Disc symbolizing the home of the 3rd eye
function with the 2 serpents flowing out East(Male-Helix) and (Female-Helix)West, both
with 18 stripes across their breast for their perfect-helix. Inside the disc is the North-Star
(Bringing the number of stars to 12 for the 12 personalities of man)There are 24 feathers
on the East-wing for the 24 ascended masters and 24 feathers on the West-wing for our
genome-structure ($22+2$: chromosomes plus the X and the Y genes that allow for our pro-
creation/ reproductive- abilities) .**

**Thus within the Amexem-Moor-Empire: Jurisdictional-Venue there is a completed and
perfected form of a government in the form of a Hereditary: Constitutional-Monarchy
using a body of laws indigenous unto that venue based upon the 5 basic principles that
undergirds peaceful and peaceable coexistence for the purpose of the generation and re-
generation of life more abundantly.**

Amexem-Moor-Empire: Imperial-Seal

**Pyramidwith the 9 bricks across the bottom (completed-form- government) with 7 layers (6
plus the capstone{another pyramid in itself, another 360: degrees}, a perfected-form-of-
government) totalling 36 bricks ($3+6 = 9$) with the sun rising in the east with the 12 sunrays
(12 personalities of man).**

Nation = Amexem-Moor-Empire

Nationality = Amexem-Moor

Country=North-Amexem

National-Motto = "Humble, Dignified, Always-Firm"

Capital-City/ Imperial-City =Agade-Medina

Capital-City: Coordinates = Lat. 39 .n 57: Long.75. w. 10:

12.00:00: Daylight-Hours

Official-Language= Moorabiy/Fusa- Arabiy

Official-Dialect = English

Official-Religion or Spiritual-Path = None...That is a private-matter not an Imperial-Government : Issue therefore no religion or spiritual-pathhasan official-sanction howeverAllare respectedand protected through the Amexem-Moor-Empire: Constitution:

Article: 9.

**Official-Business- Calendar = Amexem-Moor-Calendar
(Solar-Calendar/ Spring-Equinox)**

Official-Agriculture-Calendar = Lunar-Calendar

Calendar-Type = 12: months, 30: Earth-Days, 5: Special-Days(6 in the roman-calendar 'LEAP'-year)commencing at the06: 30: 00: sunrise-hours on the 1: Ku-Mal) originating at the dawn of the existence of the Umi's(Mothers')-Mitochondria-Dna, 301, 612: Earth-Years-ago as we exist and function today as opposed-to the earlier types of those that inhabited this planetary-home.

Government-Type = Hereditary:

Constitutional-Monarchy

Legislative-Branch = Imperial-Shura(Council)

Judicial-Branch = Constitutional-Monarch's: Bench

Imperial-Supreme-Court

Imperial-Court

Imperial-Court For The Small-Claims

12: Department; 39: Sub-Department: Structure providing Sector, Regional, District, and Local-Operations at the direction of the Amexem-Moor-Empire: Constitutional-Monarch

Dominions-of-His-Imperial-Majesty as the Bey Of The

Greater-Amexem include the North, Central, and South-Amexem including the Atlantis-Islands, Abzu/Alkebu- Lan [misnomer = africa], Harappa-Indus: Region [misnomer= india], wherever our bones and artifacts are the oldest in the land.

Primary-Law = Amexem-Moor-Empire: Constitution of the

predicating by the Natural-Law/ Universal-Law

through the Common/Sharia-Law of the creating

andcompletingby the first and reigning/sitting-

Sovereign-Head,Amexem-Moor-Empire:

Constitutional-Monarch,His-Imperial-Majesty:

Emperor: An-Anu-El: Beyon the date =

23: Anu-Ab-Sin: 301, 603: A.M.C.

Primary-Governmental-Procedures = Imperial-Commands

Official-Money = Platinum-Ujaama, Gold-Dinar(1. oz) Gold-Dirham (1/2.oz), and Silver-Monarch(1.oz and 1/2.oz)

Limited-Circulation-Coin = Silver-Ujaama (still in circulation though out of production.

Next-strike of the Silver-Ujaama isscheduled however, His-Imperial-Majesty's: Master Of

The Mint does not authorize the release of the strike-date) .

Non-Offensive: Defense =Imperial-Defense-Force

Imperial-Sea-Defense-Force

Imperial-Air-Defense-Force

Imperial-Security-Service

Coast/Littoral-Waters-Guard = Imperial-Customs-Force

Law-Enforcement = Imperial-Customs-Force

Imperial-Investigation-Service

Imperial-Inspections-Agency
Imperial-Special-Services-Agency
Anti-Fire: Marshal-Service
Primary-Exports = Herbal-Medicines, Biodiesel,
Clothing, Glycerin, Hydroponically-
Grown-Food
System-For-Learning = Madrasatun-Al- Tali'Un (Levels: 1-9)
Mushriqun-Dar- Al-Hikmat
(Levels:10-14)
Khanqah-Al-Technical-Arts
Khanqah-Al-Healing- Arts
Imperial-Maritime-Academy
System-For-Health = Universal-Health-Care through the
Bimaristan (Health-Center)-System
supported byan Herbal-Pharmacy-
System

Amexem-Moor-Empire: Sovereign-Copyright-Number: SC01182007CE216
Our group-page awaits you sharing in the experience with us too. Enjoy the photos in our
photo-albums.

<http://groups.yahoo.com/group/NorthAmexemObservers/>
<http://groups.yahoo.com/group/RiseOfTheAmexem-Moor-Empire/>
212 592 8959

Our channel awaits you sharing in the experience with us.

<http://www.youtube.com/user/TyreseWashington>
<http://www.myspace.com/tyreseforthenorthamexem>

All videos from the Amexem-Moor-Empire: Imperial-Broadcasting-Agency longer than 10:
minutes are available at google-video (type in Amexem-Moor-Empire).

Below is the Fiscal-Budget-Proposal of the presenting by the
Amexem-Moor-Empire: Constitutional-Monarch and further-below is the next-fiscal-
budget of the legislating by the Amexem-Moor-Empire: Imperial-Council (This is what we
build, expand, and maintain. This is what we do with the gold we collect)

Amexem-Moor-Empire: Imperial-Government
3,762: Ounces-Of-Gold: Annual-Fiscal-Budget: Proposal: 01
For The Year = 301,613: A.M.C.

Departmental-General-Operations: Budget

Department For The Law And Justice: 30: ounces

Imperial-Court-Service: 7: ounces

Imperial-Investigation-Service = Not-Available

Imperial-Special-Services-Agency: 24: ounces

Department For The Imperial-Affairs: 30: ounces

Department For The Ambassadors: 36: ounces

Department For The Protocols: 18: ounces

Department For The Foreign-Affairs: 18: ounces

Department For The Treasury And Budget: 30: ounces

Imperial-Statistics-Weights And Measures-Agency: 18: ounces

Department For The Interior: 30: ounces
 Department For The Admissions: 27: ounces
 Department For The Archives: 9: ounces
 Department For The Copyright And Patent: 12: ounces
 Imperial-Library-Services: 16: ounces
 Emergency-Services-Agency: 36: ounces
 Imperial-Power And Industry-Agency: 45: ounces
 Imperial-Weather-Observation-Agency: 12: ounces
Department For The Defense And Security = Not-Available
 Imperial-Defense-Force = Not-Available
 Imperial-Air- Defense-Force = Not-Available
 Imperial-Sea- Defense-Force = Not-Available
Department For The Customs: 30: ounces
 Imperial-Customs-Force = Not-Available
Department For The Communications: 30: ounces
 Imperial-Broadcasting-Agency: 45: ounces
 Imperial-News-Service: 12: ounces
 General-Information-Agency: 27: ounces
Department For The General-Operations: 30: ounces
 Department For The Logistics: 27: ounces
 Imperial-Water- Agency: 24: ounces
 Imperial-Sanitation-Service: 18: ounces
 Imperial-Parcel-Service: 20: ounces
 Imperial-Learning-Agency: 48: ounces
Department For The Health And Phytotherapy: 30: ounces
 Imperial-Health And Dental-Maintenance-Agency: 36: ounces
 Imperial-Disease-Eradication And Emergency-Response-Agency: 24: ounces
Department For The Journey/Travel And Transport: 30: ounces
 Air-Department: 12: ounces
 Rail-Department: 27: ounces
 Imperial-Maritime-Agency: 36: ounces; Sea-Department: 36: ounces
 Commercial-Transport-Department: 45: ounces
Department For The Infrastructure: 30: ounces
 Imperial-Research And Development-Agency: 48: ounces
 Department For The Public-Works: 45: ounces
 Imperial-Inspections-Agency: 27: ounces
 Imperial-Drilling And Mining-Agency: 12: ounces
Department For The Land-Management: 30: ounces
 Department For The Agriculture: 54 ounces
 Imperial-Environmental-Conservation And Preservation-Agency: 24: ounces
 Imperial-Seismic-Anomaly-Observation-Agency: 9: ounces

Fiscal-Budget: Line-Items: Proposal

Department For The Admissions: Identification-Machine: Units = 4
 Department For The Admissions: All-In-One: Printer/Copier/ Scanner/Fax: Units = 1
 Department For The Agriculture: Hydroponics-System: (Ebb&Flow)Complete-System:
 Units = 54

Department For The Agriculture: Air-Filtration-Units = 25

Department For The Communications: Shortwave-Radio: Units = 16: Portable-Systems; 8: Stand-Alone: Systems

Department For The Communications: Walkie-Talkie: Units = 24

Department For The Communications: Audio-Production-Suite: Units = 1: Portable-Systems; 1: Stand-Alone: Systems

Department For The Communications: Video-Production-Suite: Units = 2

Department For The Communications: I.S.P.: Operations = 1: Year

Department For The Communications: Domain-Name = 3: Years

Department For The Communications: Web-Hosting = 1: Year

(Message over 64 KB, truncated)

| 26899|2008-09-20 12:38:44|Michael Bayman|Re: Enuff And lets be more informative, A response in the affirmati|

----- Original Message -----

From: Asar Imhotep

To: Ta_Seti@yahoogroups.com

Sent: Saturday, September 20, 2008 1:05:46 PM

Subject: Re: [Ta_Seti] Re: Enuff And lets be more informative

Peace

While I feel your concerns, I think one must understand, asfor this [yahoo](#) list, is that it is several years old. Most, if not all of the topics you have addressed, have been discussed many times over on this forum. Besides the discussions on the forum, you have Black authors who discuss those very things in their works. Diop and Finch come to mind immediately.

I have to agree with Dr. Winters in one of his recent replies to Professor Ampim, in that we are at a stage now in Africology where we must expand the bounderies of discourse. Everyone has a different entry point into and purpose for studying Africana culture,history and philosophy. My "angle" primarily deals with recovering the creative sovereignty of African people. My work focuses on the philosophical and creative processes of the past, which may allow us to see the world from a new vantage point, which could inspire better and more harmonic creations in this age. My interest in the creative processes has lead me to the creative processes of Bantu people in the Kongo, Angola and South Africa. From studying these cultures, I have found correspondences in ancient Nile Valley cultures: language, symbolism and cultural practices. My focus deals with recovering the method in which Africans approached world phenomena. This is why I approach Mdw Ntr by first trying to understand the thought processes which would make the ancient Kmtjw choose this sign over that sign to convey a message. How did they see the world? How did their cosmology shape their social practices? Can these processes be examined today? Can we use these social artifacts to ascertain meaning in Egyptian culture and language.

Well thought out post here. I provide this link for your viewing and contemplation:

<http://www.youtube.com/watch?v=vCdRIoJtPMs>

Before we can even approach the mathematics, the medical, the religious, one has to first understand FULLY the language. Language shapes how we approach phenoma and how we

interpret reality. Secondly, we must figure out the social structure of the society. How is knowledge transmitted? Who gets access to what knowledge? From my personal experience and from revealed texts, traditional African systems of education consists of what we call initiation. This is not a process done simply because of tradition. It is an affective means in helping students experience that which one studies. One forgets that which one hasn't experienced. But one rarely forgets what one has experienced. This is important in societies with no "written traditions."

Learning happens in degrees (levels) and if we plan to fully understand ancient culture, we must have experiences in ways they have experienced. It is these experiences which have opened my eyes to approach ancient ta-Merry in a different way, which Western schools of thought have yet to realize because they don't live that which they study. It is because of this that you don't find works by these scholars which hint at practical uses of the information.

For instance, the method in which we articulated universal phenomena, Mdw Ntr, is now being adopted in the scientific fields as the new buzz word is 'Go Green'. Mdw Ntr is correctly interpreted as "The laws which guide the Nun into form." With this it is implied that you as a human being isn't as smart as you think you are. You as a human being cannot think of anything the Supreme Creative Force has not already thought of. If you think you can, try this experiment. Try to draw something on a sheet of paper that DOESN'T resemble ANYTHING in the Universe.

From here, it is understood that if you can't think of anything that the Creator has not thought of, then if you want to create something to your benefit, study what the Creator has created. Nature is your template for creation. The Creator has solved all problems that could ever arise: so just study and imitate nature. This is the philosophy which drives Mdw Ntr. What we call Mdw Ntr, science now calls BIOMIMICRY.

Biomimicry is simply the application of laws which govern the biological world, and using these laws/processes to create products useful in everyday human life. A case in point, in a square kilometer space, locusts can number up to 80 million in a swarm. The unique thing about this is that they never run into each other. How can 80 million locusts swarm together in a square kilometer and NOT run into each other? There must be some mechanism, some waves of sorts that allows them to detect each other and not run into each other.

This information has some auto makers seeking answers to prevent collisions on highways using the same techniques locusts use not to run into each other. I think the Lexus already has some technology like this on the market.

My point here is, this approach to seeing the world through nature and creating processes and products rooted in nature's template is an ancient African practice. This is the very heart of Mdw Ntr as Mdw Ntr was NOT only a written language but a systematic approach to living for all things speak in the African context.

Our scholars today are content at articulating the obvious instead of taking it a step further and creating processes or products that are useful for today. That's the difference between ancient scholars and our modern scholars. I am (to use Bernal's terminology) trying to reestablish the ancient model. What good is studying the ancient Architecture if you are not connected with an architecture firm and don't plan on building houses/buildings/ bridges etc.? What good is studying medicine deeply if you don't plan on providing medical care to the public? What good is studying the stars as articulated by the ancient Egyptians if you're not a farmer?

What I don't want to be is one of those scholars who study information just to say I know it and engage in intellectual masturbation. It has to be practical and the only way one will seek

practical uses for ancient Egyptian art, philosophy, architecture, astronomy, and the like, is if one is in tune with one's creative faculties which will inspire various uses of the ancient information.

So IMO, I feel what you're saying, but the way you are articulating it doesn't advance the field, especially if we already have books by African authors discussing the very things you brought up. The question is no longer WHAT and HOW but WHY. After why we need to ask, "How can we use this approach today to advance the culture from its current state?" That's the difference between JA Rogers, Diop, DuBois, Clarke, Dr. Ben, Maulana Karenga and Dr. Finch. Their research was used to create a new reality rooted in African culture and practice.

This is the next phase of our studies and I hope that topics like this can lead us in that direction.

I haven't even brought up on this forum the deeper aspects of such studies and its uses in the applied sciences. That will come in later publications.

Ancestrally,

Asar Imhotep

<http://www.asarimhotep.com>

Hill wrote:

I will finally put my 2 cents into this discussion:

I think most of us have been first of all terribly misled. The ancient Egyptian language was never deciphered correctly. They used Coptic. There are like 1000 tribes in Africa. Some have a close connection, in that when one person from one tribe speaks, the other person can understand, and in some cases you can't even understand not even pick up 2 words.

The ancient Egyptian language was connected to about 6 tribes in the area along the Hapi river. In my view, from the 1000s of pictures and statues I have looked at, I see about 6 different tribal features.

When I say tribes in Africa, this is something not clearly understood in the west. The white boy doesn't get it either. Among Africans, they can tell from the facial features, general characteristics of the eyes, nose, lips, head, ears, height, skin color. People from the west see one group of people. But they are different. slightly different culture, different clans, different tribal rituals etc.

*** You have tribes with pointed noses just like white man's nose.**

*** You have tribes with flat large noses**

*** You have tribes with a short small flat nose**

*** You have tribes with thick lips and small lips**

*** Some tribes are blue-black, some brownish, some copperish some reddish some yellowish and some skin defects with albinism (whitish skin)**

*** some tribes are general short and some generally tall etc you get what I mean.**

As someone that has studied kemetology, and speaks 7 african languages, and yes studied

the fake deciphered Egyptian stuff, when I see these kinds of pity fights, I don't know whether to laugh or cry!

I think it's time we dug deeper and discussed the Medicine developed along the Nile 1000s of years. Diseases of the spinal cord being treated in 1500s BC, Dealing with family planning, gynecology around the same time, this attributed to Queen Hatshepsut.

Mathematics, so called Pythagoras theorem, Geometry, numbers, Astronomy all this in medieval information that is hidden, but is now at the tip of our fingers by searching the old books of the 17th century at google.books.com

Medical papyri, eg so called Edwin Smith Papyrus, Kahun, Rookerfeller

The imitated religion (foundation of Judaism, Christianity, Islam) In my view this is more informative and positive that we can all learn, than dwelling on worthless, meaningless, pity stuff.

Thank you.

Asar Imhotep

<http://www.asarimhotep.com>



| 26900|2008-09-20 12:52:40|Alex van Deelen|Re: Enuff|
Posted by: "Marc Taylor" taylor.marc@sbcglobal.net ataham1962
Fri Sep 19, 2008 1:50 pm (PDT)

" Its just you Alex... everyone else is doing just fine :-) "

And what was the point of that contribution?

Alex

| 26901|2008-09-21 04:49:35|Shri Sa Hetep|KEMET IN ANCIENT AMERICA 100,000 YRS
AGO|

[Trinicenter](#)

[PanTrinbago](#)

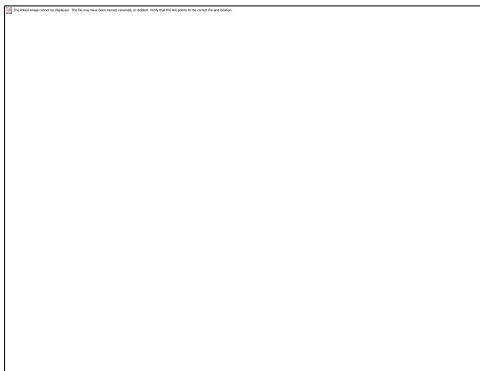
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BLACK CIVILIZATIONS OF ANCIENT AMERICA (MUU-LAN), MEXICO (XI)

Gigantic stone head of Negritic African during the Olmec (Xi) Civilization

By Paul Barton

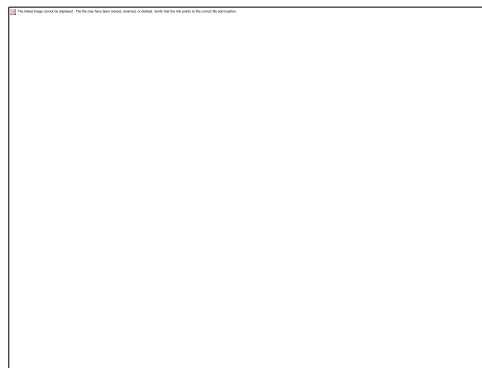


The earliest people in the Americas were people of the Negritic African race, who entered the Americas perhaps as early as 100,000 years ago, by way of the Bering Strait and about thirty thousand years ago in a worldwide maritime undertaking that included journeys from the then wet and lake-filled Sahara towards the Indian Ocean and the Pacific, and from West Africa across the Atlantic Ocean towards the Americas. According to the Gladwin Thesis, this ancient journey occurred, particularly about 75,000

years ago and included Black Pygmies, Black Negritic peoples and Black Australoids similar to the Aboriginal Black people of Australia and parts of Asia, including India.

Ancient African terracotta portraits 1000 B.C. to 500 B.C.

Recent discoveries in the field of linguistics and other methods have shown without a doubt, that the ancient Olmecs of Mexico, known as the Xi People, came originally from West Africa and were of the Mende African ethnic stock. According to Clyde A. Winters and other writers (see Clyde A. Winters website), the Mende script was discovered on some of the ancient Olmec monuments of



Mexico and were found to be identical to the very same script used by the Mende people of West Africa. Although the carbon fourteen testing date for the presence of the Black Olmecs or Xi People is about 1500 B.C., journeys to the Mexico and the Southern United States may have come from West Africa much earlier, particularly around five thousand years before Christ. That conclusion is based on the finding of an African native cotton that was discovered in North America. It's only possible manner of arriving where it was found had to have been through human hands. At that period in West African history and even before, civilization was in full bloom in the Western Sahara in what is today Mauritania. One of Africa's earliest civilizations, the Zingh Empire, existed and may have lived in what was a lake filled, wet and fertile Sahara, where ships criss-crossed from place to place.

ANCIENT AFRICAN KINGDOMS PRODUCED OLMEC TYPE CULTURES

The ancient kingdoms of West Africa which occupied the Coastal forest belt from Cameroon to Guinea had trading relationships with other Africans dating back to prehistoric times. However, by 1500 B.C., these ancient kingdoms not only traded along the Ivory Coast, but with the Phoenicians and other peoples. They expanded their trade to the Americas, where the evidence for an ancient African presence is overwhelming. The kingdoms which came to be known by Arabs and Europeans during the Middle Ages were already well established when much of Western Europe was still inhabited by Celtic tribes. By the 5th Century B.C., the Phoenicians were running commercial ships to several West African kingdoms. During that period, iron had been in use for about one thousand years and terracotta art was being produced at a great level of craftsmanship. Stone was also being carved with naturalistic perfection and later, bronze was being used to make various tools and instruments, as well as beautifully naturalistic works of art.

The ancient West African coastal and interior Kingdoms occupied an area that is now covered with dense vegetation but may have been cleared about three to four thousand years ago. This includes the regions from the coasts of West Africa to the South, all the way inland to the Sahara. A number of large kingdoms and empires existed in that area. According to BlissHords Communications, one of the oldest empires and civilizations on earth existed just north of the coastal regions into what is today Mauritania. It was called the Zingh Empire and was highly advanced. In fact, they were the first to use the red, black and green African flag and to plant it throughout their territory all over Africa and the world.

The Zingh Empire existed about fifteen thousand years ago. The only other civilizations that may have been in existence at that period in history were the Ta-Seti civilization of what became Nubia-Kush and the mythical Atlantis civilization which may have existed out in the Atlantic, off the coast of West Africa about ten to fifteen thousand years ago. That leaves the question as to whether there was a relationship between the prehistoric Zingh Empire of West Africa and the civilization of Atlantis, whether the Zingh Empire was actually Atlantis, or whether Atlantis if it existed was part of the Zingh empire. Was Atlantis, the highly technologically sophisticated civilization an extension of Black civilization in the Meso-America and other parts of the Americas?



**Stone carving of a Shaman or priest
from Columbia's San Agustine Culture**



**An ancient West African Oni or King holding similar artifacts
as the San Agustine culture stone carving of a Shaman**

The above ancient stone carvings (500 to 1000 B.C.) of Shamans or Priest-Kings clearly show distinct similarities in instruments held and purpose. The realistic carving of an African king or Oni and the stone carving of a shaman from Columbia's San Agustin Culture indicates diffusion of African religious practices to the Americas. In fact, the region of Columbia and Panama were among the first places that Blacks were spotted by the first Spanish explorers to the Americas.

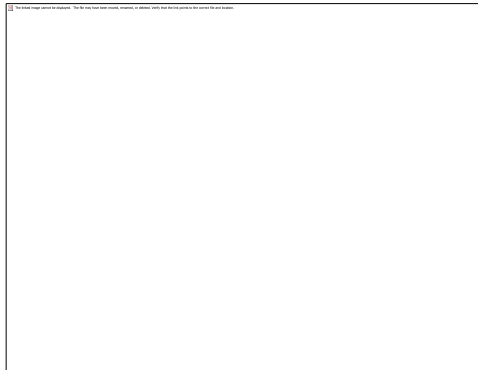
From the archeological evidence gathered both in West Africa and Meso-America, there is reason to believe that the African Negritics who founded or influenced the Olmec civilization came from West Africa. Not only do the colossal Olmec stone heads resemble Black Africans from the Ghana area, but the ancient religious practices of the Olmec priests was similar to that of the West Africans, which included shamanism, the study of the Venus complex which was part of the traditions of the Olmecs as well as the Ono and Dogon People of West Africa. The language connection is of significant importance, since it has been found out through decipherment of the Olmec script, that the ancient Olmecs spoke the Mende language and wrote in the Mende script, which is still used in parts of West Africa and the Sahara to this day.

ANCIENT TRADE BETWEEN THE AMERICAS AND AFRICA

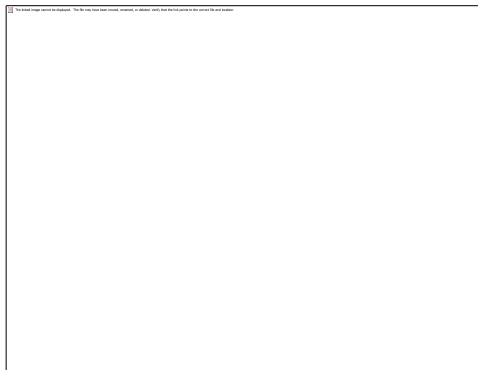
The earliest trade and commercial activities between prehistoric and ancient Africa and the Americas may have occurred from West Africa and may have included shipping and travel across the Atlantic. The history of West Africa has never been properly researched. Yet, there is ample evidence to show that West Africa of 1500 B.C. was at a level of civilization approaching that of ancient Egypt and Nubia-Kush. In fact, there were similarities between the cultures of Nubia and West Africa, even to the very similarities between the smaller scaled hard brick clay burial pyramids built for West African Kings at Kukia in pre Christian Ghana and their counterparts in Nubia, Egypt and Meso-America.

Although West Africa is not commonly known for having a culture of pyramid-building, such a culture existed although pyramids were created for the burial of kings and were made of hardened brick. This style of pyramid building was closer to what was built by the Olmecs in Mexico when the first Olmec pyramids were built. In fact, they were not built of stone, but of hardened clay and compact earth.

Still, even though we don't see pyramids of stone rising above the ground in West Africa, similar to those of Egypt, Nubia or Mexico, or massive abilisks, colossal monuments and structures of Nubian and Khemitic or Meso-American civilization. The fact remains, they did exist in West Africa on a smaller scale and were transported to the Americas, where conditions such as an environment more hospitable to building and free of detriments such as malaria and the tsetse fly, made it much easier to build on a grander scale.



**Meso-American pyramid with stepped appearance,
built about 2500 years ago**



Stepped Pyramid of Sakkara, Egypt, built over

four thousand years ago, compare to Meso-American pyramid

Large scale building projects such as monuent and pyramid building was most likely carried to the Americas by the same West Africans who developed the Olmec or Xi civilization in Mexico. Such activities would have occurred particularly if there was not much of a hinderance and obstacle to massive, monumental building and construction as there was in the forest and malaria zones of West Africa. Yet, when the region of ancient Ghana and Mauritania is closely examined, evidence of large prehistoric towns such as Kukia and others as well as various monuments to a great civilization existed and continue to exist at a smaller level than Egypt and Nubia, but significant enough to show a direct connection with Mexico's Olmec civilization.

The similarities between Olmec and West African civilization includes racial, religious and pyramid bilding similarities, as well as the similarities in their alphabets and scripts as well as both cultures speaking the identical Mende language, which was once widespread in the Sahara and was spread as far East as Dravidian India in prehistoric times as well as the South Pacific.

During the early years of West African trade with the Americas, commercial seafarers made frequent voyages across the Atlantic. In fact, the oral history of a tradition of seafaring between the Americas and Africa is part of the history of the Washitaw People, an aboriginal Black nation who were the original inhabitants of the Mississippi Valley region, the former Louisiana Territories and parts of the Southern United States. According to their oral traditions, their ancient ships criss-crossed the Atlantic Ocean between Africa and the Americas on missions of trade and commerce..

Some of the ships used during the ancient times, perhaps earlier than 7000 B.C. (which is the date given for cave paintings of the drawings and paintings of boats in the now dried up Sahara desert) are similar to ships used in parts of Africa today. These ships were either made of papyrus or planks lashed with rope, or hollowed out tree trunks.

These ancient vessels were loaded with all type of trade goods and not only did they criss-cross the Atlantic but they traded out in the Pacific and settled there as well all the way to California. In fact, the tradition of Black seafarers crossing the Pacific back and forth to California is much older than the actual divulgance of that fact to the first Spanish explorers who were told by the American Indians that Black men with curly hair made trips from California's shores to the Pacific on missions of trade.

On the other hand, West African trade with the Americas before Columbus and way back to proto historic times (30,000 B.C. to 10,000 B.C.), is one of the most important chapters in ancient African history. Yet, this era which begun about 30,000 years ago and perhaps earlier (see the Gladwin Thesis, by C.S.Gladwin, Mc Graw Hill Books), has not been part of the History of Blacks in the Americas. Later on in history, particularly during the early Bronze Age.

However, during the latter part of the Bronze Age, particularly between 1500 B.C. to 1000 B.C., when the Olmec civilization began to bloom and flourish, new conditions in the Mediterranean made it more difficult for West Africans to trade by

sea with the region, although their land trade across the Sahara was flourishing. By then, Greeks, Phoenicians, Assyrians, Babylonians and others were trying to gain control of the sea routes and the trading ports of the region. Conflicts in the region may have pushed the West Africans to strengthen their trans-Atlantic trade with the Americas and to explore and settle there.



Ancient sea-going vessel used by the Egyptians and Nubians in ancient times.

West African Trade and Settlement in the Americas Increases Due to Conflicts in the Mediterranean

The flowering of the Olmec Civilization occurred between 1500 B.C. to 1000 B.C., when over twenty-two colossal heads of basalt were carved representing the West African Negritic racial type.

This flowering continued with the appearance of "Magicians," or Shamanistic Africans who observed and charted the Venus planetary complex (see the pre-Christian era statuette of a West African Shaman in the photograph above)

These "Magicians," are said to have entered Mexico from West Africa between 800 B.C. to 600 B.C. and were speakers of the Mende language as well as writers of the Mende script or the Bambara script, both which are still used in parts of West Africa and the Sahara.

These Shamans who became the priestly class at Monte Alban during the 800's to 600's B.C. (ref. The History of the African-Olmecs and Black Civilization of the Americas From Prehistoric Times to the Present Era), had to have journeyed across the Atlantic from West Africa, for it is only in West Africa, that the religious practices and astronomical and religious practices and complex (Venus, the Dogon Sirius observation and the Venus worship of the Afro-Olmecs, the use of the ax in the worship of Shango among the Yoruba of West Africa and the use of the ax in Afro-Olmec worship as well as the prominence of the thunder God later known as Tlalock among the Aztecs) are the same as those practiced by the Afro-Olmec Shamans. According to Clyde Ahmed Winters (see "Clyde A. Winters" webpage on "search."

Thus, it has been proven through linguistic studies, religious similarities, racial similarities between the Afro-Olmecs and West Africans, as well as the use of the same language and writing script, that the Afro-Olmecs came from the Mende-Speaking region of West Africa, which once included the Sahara.

Sailing and shipbuilding in the Sahara is over twenty thousand years old. In fact, cave and wall paintings of ancient ships were displayed in National Geographic Magazine some years ago. Such ships which carried sails and masts, were among the vessels that swept across the water filled Sahara in prehistoric times. It is from that ship-building tradition that the Bambara used their knowledge to build Thor Hayerdhal's papyrus boat Ra I which made it to the West Indies from Safi in Morocco years ago. The Bambara are also one of the West African nationalities who had and still have a religious and astronomical complex similar to that of the ancient Olmecs, particularly in the area of star gazing.

A journey across the Atlantic to the Americas on a good current during clement weather would have been an easier task to West Africans of the Coastal and riverine regions than it would have been through the use of caravans criss-crossing the hot by day and extremely cold by night Sahara desert. It would have been much easier to take a well made ship, similar to the one shown above and let the currents take it to the West Indies, and may have taken as long as sending goods back and forth from northern and north-eastern Africa to the interior and coasts of West Africa's ancient kingdoms. Add to that the fact that crossing the Sahara would have been no easy task when obstacles such as the hot and dusty environment, the thousands of miles of dust, sand and high winds existed. The long trek through the southern regions of West Africa through valleys, mountains and down the many rivers to the coast using beasts of burden would have been problematic particularly since malaria mosquitoes harmful to both humans and animals would have made the use of animals to carry loads unreliable.

Journeys by ship along the coast of West Africa toward the North, through the Pillars of Heracles, eastward on the Mediterranean to Ports such as Byblos in Lebanon, Tyre or Sydon would have been two to three times as lengthy as taking a ship from Cape Verde, sailing it across the Atlantic and landing in North-Eastern Brazil fifteen hundred miles away, or Meso America about 2400 miles away. The distance in itself is not what makes the trip easy. It is the fact that currents which are similar to gigantic rivers in the ocean, carry ships and other vessels from West Africa to the Americas with relative ease.

West Africans during the period of 1500 B.C. to 600 B.C. up to 1492 A.D. may have looked to the Americas as a source of trade, commerce and a place to settle and build new civilizations. During the period of 1500 B.C. to 600 B.C., there were many conflicts in the Mediterranean involving the Kushites, Egyptians, Assyrians, Phoenicians, Sea Peoples, Persians, Jews and others. Any kingdom or nation of that era who wanted to conduct smooth trade without complications would have tried to find alternative trading partners. In fact, that was the very reason why the Europeans decided to sail westward in their search for India and China in 1492 A.D. They were harassed by the Arabs in the East and had to pay heavy taxes to pass through the region.

Still, most of the Black empires and kingdoms such as Kush, Mauri, Numidia, Egypt, Ethiopia and others may have had little difficulty conducting trade among their neighbors since they also were among the major powers of the region who were dominant in the Mediterranean.

South of this northern region to the south-west, Mauritania (the site of the prehistoric Zingh Empire) Ghana, and many of the same nationalities who ushered in the West African renaissance of the early Middle Ages were engaged in

civilizations and cultures similar to those of Nubia, Egypt and the Empires of the Afro-Olmec or Xi (Shi) People.

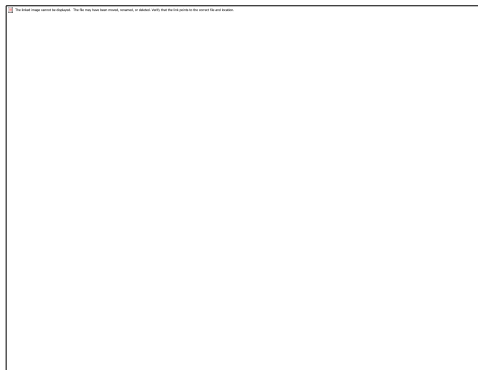
Nubian-Kushite King and Queen (circa 1000 B.C.)

It is believed that there was a Nubian presence in Mexico and that the West African civilizations were related to that of the Nubians, despite the distance between the two centers of Black civilization in Africa. There is no doubt that in ancient times there were commercial ties between West Africa and Egypt. In fact, about 600 B.C., Nikau, a Pharaoh of Egypt sent ships to circumnavigate Africa and later on about 450 B.C.,

Phoenicians did the same, landing in West Africa in the nation now called Cameroon. There they witnessed what may have been the celebration of a Kwanza-like harvest festival, where "cymbals, horns," and other instruments as well as smoke and fire from burning fields could be seen from their ships.

At that period in history, the West African cultures and civilizations, which were offshoots of much earlier southern Saharan cultures, were very old compared to civilizations such as Greece or Babylon. In fact, iron was being used by the ancient West Africans as early as 2600 years B.C. and was so common that there was no "bronze age" in West Africa, although bronze was used for ornaments and instruments or tools.

A combination of Nubians and West Africans engaged in mutual trade and commerce along the coasts of West Africa could have planned many trips to and from the Americas and could have conducted a crossing about 1500 B.C. and afterwards. Massive sculptures of the heads of typical Negritic Africans were carved in the region of South Mexico where the Olmec civilization flourished. Some of these massive heads of basalt contain the cornrow hairstyle common among West African Blacks, as well as the kinky coiled hair common among at least 70 percent of all Negritic people, (the other proportion being the Dravidian Black race of India and the Black Australoids of Australia and South Asia).



Collossol Afro-Olmec head of basalt wearing Nubian type war helmet, circa 1100 B.C.

Afro-Olmecs Came from the Mende Regions of West Africa

Although archeologists have used the name "Olmec," to refer to the Black builders of ancient Mexico's first civilizations, recent discoveries have proven that these Afro-Olmecs were West Africans of the Mende language and cultural group. Inscriptions found on ancient monuments in parts of Mexico show that the script used by the ancient Olmecs was identical to that used by the ancient and modern Mende-speaking peoples of West Africa. Racially, the colossal stone heads are identical in features to West Africans and the language deciphered on Olmec monuments is identical to the Mende language of West Africa, (see Clyde A. Winters) on the internet.

The term "Olmec" was first used by archeologists since the giant stone heads with the features of West African Negritic people were found in a part of Mexico with an abundance of rubber trees. The Maya word for rubber was "olli, and so the name "Olmec," was used to label the Africoid Negritic people represented in the faces of the stone heads and found on hundreds of terracotta figurines throughout the region.

Yet, due to the scientific work done by deciphers and linguists, it has been found out that the ancient Blacks of Mexico know as Olmecs, called themselves the Xi People (She People).

Apart from the giant stone heads of basalt, hundreds of terracotta figurines and heads of people of Negritic African racial features have also been found over the past hundred years in Mexico and other parts of Meso-America as well as the ancient Black-owned lands of the Southern U.S. (Washitaw Proper, (Texas, Louisiana, Mississippi, Oklahoma, Arkansas), South America's Saint Agustin Culture in the nation of Colombia, Costa Rica, and other areas) the "Louisiana Purchase,"

lands, the south-eastern kingdom of the Black Jamassee, and other places including Haiti, see the magazine Ancient American).

Various cultural clues and traces unique to Africa as well as the living descendants of prehistoric and ancient African migrants to the Americas continue to exist to this very day. The Washitaw Nation of Louisiana is one such group (see www.Hotep.org), the Garifuna or Black Caribs of the Caribbean and Central America is another, the descendants of the Jamasse who live in Georgia and the surrounding states is another group. There are also others such as the Black Californian of Queen Calafia fame (the Black Amazon Queen mentioned in the book Journey to Esplandian, by Ordenez de Montalvo during the mid 1500's).

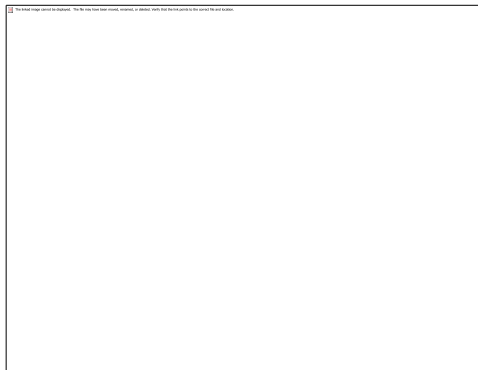
Cultural artefacts which connect the ancient Blacks of the Americas with Africa are many. Some of these similarities can be seen in the stone and terracotta works of the ancient Blacks of the Americas. For example, the African hairline is clearly visible in some stone and terracotta works, including the use of cornrows, afro hair style, flat "mohawk" style similar to the type used in Africa, dreadlocks, braided hair and even plain kinky hair. The African hairline is clearly visible on a fine stone

head from Veracruz Mexico, carved between 600 B.C. to 400 B.C., the Classic Period of Olmec civilization. That particular statuette is about twelve inches tall and the distance from the head to the chin is about 17 centimeters. Another head of about 12 inches, not only possesses Negroid features, but the hair design is authentically West African and is on display at the National Museum of Mexico. This terracotta Africoid head also wears the common disk type ear plugs common in parts of Africa even today among tribes such as the Dinka and Shilluk.

One of the most impressive pieces of evidence which show a direct link between the Black Olmec or Xi People of Mexico and West Africans is the presence of scarification marks on some Olmec terracotta sculpture. These scarification marks clearly indicate a West African Mandinka (Mende) presence in prehistoric and ancient Meso-America. Ritual scarification is still practiced in parts of Africa and among the Black peoples of the South Pacific, however the Olmec scarification marks are not of South Pacific or Melanesian Black origins, since the patterns used on ancient Olmec sculpture is still common in parts of Africa. This style of scarification tatooing is still used by the Nuba and other Sudanese African people. In fact, the face of a young girl with keloid scarification on here face is identical to the very same keloid tatoos on the face of an ancient Olmec terracotta head from ancient Mexico. Similar keloid tattoos also appear on the arms of some Sudanese and are identical to similar keloid scars on the arms of some clay figures from ancient Olmec terracotta figurines of Negroid peoples of ancient Mexico.



**Bronze head of an ancient king from Benin, West Africa,
The tradition of fine sculpture in West Africa goes back long before 1000 B.C.**



Descendants of Ancient Africans in Recent America

In many parts of the Americas today, there are still people of African Negritic racial backgrounds who continue to exist either blended into the larger African-Americans population or are parts of separate, indigenous groups living on their own lands with their own unique culture and languages.

One such example is the Washitaw Nation who owned about one million square miles of the former Louisiana Territories, (see www.Hotep.org), but who now own only about 70,000 acres of all their former territory. The regaining of their lands from the U.S. was a long process which concluded partially in 1991, when they won the right to their lands in a U.S. court.

The Black Californian broke up as a nation during the late 1800's after many years of war with the Spanish invaders of the South West, with Mexico and with the U.S. The blended into the Black population of California and their descendants still exist among the millions of Black Californians of today.

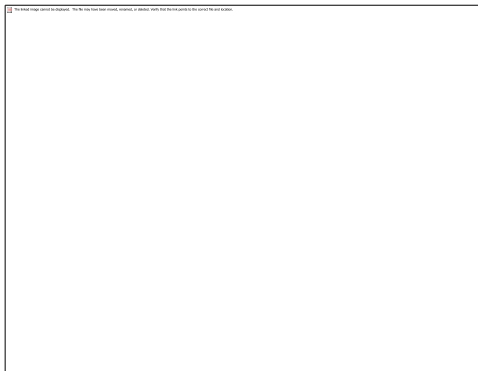
The Black Caribs or Garifunas of the Caribbean Islands and Central America fought with the English and Spanish from the late fifteen hundreds up to 1797, when the British sued for peace. The Garifuna were expelled from their islands but they prospered in Central America where hundreds of thousands live along the coasts today.

The Afro-Darienite is a significant group of pre-historic, pre-columbian Blacks who existed in South America and Central America. These Blacks were the Africans that the Spanish first saw during their exploration of the narrow strip of land between Columbia and Central America and who were described as "slaves of our lord" since the Spaniards and Europeans had the intention of enslaving all Blacks they found in the newly discovered lands.

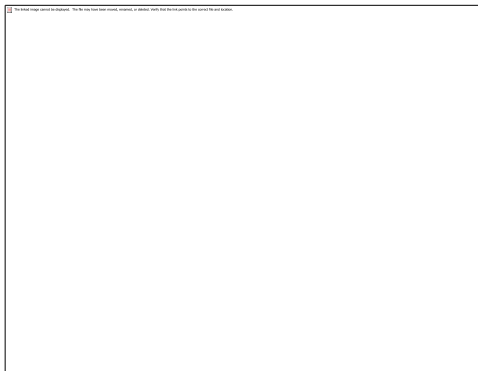
The above mentioned Blacks of precolumbian origins are not Blacks who mixed with the Mongoloid Indian population as occurred during the time of slavery. They were Blacks who were in some cases on their lands before the southward migrations of the Mongoloid Native Americans. In many cases, these Blacks had established civilizations in the Americas thousands of years ago.



An early Black Californian, a member of the original Black aboriginal people of California and the South Western U.S.



A member of one of the original Black nations of the Americas, the Afro-Darienite of Panama.



Stone carving of Negroid person found in area close to Washitaw Territories, Southern U.S.

THE USE OF ANCIENT AFRICAN SHIPS AND BOATS TO TRADE WITH THE AMERICAS

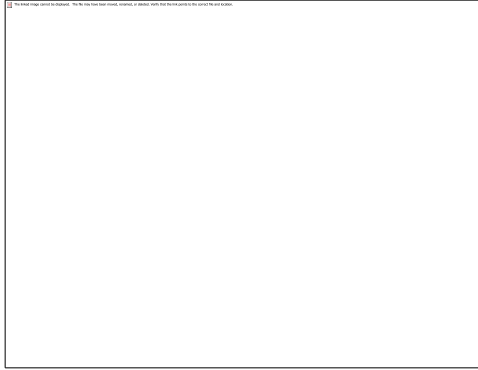
Protohistoric, prehistoric and ancient Negritic Africans were masters of the lands as well as the oceans. They were the first shipbuilders on earth and had to have used watercraft to cross from South East Asia to Australia about 60,000 years ago and

from the West Africa/Sahara inland seas region to the Americas. The fact of the northern portion of Africa now known as a vast desert wasteland being a place of large lakes, rivers and fertile regions with the most ancient of civilizations is a fact that has been verified, (see African Presence in Early America, ed. Ivan Van Sertima and Runoko Rashidi, Transaction Publishers, New Brunswick, NJ "The Principle of Polarity," by Wayne Chandler: 1994.)

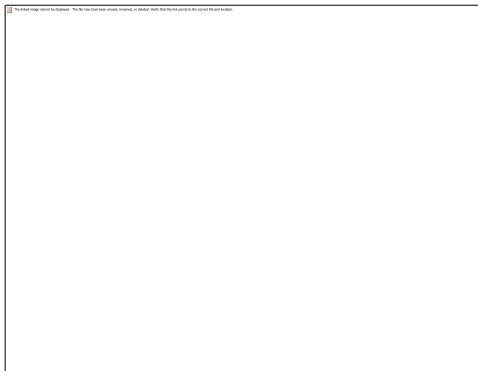
From that region of Africa as well as East Africa, diffusions of Blacks towards the Americas as early as 30,000 B.C. are believed to have occurred based on findings in a region from Mexico to Brazil which show that American Indians in the region include Negritic types (eg. Olmecs, Afro-Darientite, Black Californians, Chuaras, Garifunas and others). Much earlier journeys occurred by land sometime before 75,000 B.C. according to the Gladwin Thesis written by C.S. Gladwin. This migration occurred on the Pacific side of the Americas and was begun by Africans with Affinities similar to the people of New Guinea, Tasmania, Solomon Islands and Australia. The earliest migrations of African Blacks through Asia then to the Americas seemed to have occurred exactly during the period that the Australian Aborigines and the proto-African ancestors of the Aborigines, Oceanic Negroids (Fijians, Solomon Islanders, Papua-New Guineans, and so on) and other Blacks spread throughout East Asia and the Pacific Islands about one hundred thousand years ago. The fact that these same Blacks are still among the world's seafaring cultures and still regard the sea as sacred and as a place of sustenance is evidence of their ancient dependence on the sea for travel and exploration as well as for commerce and trade. Therefore, they would have had to build sea-worthy ships and boats to take them across the vast expanses of ocean, including the Atlantic, Indian Ocean (both the Atlantic and Indian Oceans were called the Ethiopian Sea, in the Middle Ages) and the Pacific Ocean.

During the historic period close to the early bronze or copper using period of world history (6000 B.C. to 4000 B.C. migrations of Africans from the Mende regions of West Africa and the Sahara across the Atlantic to the Americas may have occurred. In fact, the Mende agricultural culture was well established in West Africa and the Sahara during that period. Boats still criss-crossed the Sahara, as they had been doing for over ten thousand years previously. The ancient peoples of the Sahara, as rock paintings clearly show, were using boats and may have sailed from West Africa and the Sahara to the Americas, including the Washitaw territories of the Midwestern and Southern U.S. Moreover, it is believed by the aboriginal Black people of the former Washitaw Empire who still live in the Southern U.S., that about 6000 B.C., there was a great population shift from the region of Africa and the Pacific ocean, which led to the migrations of their ancestors to the Americas to join the Blacks who had been there previously.

As for the use of ships, ancient Negritic peoples and the original Negroid peoples of the earth may have begun using boats very early in human history. Moreover, whatever boats were used did not have to be sophisticated or of huge size. In fact, the small, seaworthy "outrigger" canoe may have been spread from East Africa to the Indian Ocean and the Pacific by the earliest African migrants to Asia and the Pacific regions. Boats of papyrus, skin, sewed plank, log and hollowed logs were used by ancient Africans on their trips to various parts of the world.



**Gigantic stone head of Afro-Olmec (Xi People)
of ancient Mexico, circa 1100 B.C.**



Face of Afro-Olmec child carved on the waste "belt" of an Olmec ballplayer

This stone belt was used by the Olmec ballplayers to catch the impact of the rubber balls in their ball games. This face is typical Negritic, including the eyes which seem to "slant," a common racial characteristic in West Africa, the Sahara and in South Africa among the Kong-San (Bushmen) and other Africans.

TRADE ROUTES OF THE ANCIENT BLACKS

During the years of migrations of Africans to all parts of the world, those who crossed the Atlantic, Indian Ocean and Pacific also used the seas to make trips to the northern parts of Africa. They may have avoided the northern routes across the deserts at particular times of the year and sailed northward by sailing parallel to the coastlines on their way northward or southward, just as the Phoenicians, Nubians and Egyptians had done.

Boats made of skin, logs, hollowed tree trunk, lashed canoes and skin could have been used for trading and commerce.

The reed boat is a common type of watercraft used in West Africa and other parts of the world, yet there were other boats and ships to add to those already mentioned above. Boats similar to those of Nubia and Egypt were being used in the Sahara just as long or even longer than they were being used in Egypt. In fact, civilization in the Sahara and Sudan existed before Egypt was settled by Blacks from the South and the Sahara.

The vessels which crossed the Atlantic about 1500 B.C. (during the early Afro-Olmec period) were most likely the same types of ships shown in the sahara cave paintings of ships dating to about 7,000 B.C. or similar ships from Nubian rock carvings of 3000 B.C..

Egyptologists such as Sir Flinders Petrie believed that the ancient African drawings of ships represent papyrus boats similar to the one built by the Bambara People for Thor Hayerdhal on the shores of Lake Chad. This boat made it to Barbados, however they did not reinforce the hull with rope as the ancient Egyptians and Nubians did with their ancient ships. That lack of reinforcement made the Bambara ship weak, however another papyrus ship built by Ayamara Indians in Lake Titicaca, Bolivia was reinforced and it made it to the West Indies without difficulty.

Naval historian Bjorn Landstrom believes that some of the curved hulls shown on rock art and pottery from the Nubian civilization (circa 3000 B.C.) point to a basic three-plank idea. The planks would have been sewn together with rope. The larer version must have had some interior framing to hold them together. The hulls of some ot these boats show the vertical extension of the bow and stern which may have been to keep them bouyant.

These types of boats are still in use in one of the most unlikely places. The Djuka and Saramaka Tribes of Surinam, known also as 'Bush Negroes," build a style of ship and boat similar to that of the Ancient Egyptians and Nubians, with their bows and sterns curving upward and pointing vertically.

This style of boat is also a common design in parts of West Africa, particularly along the Niger River where extensive river trading occurs. They are usually carved from a single tree trunk which is used as the backbone. Planks are then fitted alongside to enlarge them. In all cases, cabins are built on top of the interior out of woven mat or other strong fibrous material. These boats are usually six to eight feet across and about fifty feet long. There is evidence that one African Emperor Abubakari of Mali used these "almadias" or longboats to make a trip to the Americas during the 1300's.(see, They Came Before Columbus, Ivan Van Sertima; Random House: 1975)

Apart from the vessels used by the West Africans and south western Sahara Black Africans to sail across the Atlantic to the Americas, Nubians, Kushites, Egyptians and Ethiopians were known traders in the Mediterranean. The Canaanites, the Negroid inhabitants of the Levant who later became the Phoenicians also were master seafarers. This has caused some to speculate that the heads of the Afro-Olmecs represent the heads of servants of the Phoenicians, yet no dominant people would build such massive and collosol monuments to their servants and not to themselves.

[Check for historical references and literature](#)

ANTHROPOLOGISTS BELIEVE THERE WAS AN ANCIENT BLACK PRESENCE IN THE AMERICAS

During the International Congress of American Anthropologists held in Bcelona, Spain in 1964, a French anthropologist pointed out that all that was missing to

prove a definite presence of Negritic Blacks in the Americas before Columbus was. Negroid skeletons to add to the already found Negroid featured terracottas. Later on February of 1975 skeletons of Negroid people dating to the 1200's were found at a precolumbian grave in the Virgin Islands. Andrei Wierzinski, the Polish craniologist also concluded based on the study of skeletons found in Mexico, that a good portion of the skulls were that of Negritic Blacks,

Based on the many finds for a Black African Negroid presence in ancient Mexico, some of the most enthusiastic proponents of a pre-columbian Black African presence in Mexico are Mexican professionals. They conclude that Africans must have established early important trading centers on the coasts along Vera Cruz, from which Middle America's first civilization grew.

In retrospect, ancient Africans did visit the Americas from as early as about 100,000 B.C. where they stayed for tens of thousands of years. By 30,000 B.C., to about 15,000 B.C., a massive migration from the Sahara towards the Indian Ocean and the Pacific in the East occurred from the Sahara. Blacks also migrated Westward across the Atlantic Ocean towards the Americas during that period until the very eve of Columbus' first journey to the Americas.

Trade, commerce and exploration as well as the search for new lands when the Sahara began to dry up later in history was the catalyst that drove the West Africans towards the Atlantic and into the Americas.

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Washitaw Nation (www.Hotep.org)

Clyde A. Winters (The Nubians and the Olmecs)

Blacks of India dalitstan.org

Blacks of the Pacific and Melanesia:
www.cwo.com/~lucumi/pacific.html

If you ever visit the ancient Afro-Olmec monuments of Mexico, the Washitaw Nation of Louisiana, the monuments of Nubia, Egypt or West Africa you need to take great pictures:
www.photoalley.com

DESCENDANTS OF PRECOLUMBIAN BLACKS IN THE U.S., CARIBBEAN, CENTRAL AMERICA AND SOUTH AMERICA AND THE FIGHT FOR THE RETURN OF THEIR STOLEN OCCUPIED LANDS

**IN THE MIDST OF THE REPARATIONS DEBATE THE ISSUE OF RETURNING
THE LANDS OF THESE BLACKS WHO ANCESTORS WERE HERE IN THE U.S.
AND AMERICAS BEFORE COLUMBUS HAS ALREADY BEEN DONE WITH ONE
BLACK NATION OF THE LOUISIANA TERRITORIES**

The experience of the Washitaw Nation (or Ouchita Nation) of the Southern United States is another piece of solid evidence for the fact of pre-Columbian African presence and settlement in the Americas and specifically in the United States. According to an article carried in the magazine, 'The Freedom Press Newsletter, (Spring, 1996), reprinted from Earthways, The Newsletter of the Sojourner Truth Farm School (August, 1995), the Washitaw were (and still are) a nation of Africans who existed in the Southern U.S. and Mississippi Valley region long before the 16th century Europeans arrived and even before there were "Native Americans" on the lands the Washitaw once occupied and still occupy today.

According to the article, "the Washitaw Nation "governed three million acres of land in Louisiana, Arkansas, Oklahoma, Texas and Mississippi. They were ship builders (similar to the Garifuna of the Caribbean, who are also of pre-Columbian West African Mandinka Muslim origins (according to Harold Lawrence in 'African Presence in Early America, ed. by Ivan Van Sertima).

What is even more fascinating about this aspect of hidden history of Blacks in America before Columbus is that the Washitaw Nation was known and recognized as a separate, independent Black nation by the Spanish and French, who were in the Louisiana Territories and Texas areas. According to the present leader of the Washitaw Nation, "when Spain ceded the Louisiana Territory to France, they excluded the land belonging to the Washitaw Nation. France did not include it in the "Louisiana Purchase," and according to the leader, "This land is not part of the United States of America." That point was made in the newspaper, "The Capitol Spotlight, June 1992.

In fact, the courts agreed that the land was not part of the U.S. and that in fact the Washitaw (Ouchita) Nation was on the land long before European Colonization: therefore, in legal decisions made, some of the ancient territory was returned. This historical decision was made about 1991.

This is the type of information seldom seen in the majority press, yet, the importance of that event clearly points to the incredible service small papers and magazines such as Ancient American or the Capitol Spotlight and The Freedom Press Newsletter have been making, along with internet news and information sites such as this one. So, here we see an example in the continental United States where Africans who came before slavery, before Columbus and thousands of years before Christ (over six thousand years B.C., according to the Washitaw chroniclers), were engaged in boat building, seafaring, trade and commerce in ancient times and who still exist today as a distinct Black Nation who have evidence and proof of their ownership of millions of acres of lands in the Southern U.S. and the Mississippi Valley. The Washitaw Nation held an important convention in June 1992, in Monroe, Louisiana and have held others since. (see www.Hotep.org for the Washitaw's point of view on their history and culture).

Yet, the Washitaw is merely one nation of the descendants of pre-columbian Blacks from Africa and elsewhere and possibly from right here in the Americas as the very first people to exist here, long before the development of the Mongoloid, American Indians or the Mongoloid(15,000 B.C.) or even the Caucasian races (30,000 B.C.). Pure Black Homosapiens began to migrate from Africa and populate the entire earth about 200,000 to 150,000 years ago, according to scientists, historians and

anthropologists.

Among the other Black nations who existed in the Americas before Columbus and long before Christ were the Jamassee (Yamassee), who had a large kingdom in the South eastern U.S., Their descendants were among the first Blacks of pre-columbian American origins who fell victim to kidnapping for the purpose of enslavement. Blacks of South America, the Caribbean and Central America were also attacked and enslaved based on a Pontifical passed during the mid- 1400's by the Church hierarchy giving the Europeans the go ahead to enslave all "Children of Ham" found in the newly discovered territories. The descendants of the Jamassee are the millions of Blacks who live in Alabama, Georgia, South Carolina and northern Florida. They of course also have African slave ancestors, but these slaves are the relatives of the same Africans who sailed to America of their own free will, while Europe was in the Dark Ages, and long before Christ, for that matter.

In California, descendants of the fierce "Black Californians" who were a Negroid people of African racial origins and the original owners of California and the South WEST (BEFORE THE SPANISH INVASION...OR THE CREATION OF THE MIXED RACE "HISPANIC" ETHNIC GROUP.

Many African-Americans in California are of Black Californian ancestry and their great grand parents were among the original Black Californians who were victims of Spanish Californio enslavement and Anglo American settler attacks. In fact, the Black Californian fought until the late 1800's to maintain control of their ancestral lands from the settlers. THAT'S A FACT.

There are aboriginal nations of Blacks in Panama such as the Afro-Darienite and the Choco people.

In fact, the Afro-Darienite are the remnants of the aboriginal Black nations of South and Central America who were once hunted down to be made slaves by the Spaniards (in fact Balboa or Peter Martyr chroniclers referred to these Blacks as "slaves of our lord,") meaning, like Blacks in Africa, the South Pacific and elsewhere, they were eligible for enslavement, being descended from Ham, the so-called "father of the Black race."

In Columbia's Choco Region, on the Western side of that country, there are hundreds of thousands of Blacks, whose ancestors have been in Columbia for thousands of years. In fact, scientists and some historians have found out that Black slaves were being kidnapped and hunted down in Columbia and parts of South and Central America, as well as the Caribbean and U.S., by the Spaniards and others long before they began to look for slaves in Africa. (an old painting in National Geographic clearly shows a black with bow and arrow and wearing a loin cloth, hunting along the coast of Columbia during the first voyage there by the Spaniards.

These Blacks today of the Choco Region of Columbia are among the most oppressed of Blacks in Latin America today (See the Final Call back issues on this topic)

Then there is the Garifuna or Kalifunani also called "Black Caribs" Being a member of the Black Carib Nation and having done historical research, the myth of the Black Caribs being escaped slaves has been debunked. It is true that the Black Caribs encouraged slaves from the West Indies Islands to join them and that the Black Caribs did ally with the Mongoloid Caribs of Dominica and other parts of the

West Indies, but the fact remains, that the Black Caribs were originally Mende traders of gold and cloth, who established settlements throughout the Circum-Caribbean region, Mexico, Central America, South America and the Southern U.S. They had been arriving in the Americas for thousands of years, even before they converted to Islam during the 900's A.D.. In fact, the Olmecs of ancient Mexico were Mende, they used the Mende script (found on monuments at Monte Alban, Mexico, and they named places from southern Mexico to South America with Mandinka names. Such names sometimes sound identical to the names of places used in West Africa.

In retrospect, while the debate for reparations increases, it is important that African-Americans know that two great injustices were committed by the Europeans. The first was slavery, the second was the taking of Black lands and destroying Black history and culture so Blacks remain totally ignorant of their rights to more than one third of North America. NOW YOU KNOW WHY THE SLAVEMASTERS DID NOT WANT BLACK FOLK TO LEARN TO READ, AND WHY PLANTS ARE PLACED IN CHATROOMS AND ON FORUMS TO ATTEMPT TO DISCREDIT ANY USEFUL HISTORY AND INFORMATION OFFERED TO BLACK PEOPLE.

Still, TRUTH SUBMERGED SHALL RISE AGAIN.

SUSU ECONOMICS

THE HISTORY OF PAN-AFRICAN TRADE, COMMERCE, WEALTH AND MONEY
(A Preview of the Fascinating History of the Development of Ancient Black Civilizations Worldwide)

One of the most important aspects of Black history worldwide is the development of Black civilization due to the early and persistent use and application of trade and commerce. Due to such early and well organized trading and commercial systems throughout the prehistoric Black world, Blacks were able to expand throughout the world and establish the world's first cultures and civilizations. Although it is said that Blacks migrated from the original homeland of mankind in Africa to settle all Asia, Europe, Australia and the Americas (see Scientific American; Sept. 2000, p. 80-87...this is a recent publication), long before the differentiation of the races from the original Negritic to Negriic, Caucasoid, Mongoloid, along with the various mixed races such as Polynesians, Native Americans, Japanese, Malays, Mediterranean whites, East Indians (the mixed Negroid/Caucasian type...not the pure Black pre Aryan Negritic Indians), Arabs, Latinos (Mestizos, Mulattoes, Zambos, Spaniards) and a number of other mixed races and regional types, the purpose of the earliest migrations of Blacks from Africa to the rest of the world was not merely following and hunting wild animals, as some theorists have claimed, but searching for commodities, like red ocre to paint the smooth, dark skin from insects and decoration. Another purpose for the early migrations of Africans to other parts of the world was to establish trading and commercial links to those of their own people, who had left previously. Hence, even if the earliest migrations were after wandering herds of animals, further migrations were in search of links with their kinsmen and women.

The migrations of Africans to all parts of the world within the past hundred

thousand years

or more occurred before any other races existed. Thus, Black culture and civilization was being established when no other "races" existed as we know them today. This is a fascinating historical event, because having been homosapiens for over one hundred thousand years, it is very possible that Blacks could have gone through many periods of cultural development and civilization before the beginning of the Nile Valley civilization (since about 17,000 B.C.) or the Zingh Civilization of the South-Western Sahara (15,000 B.C.), or even Atlantis (10,000 B.C.), or the building of the Sphinx (7,000 B.C.).

In fact, there is evidence from ancient East Indian chronicles (some of these pictures are on AAWR (African American Web Ring) of the great scientific advancement of the Black prehistoric inhabitants of the Indus Valley Civilization (6000 b.c. to 1700 b.c), who built flying machines, who had flushing toilets, cities on a gridlike pattern, and many of what we may call "modern" conveniences.

About 20,000 years ago, the present-day dried up and desertified Sahara had an aquatic civilization where the Africans who lived on the edges of the giant inland sea, built large ocean-going ships. Rock paintings of these ships can still be seen in the Sahara (and some appeared on national geographic magazine about two years ago). (For more on the Aquatic Civilizations of the prehistoric Sahara, see, "African Presence In Early Asia," by Ivan Van Sertima and Runoko Rashidi, Transaction Publications, New Brunswick, NJ).

The Africans who used these boats (which are still used today by tribes such as the Baduma of Mali, West Africa) made of papyrus straw. These same type of boats were used to travel to the Americas, the Indian Ocean, the South Pacific, India, East Asia and the Pacific, then to the Americas via the Pacific Ocean. In fact, the Fijians still consider Africa's East Coast to be their very ancient homeland and Africans in East Africa have oral as well as written histories of ancient journeys towards Asia.

In ancient times, trade between Africans in Africa and those in the Indian Ocean, East Asia and the Pacific Ocean, East Asia, the Americas, the Mediterranean, the Black Sea area and all the continents including Australia. In all these areas, evidence of prehistoric African Blacks exist. IT IS VERY IMPORTANT TO NOTE THAT SUCH EVIDENCE WAS AGAIN FOUND IN SOUTH AMERICA, WHERE ABOUT FIFTY SKULLS REPRESENTING NEGROID PEOPLE WERE FOUND IN BRAZIL (see Scientific American, September 2000). However, this is no news to some Blacks, particularly those descended from the ancient prehistoric Blacks of America, such as the Wasitaw of the Louisiana area, the descendants of the Black Californians, the Jamasee and others; the Black Caribs of the Caribbean and Central America, the Choco Region Blacks of Columbia, South America and many others.

This book examines the history of Black trade and commerce. It examines how money was made in ancient times and how this legacy continued well into the colonial era to this very day.

In a time when Blacks worldwide are suffering economically, this book clearly contributes to the knowledge and helps build the confidence needed to initiate a Black world economic renaissance and Black economic, social, numerical and cultural development among Black Americans and Blacks elsewhere.

[More Pages by Paul Barton](#)

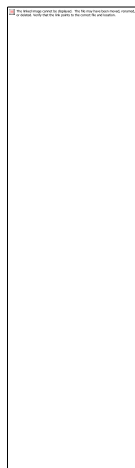
Education - RaceandHistory.com

The image shows a page from a book with a dark, textured border. At the top, the title "SIGILLUM SECRETUM" is centered in a large, serif font. Below it, the subtitle "Part II Divine Darkness" is also centered in a slightly smaller serif font. The main body of the page contains two large, empty rectangular boxes, one on the left and one on the right, which appear to be placeholders for images or diagrams. The text is arranged in two columns, with the left column being wider. The text is in a serif font and discusses the historical use of the blackamoor symbol to represent Christ, citing examples from the city of Lauingen in Germany. The page is framed by a dark border with small, illegible text in the corners.

The discovery of this particular seal was especially surprising to me since I had taken for granted that it was either another reference to Prester John or, even more likely, to Balthazar, the black Wise man of the Epiphany who has, iconographically, almost always been treated as a king. Because his gift of myrrh prophesied not only Our Lord's death but, most importantly, His Resurrection and the proof, therefore, of His divinity, the awe Balthazar's blackness inspired must have had a powerful impression on the science of heraldry. A coat of Arms that is apparently derived from the same theological source as that of the city of Lavingen belongs to the Cruse or Cross family of France. Since cockle shells are so liturgically associated with the sacrament of baptism, their number here probably signifies the three nails of the Crucifixion while the women, in all likelihood, are representations of Mary and the Queen of Sheba.



The Arms of King Balthazar



No more graphic a demonstration of the African figure as a symbol of the sun is to be found than in the arms ascribed to King Balthazar. Initially this had posed a problem for me since the ethnic background of this Wise Man, to my mind, was simply not enough of a reason for this heraldic device. It was not until coming upon an early text

describing his coat of arms as that of the sun that I at last realized what the blackamoor on Balthazar's livery signified. Since King Melchior bore a field of stars and King Kaspar, the moon, it is fairly obvious that as an



allusion, no doubt, to the celestial phenomenon which had guided them to Bethlehem, the original arms of the Magi had been the sun, the moon and the stars. I do not think it would be unreasonable to suppose that for whatever theological line of reasoning, the heraldic insignia of both Balthazar and the city of Lauingen had been changed at the same point in history.

Blackness as an Allusion to God



Perhaps even more remarkable, especially from our perspective today, is evidence which would suggest that in the language of heraldry, the blackamoor could be an allusion to God Himself.

The most obvious of these examples are to be found in the arms of the city of Coburg, the Kob family of Nuremberg and the Pucci of Florence. Since these three names are derived from that of Jacob (Coburg=Jacoburg, Kob=Jakob, Pucci=Jacopucci), the

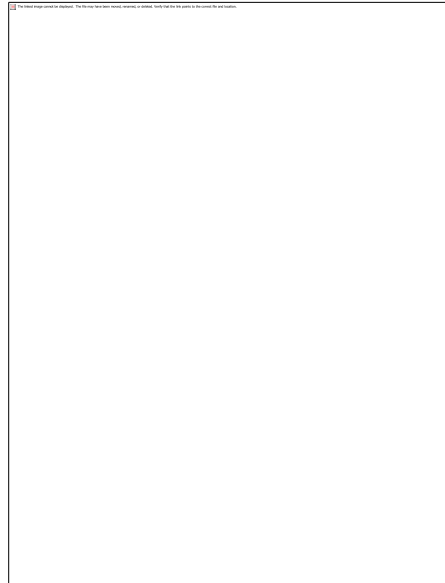
clue is to be found in the Book of Genesis. Very much along the lines of the old Hebrew injunction against uttering the Holy Name, it was the second century

theologian, Dionysius the Aereopagite, who first alluded to God as, "The Divine Darkness".

In the passage relating the changing of his name to that of Israel, Jacob discovers that the dark spirit he has wrestled with all night long is none other than God in the impenetrable image of His infinite Self. The fact that the name, James, is nothing other than a variant of Jacob, might well provide us with the significance for the arms of Sardinia I described earlier since it is to the Aragonese king, James 1, that their use can first be traced.

Blackness as Wisdom

One of the most dramatic and, certainly, most graphic uses of blackness as wisdom can be seen in the portrayal of the Good Thief from a number of 15th century Flemish masterpieces depicting the Crucifixion. For the ability to recognize his Saviour's spiritual supremacy beneath the harsh reality of the Cross, St. Dismas is not only painted as an African, he is painted blindfolded as well. The blindfold on certain blackamoor coat of arms, therefore, is not a mistakenly placed headband or torse, the standard headpiece of this specific symbol when a crown is not called for. This blazon is, instead, an exhortation or, more precisely, a divine demand that we not only respond to the weakest and most helpless of our neighbours as we would Our Lord but, like St. Dismas, that we do so even while in the death throes of our own personal crucifixions. Interestingly enough, a number of early theologians writing on this subject, have attributed to the Black Wise Man's colour the same kind of reasoning from which St. Dismas would derive his doubly dark imagery; his ability to recognize the Messiah in a lowly manger.



The social gospel so strikingly symbolized by this example of the blackamoor blazon is also, interestingly enough, quite implicit in even its most negative use-- that of the vanquished infidel. From what is known regarding the popularity of the Charlemagnian epics during the latter middle ages, we can assume that this image was, in all probability, associated with Marsile, the black heathen king who, as the enemy of all Christendom, was Charlemagne's paramount opponent. Offered baptism at his defeat, Marsile had instead chosen death rather than accept a faith whose adherents he scornfully mocked and condemned for their immoral and reprehensible treatment of the poor. An

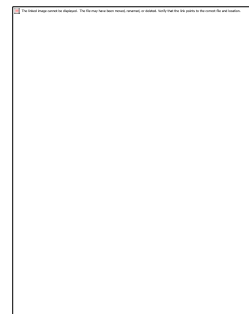
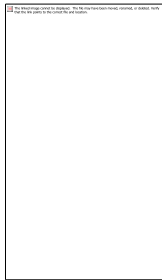
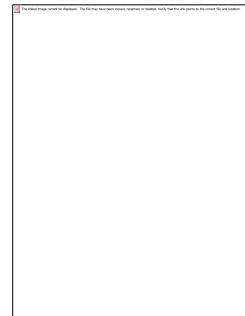


image that was so scathing a reminder of a community's responsibility to its less fortunate could, therefore, have only been perceived as a positive one.

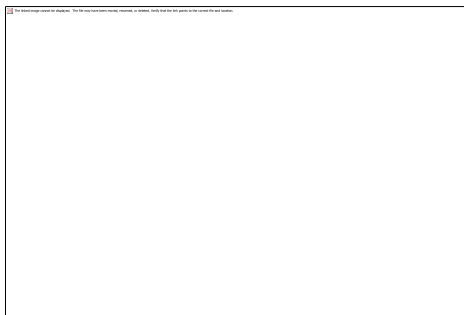


The relationship of the black image to the concept of justice was nowhere more politically utilized than with the Holy Roman emperors of the Hohenstauffern dynasty. Indeed, it would appear that the sable blazon of the imperial eagle and that of the moor's head were meant to be perceived as synonymous. The simple headbands worn by both are, as a matter of fact, identical and, interestingly enough, nothing less, despite the simplicity of the design, than the imperial diadem' of ancient Rome. Also interesting is the fantastic coat of arms attributed to Ethiopia by the heralds of the middle ages. For like the bicephalic bird of the Holy Roman Empire, Ethiopia bore a 'v' shaped emblem with a blackamoor's head 'torsed' at the end of each arm.

This parallelism between both sets of heads can, of course, be explained by the "rex / sacerdos" argument which occupied the very centre of the political stage during this particular period of history. To both the Pope who preached the imperial nature of his sanctified position and the emperor, Frederick II, who believed in the priestliness of his own power, the figure of the African priest king, Prester John, became an almost magical icon politically. If we can interpret the double-headed eagle represented the claims of both the church and the state, it would be quite logical to surmise that the reason why Ethiopia's arms were conceived as double-headed is due to the belief already mentioned that the Negus (emperor) exercised the prerogatives of both priest and king.

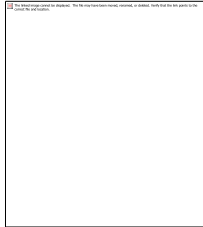


As Joseph Campbell has pointed out, it was to this African figure that European literature first attributed the very concept of popular justice. Indeed, while the Church showed off his famous letter of introduction and circulated copies of it to the Christian world, rumors in Frederick's own lifetime made him an intimate friend of this semi-mythical king. According to popular belief, for instance, Prester John had presented him with armor made of asbestos, the elixir of youth, a ring of invisibility and, most precious of all, the philosopher's stone.



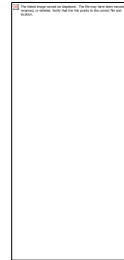
Because they are described in the 'Tristram und Isult' cycles, the arms of Sir Pallamedes, the Moorish prince who becomes a knight of the Round Table, have received a certain amount of scholarly attention. Chequered in black and white, this highly contrasting design would appear to be nothing more than

perhaps the most abstract icon of those dualities already pointed to, such as God and Jacob (Jacquelado is the word for checkered in Spanish), or Church and State. Instead of his coat armour, it is the body of Sir Fierfitz Angevin, the black knight from Eschenbach's 'Parzival' that is patterned in a piebald motif. The fact that the poet likens Fierfitz's skin to a parchment with writing is what expands this symbol to its most encompassing parameters.



To the Greeks, Pallamedes, the mythological figure from whom Sir Tristram's Moorish companion derives his name, was commemorated as the inventor of writing, counting, weighing and measuring and the games of the chessboard. Since his name translates as 'Ancient Wisdom', it has been suggested that all dualistic tensions were intended to

be nuanced; from the most simple 'yes or no', 'O or I' to the most sophisticated of Parmenides' models regarding 'The I and the Thou' or 'The One and the Many'. Obviously playing with the same kind of bifurcated symbolism as the Hohenstauffern eagle or the two headed branch of Ethiopia, the writer of the prose Tristram recounts that of all the knights of the Round Table, Sir Pallamedes was the only one who wore two swords. Whether as a reference to Pallamedes' name or the political wisdom Prester John stood for, or, perhaps, as a conflation of both, it is interesting that the blackamoor's head was one of the earliest watermarks in the history of paper making. Examples collected date from about 1380 to 1460.



Another possible reason for the imagery of Sir Pallamedes could well have been a rather ironic geo-political one. During the dark ages the culture of the Roman empire had, for the most part, been fairly obliterated. During the Crusades, western intellectuals became all too aware that it was their adversaries they would have to turn to for any advance in their educational systems since the moslem world had become the reservoir of classical Greco Roman learning. Due to the Saracen sages with which Frederick II surrounded himself, for example, Sicily developed into one of the most important intellectual centers of Europe, spreading the scholarship that had been derived from Arab translations. His court was so Islamic in its splendor that not only in the Middle East but throughout Europe he was referred to as 'Sultan.'

Since the Fatimid dynasty of Egypt during the 11th and 12th centuries had been of Sudanese extraction, and because their armed forces during this period had been augmented by a compliment of fifty thousand black troops a year, it should not be too difficult to understand how the image of the African had come to be associated, like Sir Pallamedes, with "ancient wisdom."

[Part III Sable](#)

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| 26903|2008-09-21 05:02:56|Shri Sa Hetep|BLACK NOBILITY ON EUROPEAN COAT OF ARMS - Part II|

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SIGILLUM SECRETUM

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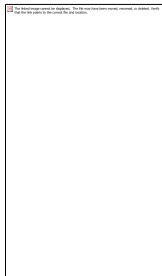


(Secret Seal)
On the image of the **Blackamoor** in European Heraldry
(a preliminary proposal for an iconographical study)
by
Mario de Valdes y Cocom

Considering the deep roots of Christianity in the cultural experience of the African American community, it is only natural that even in the most cursory of discussions on Black history, the hope always is raised of discovering Christ as a man of colour. Moreover, in this global village of television and transatlantic travel, the standard Euro-centric portrayal of Christ is both anomalous and anachronistic, particularly in these racially sensitized times.

It might therefore prove a great source of spiritual strength and psychological affirmation for those of us of African descent if a relatively unknown and forgotten medieval European tradition regarding the image of the black was reconstructed for all to see and share.

What I am referring to are the coat of arms of the blackamoor which proliferated in both the private and civic European escutcheons (coat of arms) throughout the 13th, 14th and 15th centuries.



Due likely to the tradition attached to Sardinia's arms, these insignia have been all too facily explained as the grizzly prize of some crusader conquest. The four African heads each displayed in one of the four quarters created by the cross on the shield are referred to by an early motto associated with this island's crest as 'trophea.' The traditional explanation is they represent the four Moorish emirs who were defeated by a king of Aragon sometime in the 11th century.

(The possibility of a more probable approach to these insignia will be raised further on.) Such an interpretation would, of course, be more than welcome today, especially in the face of establishment attempts to portray as white the Islamic power that was able to withstand three successive waves of European invasions.

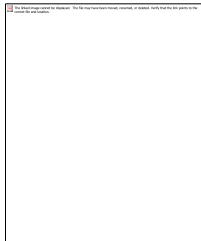
And, a common corollary to this negative view was the African figure became a symbol of evil, universal or personal, that had to be subjugated or vanquished. Given the economic/political positions of those with the right to bear arms, the hold that heraldry has had on the imagination of the West has been a very powerful one and this particular perception of the blackamoor as a symbol of the negative has undoubtedly played an enormous part in the propagation of racism.

The Imagery of St. Maurice

Modern specialists in the science of heraldry suspect, however, that this blazon (coat of arms) of the blackamoor is instead the very opposite of a negative

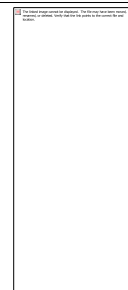
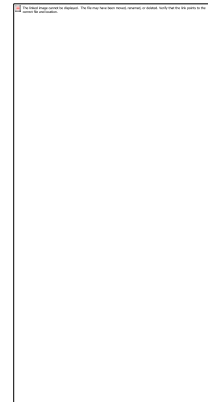
symbol. In the last decade or two it has been pointed out that the moor's head quite possibly could have referred to St. Maurice, the black patron saint of the Holy Roman Empire from the beginning of the 10th century.

Because of his name and native land, St. Maurice had been portrayed as black ever since the 12th century. The insignia of the black head, in a great many instances, was probably meant to represent this soldier saint since a majority of the arms awarded were knightly or military. With 6,666 of his African compatriots, St. Maurice had chosen martyrdom rather than deny his allegiance to his Lord and Saviour, thereby creating for the Christian world an image of the Church Militant that was as impressive numerically as it was colourwise.



Here, no doubt, is a major reason why St. Maurice would become the champion of the old Roman church and an opposition symbol to the growing influence of Luther and Calvin. The fact that he was of the same race as the Ethiopian baptized by St. Philip in Acts of the Apostles was undoubtedly an important element

to his significance as well. Since this figure from the New Testament was read as a personification of the Gentile world in its entirety, the complexion of St. Maurice and his Theban Legion (the number of which signified an infinite contingent) was also understood as a representation of the Church's universality - a dogmatic ideal no longer tolerated by the Reformation's nationalism. Furthermore, it cannot be coincidental that the most powerful of the German princes to remain within the Catholic fold, the archbishop Albrecht von Brandenburg, not only dedicated practically all the major institutions under his jurisdiction to St. Maurice but in what is today one of the most important paintings of the Renaissance, had himself portrayed in Sacred Conversation with him. Even more blatant was the action taken by Emanuel Philibert, Duke of Savoy. In 1572 he organized the order of St. Maurice. The papal promulgation published at its institution declared quite unequivocally that the sole purpose for this knighthood was to combat of the Reformation. The order still exist exists although it has now combined with the Order of St. Lazarus. The white trefoiled cross of the combined order belongs to the former.



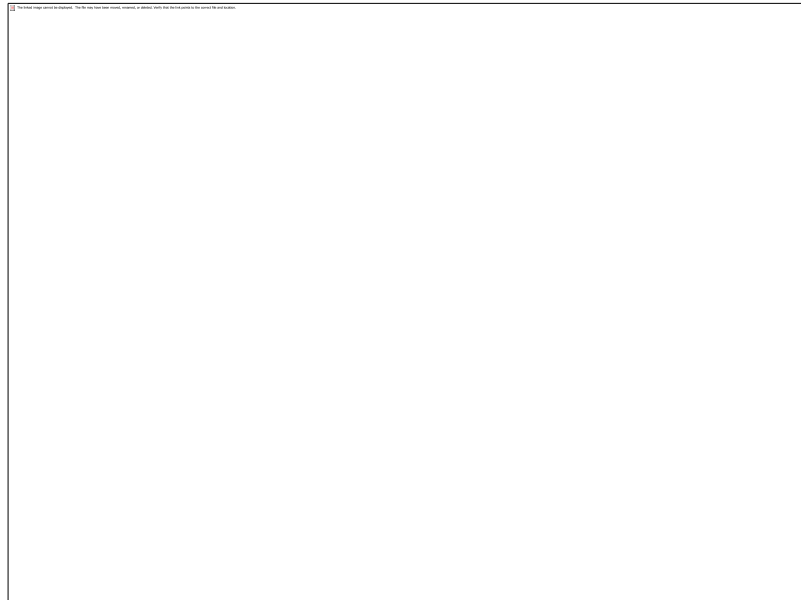
The particular symbol of St. Maurice's blackness that must have most antagonized the Protestant faction, however, was the one regarding the mystery of Papal authority. Scholars have been able to show, for example, that in the theological debates of this period, even the abstract adjectives, black and white, were defiantly acknowledged by apologists of both stripes to represent the Church and the Reformers respectively.

Prester John

In addition to St. Maurice, there is also another figure connected to the blackamoor coat of arms. It is the semi-mythical Negus (emperor) of Ethiopia, Prester John. To Otto von Freising an Imperial Hohenstauffen Prince Bishop of the 12th century who was tired and torn by the endless struggle between Church and State, this black man who was both priest and king and ruled a land of peace and plenty at the edge of the world became the personification of the ideal state. To this day the arms of the see of Freising is the bust of a crowned blackamoor.



Because of their ethnic and geographic origins, it is likely that St. Maurice and his Theban Legion became associated with Prester John as the ideal soldiers for the ideal state. It should be pointed out, furthermore, that, heraldically, since he was the only monarch who could claim the 'Sang Real' or the 'Royal Blood' of Christ because of his descent from Solomon, Prester John was the only individual deemed worthy of the right to bear as arms the image of the Crucifix. Even the earring traditionally worn by the blackamoor is a reference to this sacred privilege.



The Golden Ring in the Blackamoor's Ear

To understand how these two objects are related to each other--the earring and the image of the Crucifix--we must refer back to the Old Testament. In the Book of Leviticus can be found an ordinance describing the ritual ear piercing of any slave who chooses to continue in his master's service after being granted his freedom. Since one of the most important of all Ethiopian royal titles was "Slave of the Cross," the golden ring in the blackamoor's ear was probably meant to be

interpreted as a deeply devotional and--considering the belief in the Bible as the Word of God--a highly rhetorical symbol.

Ethiopia and the Holy Grail

Due also to the age-old belief that the Ark of the Covenant had been hidden in Ethiopia, the great epics of the Arthurian cycle transformed the Ethiopian emperor into the founder of the Grail dynasty and the ancestor, nine generations later, of the only knight of the Round Table who would achieve the Quest, Sir Galahad. It would appear that the long-standing confusion over whether the Holy Grail was a cup or a stone was a deliberate one. Considering the opportunity afforded by these Ethiopian traditions, medieval writers were able to theologically fuse together the symbols of both the Old and the New Testament: the Tablet of the Law and the Chalice.

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